

Person of the Month:

Dr. Henry M. Morris (1918-2006)

Henry Madison Morris was born in Dallas, Texas, October 6, 1918.

As a youth he was not interested in spiritual things and accepted the teachings about theistic evolution, but during his days as a student at Rice University in the 1930s he began to dig into God's Word and study it seriously. As a result he came to know the Lord and his life was completely changed. With his studies in the Bible and science he was able to see the fallacy of evolution. He came to believe, rightly, that the Word of God is true from cover to cover. The Lord had much yet in store for Morris. He was preparing Henry to serve Him in a mighty way.

He graduated with honors from Rice in 1939 with a bachelor's degree in science. In 1940 he married a woman named Mary Louise (?). God eventually blessed their union with six children: three girls and three boys.

After his graduation from Rice he worked as a hydraulic engineer in El Paso, Texas. Then from 1942-46 he went back to Rice to teach civil engineering. Henry became aware that evolution was a major deterrent for his students in accepting the claims of Christ. During these years he began to delve into the questions, both spiritual and scientific, concerning the origins of life. In 1946 he began to write and publish many books and tracts about his faith.

He went on to the University of Minnesota to further his education and received his Master's in hydraulics (1948) and a PhD in hydraulic engineering (1950). In 1951 he received a teaching position in engineering at the University of Louisiana where he taught until 1956. Then from 1956-57 he taught applied science at Southern Illinois University. In 1957 he went to Virginia Polytechnic Institute and State University to become a professor of hydraulic engineering and head of the Department of Civil Engineering.

In 1961 Morris, a scholar in the realm of science, and Bible scholar John C. Whitcomb wrote the well-known book entitled *The Genesis Flood*. This book concentrated on flood geology as it related to creation science. Morris proposed that on the basis of Scripture and sound scientific evidence the changes we see in the earth's geology were caused by Noah's flood—not by billions of years of erosion as purported by evolution. This book, in its 44th printing, has sold over 250,000 copies in English alone! In 1963 he, along with others, founded the Creation Research Society. He was president of CRS from 1967-73. These creationist scientists were strong proponents for a young earth, seeking to do away with the evolutionist theories of "day-age" and "gap" proposed by some Christians in regard to the Genesis 1 account of creation. As a result of Morris's work many Christian scientists who were derided for their views by the science community now had a champion for the faith with whom they could fellowship and exchange ideas. They were also able to get articles published as a result of Henry's work, whereas before they had been "shut out" by the secular scientists in academia.

In 1963, while at Polytech, Dr. Morris wrote a classic graduate textbook entitled *Applied Hydraulics in Engineering*.

During his years in Virginia, Brother Morris also founded a Baptist church in Blacksburg.
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For the Fun of It

Burning churches turns into a kick for young nihilists

by Gene Edward Veith

“This is just so hard to believe,” said the state fire marshal, Richard W. Montgomery, after Alabama authorities caught the arsonists who burned nine churches.

The church burners were three bright college students from good families: Benjamin N. Moseley, Russell L. DeBusk Jr. (both 19, from the Methodist-related Birmingham-Southern College), and Matthew Lee Cloyd (age 20, from the University of Alabama, Birmingham).

Mr. Moseley and Mr. DeBusk were theater majors, active in campus productions. They got roles in a movie and were making a film themselves. On the day they were arrested, they were profiled in the campus newspaper under the headline, “BSC students Russ Debusk and Ben Moseley are on the road to stardom.” Mr. Cloyd was an academic standout, a pre-med major.

Now their promising careers have to be put on hold, as they each face 45 years in prison. So why did these young men set churches on fire? Mr. Cloyd told a witness that the arson spree started “as a joke, and it got out of hand.” So far, authorities are playing down any religious motives, and the defense attorneys are portraying the arsons as just a drunken spree rather than a hate crime.

But college students today reveal themselves to the world on the internet. On postings at Mr. Moseley’s Facebook.com site (see “Peer Review,” Feb. 4, 2006), Mr. Cloyd wrote, “Let us defy the very morals of society instilled upon us by our parents, our relatives and of course Jesus.” A month before setting the first fire, Mr. Cloyd wrote, “It is time to reconvene the season of evil!”

Meanwhile, Mr. Moseley and Mr. DeBusk were identifying themselves to their classmates as “satanists,” which, they hastened to say, was “not about worshipping the

devil, but about the pursuit of knowledge.” Yeah, right. But their attacks on churches were not drive-by firebombings. They would break into the sanctuary and, in a conscious act, kindle a fire at the altar.

Mr. Cloyd also wrote, “May our parents be clueless!” Many adults do not realize that nihilism has become a major strain in the youth culture, especially among intelligent, creative young people, who become convinced of their superiority to their peers and to adult society. They typically become cynics, believing neither in the liberal pap they are force-fed at school nor in the more conservative ideals of their parents. They scorn the church, which they blame for not understanding or appreciating them. Their attitude is reinforced by their music, and they relate to everything with mockery, irony, and theatrical self-displays.

That these three students saw burning churches as a “joke” calls to mind the case of Nathan Leopold and Richard Loeb, two wealthy students at the University of Chicago with genius IQs, who murdered a child in 1924 for the sheer philosophical thrill of it. After all, they had been studying Nietzsche, the philosopher revered still today for teaching that there are no absolutes, morality is relative, and superior beings create their own values by their choices. “Is any blame attached because somebody took Nietzsche’s philosophy seriously and fashioned his life upon it?” asked their lawyer, Clarence Darrow. “It is hardly fair to hang a 19-year-old boy for the philosophy that was taught him at the university.”

Such transgressions for its own sake was also the theme of Dostoevsky’s *Crime and Punishment* and Alfred Hitchcock’s *The Rope*, works these liberal arts, film students were probably never exposed to.

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From the Editor's Desk



Paul M. Emerson

GUEST EDITORIAL

Other Sheep As I See It . . .

by Paul L. Miller

God Acts

God is at work in my life, but please be patient—He isn't finished with me yet. Paul encouraged the Christians of his day, and all of us, with the fact that He "which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6).

God is also at work in the world He made. He moved sovereignly when He appointed Joseph to rescue God's people. God saw into the future and prepared His people for necessary learning experiences in the Wilderness School of Hard Knocks. When Joseph's brothers were "scraping the bottom of the barrel," they went to Egypt in desperation and were rescued by their despised little brother, whom they failed to recognize.

God was at work when He rescued Moses from jealous Pharaoh and even laid it on the heart of the murderous ruler's family to provide for the fated baby. Thus Moses had the privilege of growing to manhood and doing the work God had for him.

God watched over Baby Jesus, when He

came to earth, by shuttling Him off to safety in Egypt for a while, until "the coast was clear." He prevented power-intoxicated Herod from killing the despised Infant in that murderous scheme.

God planned with Jesus to "finish the work" (John 17:4) He had assigned to Him. When Christ's work came to the desired point, God, the Lord of the Universe, stepped aside and allowed blood-thirsty men to torture and kill His sinless Son. God knew why He let them do it, but had *they* known it, "they would not have crucified the Lord of glory" (1 Cor. 2:8).

Jesus Acts

The Lord Jesus said He would build His church. He counts you and me in on that too. He asks those who want to participate in building His church to enter the sheepfold by the door. Jesus gives shepherding duties to everyone who enters His fold.

In John 10:16, Jesus referred to other sheep He has invited. These sheep are not of the first flock. He assured us that He is

also bringing them to His eternal home. That's how we Gentiles got invitations to the marriage supper of the Lamb!

As God is not interested *only* in Jews, so also, He is not interested *only* in Gentiles. Note Romans 11:17, 18: "And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee." It would be strange indeed for a child who was adopted into the family to assume that his privileges exceed the privileges of natural-born children in the family. Let us not make the mistake of some Gentiles, who assume that they have special privileges—even beyond those of believing Jews—in the Kingdom of God. What upstarts they make of themselves!

A similar exclusiveness can take over our thinking when we assume that our denomination is the only one hearing from God. I praise God for our denominational decisions and doctrinal positions. I affirm the well-known Anabaptist Vision and believe it nearly restored the Apostolic Vision. But I doubt that my theology is perfect. I believe God moves in my behalf in spite of some things I understand poorly.

Walking the Balance Beam

Somehow, I wish we could all become satisfactorily settled in our beliefs without judging harshly those who arrive at conclusions different than ours.

God's Word gives us God's truth. He would not have us change our doctrinal positions by how we feel. We are not permitted to regard God's commands according to our personal sense of justice or mercy. At the end God will be God and we will be judged according to His Word.

Consider this question: What place do writings of more recent times by authors from other denominations have for us? Paul told the Thessalonians, "Prove all things; hold fast that which is good" (1 Thess. 5:21). We are to follow that

instruction, lest we be quickly convinced, then easily discouraged like the stony-ground hearer of Matthew 13:20, 21.

What shall I do about others who profess Christ but arrive at conclusions different from my own? What shall I do with their ideas? Can I safely examine their insights or is such exposure dangerous? I believe it's presumptuous for me—or anyone else—to make exclusive claims about being in sole possession of "God's truth."

The New Testament does not ask us to take "hook, line, and sinker" what anybody says or writes. Testing what is taught rightly applies to everything we hear, like the Bereans (Acts 17:1). We are thoughtful about teaching coming from our own preachers and writers, but that doesn't require us to be habitual skeptics. Nor does it require us to make harsh judgments of those who come to different conclusions than we do.

When I think of how God exercises His sovereignty, my intense efforts at making sure everybody else gets it right brings to mind two incidents where Jesus calmed His disciples who were eager to pronounce judgments on others (Luke 9:49-56a). Those two accounts make me think I had better be obeying and working with what I understand God to be asking of me, rather than putting down "other sheep whose thinking is wrong," as I see it. ■

—Reprinted with permission from the March 2006 issue of *Calvary Messenger*.

FOR THE FUN OF IT . . . cont'd.

But while Satan was at work in these church burnings, so was Christ. In this racially divided region, black Christians and white Christians—both of whom lost their churches—helped each other clean up the ruins, provided for each other's needs, and worshipped together. "They may have set the church building on fire," said one parishioner, "but they also set the people on fire. They're all getting together now." ■

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THE SUNDAY SCHOOL LESSONS



A Devotional Commentary



by David L. Burkholder

JUNE 4, 2006

Serving in Unity

1 Corinthians 1:10-17

Paul had established a Christian church in the busy and wicked city of Corinth. (For the story of its founding, read Acts 18:1-17.) Problems had developed and Paul, now ministering in Ephesus, wrote to correct them. Barclay says of the Corinthian church: “In this hotbed of vice, in the most unlikely place in all the Greek world, some of Paul’s greatest work was done, and some of the mightiest triumphs of Christianity were won.”

Paul, with the heart of a pastor, writes to the Corinthian church, first praising them for their faithfulness, and only then addressing the problem(s) which had come to his attention. Party spirit was rampant. There were factions lining up with various leaders. Paul realized this needed to be stopped in order to preserve the unity and integrity of the church. Left to continue, it would destroy its usefulness and even, perhaps, rend it apart.

Paul’s first appeal is for unity, beseeching them in the name of Christ to “speak the same thing,” and be one in mind and judgment. Paul lets them know he is aware of what is going on. He has been informed by members of Chloe’s household, no doubt a respected, concerned member of their fellowship. So he appeals by his apostolic authority and the authority of Christ who saved them (v. 9) to lay aside their party spirit, stop their quarreling, and work together in the spirit of unity to build up the church.

Paul tells them that their contentions were ridiculous. For some reason they

were lining up behind and claiming loyalty to various leaders—Paul, Apollos, Peter, even Christ. Paul shows them the folly of their divisiveness by asking, “Is Christ divided? Was Paul crucified for you?” How absurd. Somehow they had gotten their focus off Christ, their own need of spiritual development, and the task of reaching out to others with the saving gospel, and were in danger of destroying themselves by their petty partisanship.

Paul then (v. 17) launches into an explanation of his mission as given by Christ. He was sent to preach, not to baptize. His task was to persuade men into the kingdom. Baptism was delegated to those leaders whom God raised up in the local church whose task was to nurture, teach, and instruct those coming to salvation in Christ.

Paul admits he did baptize a few. But that was not his primary purpose or responsibility. He mentions Crispus, the chief ruler of the synagogue; Gaius; and the household of Stephanus. (See Acts 18:8; Romans 16:23; 1 Corinthians 16:15.) Paul was careful to not give reason for a personal following to develop (v. 15). He certainly was not weak on baptism, but sought to protect the integrity of his mission and recognize local authority for the leadership of the church.

Paul was concerned for the ongoing health and witness of the Corinthian church. His approach and his appeal give us valuable guiding principles in the work of the church today. We are united in Christ. We must also be united in purpose and loyalty and expression.

For thought and discussion

1. For help in understanding this quarter’s lessons, all taken from 1st and 2nd

Corinthians, read some background on the city and the establishment of the church there by Paul.

2. How do factions arise in a brotherhood? How can they be avoided? How can they best be addressed when they do happen? Discuss.
3. What kind of person does it take to be a conciliator when strife arises in the church?
4. Paul operated on the principle that a lot can be accomplished if one isn't so concerned who gets the credit. How can we develop such an attitude?
5. Think about the unifying factors in the Christian brotherhood. How do they supersede personal preferences and ambitions?

JUNE 11, 2006

Serving With Spiritual Wisdom

1 Corinthians 2:1-16

In Chapter 1, verse 17, Paul affirms that his mission was to preach the gospel of Jesus Christ. In the first five verses of Chapter 2 he restates that mission and broadens its bases. His purpose was not to elevate himself in any way, but to proclaim and exalt Christ, and that through demonstration of the Spirit's power—not in his own strength or abilities.

Notice that he sets the stage for his own self-deprecation by saying (in 1:31), "He that glorieth, let him glory in the Lord." Paul was careful to not draw attention to himself. His purpose was to exalt Christ. He determined to keep himself in the background and not give opportunity for a personal following to develop through eloquence of speech or display or human wisdom.

Paul emphasized that the wisdom with which he spoke was wisdom from God. This was in marked contrast to the wisdom of the world, the value of which Paul thoroughly disproves in Chapter 1:18ff. This wisdom from God was understood by those who were mature and accepting of His mes-

sage and eager to learn. It was a wisdom God reserved from the foundation of the world for those whom He knew would accept. The worldly mind was incapable of understanding the message and therefore killed the messenger of God's grace (v. 8).

But for those who love God, He has prepared wonders beyond the comprehension of man's mind. He loves man and amply rewards those who show love in return. They are the truly wise. And He has sent His Spirit as an interpreter of His goodness. (See John 14:17 and 16:13.) And who is better suited than the one who knows God because He is God? What a blessed privilege to have as our indwelling instructor the very Spirit of God, the One who can relate God's message in understandable manner to our hearts.

Notice here (v. 12) that God is eager for those who have come to Him to fully know of Him. And to make that possible He has given us His Spirit. But the reception of this spirit and the knowledge of God He brings is predicated on man's willingness to lay aside his own wisdom and accept without reserve the wisdom that is from above.

To unregenerate man the things of God are foolishness. They make no sense to the one who attempts to discover their meaning through the wisdom of man. To be understood they must be viewed through spiritual eyes and accepted by spiritually energized hearts.

The spiritual person is careful in his judgments, weighing all things in light of spiritual interpretation. But he himself is not judged by man or by man's standards. His standing is with God who alone judges righteously. Do we instruct God? No, certainly not. But we do have access to His mind through the ministry of Christ. (See also John 15:15.)

For thought and discussion

1. One of the subtle dangers of leadership is the all too real potential for developing a personal following. Discuss ways this can be avoided. (Paul gives some good advice in today's lesson.)

2. Contrast worldly wisdom with spiritual wisdom. What are the differences? How does one achieve true, godly wisdom?
3. How do we truly learn about God? What elements are necessary for this to take place?
4. What does it mean to have “the mind of Christ”? (See Philippians 2:5 and following.)
5. While we do not, and probably cannot, fully comprehend our blessings as children of God, that should not keep us from reflection and praise. Engage in both as you study the personal implications for the child of God as portrayed in this lesson.

JUNE 18, 2006

Cooperation in the Work of God

1 Corinthians 3:1-15

As this chapter opens Paul is chiding the Corinthian believers for their spiritual immaturity. They had failed to go beyond the initiatory steps to faith and develop strong and stable spiritual lives. They were still exhibiting characteristics of the flesh by their quarrels and divisions over personal loyalties to various leaders. (See 1:11-13.) Therefore, in light of their spiritual immaturity, Paul declares he had to treat them as spiritual infants and teach accordingly.

Paul’s concern was to see converts fully embrace Christian principles and live changed lives, above the petty wrangling of their former life. Paul’s desire was for stable believers working cooperatively and selflessly for the benefit of all and for the furtherance of the gospel. He lays this down as a timeless principle for believers in every age.

While human cooperation is essential in building the church—planting and watering the seed—ultimate results rest with God. He is the one who enhances the labors of men by producing fruit from their efforts. God is the one to be honored, not man. However, man will receive a reward commensurate with his efforts.

Paul does not mean to disparage man’s efforts but to put them in perspective with the ultimate results.

In verse 9 Paul uses two different figures of speech to describe the church, that of a field and of a building. Both, to be productive and useful, require cooperative efforts. Paul goes on with the building metaphor to declare that he had laid the foundation for the Corinthian church and that another had built upon that foundation (v. 6). He goes on to emphasize that there is only one true foundation upon which to build the church—the Lord Jesus Christ.

The quality of one’s efforts in building the church has direct bearing on the reward he receives for his efforts. Careless, halfhearted efforts will not stand the test of the fire of God’s final judgment. By contrast, those who build diligently, carefully, and with a view to permanence, will see their work stand the test.

Paul also explains that it is not the test of one’s works which determine his personal destiny. Each individual is personally responsible before God (Romans 14:10-12). But there is special joy for the one whose works stand the test of God’s judgment. (See Psalm 126:6.)

The primary lesson to be gleaned from this passage is that the work of church building is a cooperative effort, an effort that demands selflessness and dedication. The focus must not be on ourselves but on Christ, who honors our efforts with eternal results. He is the foundation. He will be the final Judge.

For thought and discussion

1. What does it mean to be a carnal Christian? What are the causes? Dare one remain long in that state? How does one move beyond it?
2. As workers in the Kingdom of God, what should be our attitude toward our gifts and accomplishments?
3. How does the metaphor of a building portray the church? See Ephesians 2:19-22; 4:1-16.

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4. What does this passage teach us regarding the depth of commitment necessary to achieve lasting results in the work of building the church?
5. What is your role in building the church? Are you giving it your best effort? Are you working cooperatively with others? Think about these issues.

JUNE 25, 2006

Serving in Humility

1 Corinthians 4:1-13

This lesson from Chapter 4 is a continuation of Paul's emphasis beginning in Chapter 1 on unity and cooperative servanthood in the Christian community. Chapter 3, verses 21-23, serve as a preface to Paul's comments in Chapter 4 regarding not placing emphasis on men, but on Christ. The glory is God's. Men are simply His servants, stewards of His revelation to mankind.

To counter the eminence given to the apostles by the Corinthian church, Paul declares that they are but stewards of God's message, servants to do His bidding. He hints at their faithfulness to their calling by the general statement in verse 2 that stewards be found faithful.

However, Paul said their judgment of him was of little regard. What mattered was God's judgment and to Him his life was an open book. His conscience was clear, although he recognized that he will be judged by God's standard, not his own. When the Lord comes, the righteous Judge (Acts 17:31), He will reveal the secrets of men's hearts. Then men—the apostles, the Corinthian believers, believers of all ages—will receive praise and acceptance by God, praise that really matters, praise that is genuine, praise based on God's evaluation, not man's.

Paul then encourages the Corinthian believers to view him and Apollos only in light of their significance as servants of God, not as anyone special or worthy of a personal cult following (v. 6). Neither are

they to regard themselves as superior to others but to realize that all believers stand on equal footing before Christ (v. 7).

Paul engages in a bit of irony in verses 8 and 9, contrasting the imagined exaltation of the Corinthian believers with the lowly status and continual suffering of the apostles. Paul says that their position as proclaimers of God's truth has set them forth as a spectacle to the misunderstanding world. As faithful servants of God they have opened themselves to the criticism and abuse of the world.

They are looked upon as fools, they are without strength, they are despised, they are often hungry, they are mistreated, they are homeless, and they are forced to support themselves while ministering selflessly to the spiritual needs of the more fortunate. Is Paul complaining? Not in the least. (Read verses 14-17.)

Paul's attitude is one of returning good for evil. Though despised, rejected, mistreated, and scorned by the world, Paul gives thanks to God who always causes him to triumph in Christ (2 Corinthians 2:14). He is willing to become as the filth of the world in order to attain the glory which is in Christ. Paul demonstrates by his attitude the humility of servanthood he is attempting to teach both the Corinthian believers and believers in all ages. His humble, self-sacrificing attitude provides a strong lesson for us.

For thought and discussion

1. Why does it seem to be so easy to get our focus off Christ and onto His messengers? How can this shift be avoided? Discuss.
2. Why are we so concerned about the opinions of our fellowmen when really it is only God's opinion of us that should really matter?
3. Someone has said that the most level ground in all the world is at the foot of the cross. Do we with a long heritage of Christian belief sometimes think we have special status before God? How can such an attitude be overcome?

4. What makes a Christian capable of enduring unspeakable hardships at times, in order to present the living gospel of Christ?

5. Are we willing to be put on display, as it were, before an uncomprehending world in order to be faithful to God's call? Think about it. ■

Newslines . . .

by Christian Good

incidents events occurrences facts illustrations episodes committees vignettes proceedings problems
experiences crises adventures transactions meetings tragedies scoops reports conferences happenings
bulletins questions reports affairs dramas encounters personages actions tidings et cetera

Wheaton Professor Moving to Notre Dame

Mark Noll, well-known historian and professor at Wheaton College in Illinois, will be teaching at Notre Dame next academic year. Notre Dame, a Catholic university, has attracted evangelical scholars in recent years and it is believed that Noll is being hired in view of evangelical historian George Marsden's probable retirement. Noll is most known for his book *The Scandal of the Evangelical Mind* which exposes evangelical anti-intellectualism.

—from *Christian Century*

Biblical Creationist Dies

Henry Morris, well-known challenger of evolution and proponent of biblical creationism, died February 25 at age 87. Morris founded the Institute for Creation Research, a graduate school and research organization devoted to Creationism. He also, with Tim LaHaye, co-founded Christian Heritage College (now called San Diego Christian College).

—from *Christian Century*

Graham's Last Sermon

On March 11 and 12, Billy Graham preached what he called his last sermon. At a Conference called "Celebration of Hope" in New Orleans, Graham told 17,800 people: "This is probably the last evangelistic sermon I'll ever preach, but it's been wonderful to be here. Thank you. I'd like to thank my friends George Beverly Shea and Cliff Barrows for all these years we've been together. I look forward to a big reunion one day in heaven; God bless you all."

The Grahams had been quizzed by many on whether or not Hurricane Katrina was God's judgment on the city. Billy's son, Franklin Graham, insisted that "the hurricanes were not God's judgment," emphasizing that churches too were destroyed. "Sometimes, people are quick to blame God, but you know there is the devil. The Bible says he's the liar; he wants to destroy not only the Gulf Coast, but your life. And he wants your soul," he continued. "Tonight, there's a battle taking place in this arena for your soul." Over 1,400 people responded to the evangelists' invitations during the weekend. —from *Baptist Press*

Muslims in Europe

There has been a growing presence of Muslims in European countries in recent years which has caused much unrest. Robert Spencer, the director of a group called Jihad Watch, is now saying that things have gotten so bad that Europe may have to divide the countries into Muslim and non-Muslim enclaves. In France 10% of the population is Muslim; in Bulgaria 12%, Russia 19%, Macedonia 30%, and Albania 70%. By comparison, Muslims in the United States make up only 2% of the population. According to Spencer, one of the reasons that Muslims create problems in European countries is that moderate Muslims do little or nothing to temper their radical brethren. He says that there is “no clear delineation within the Muslim community, either in America or in Europe, between moderates and extremists.” —adapted from *Agape Press*

Jerusalem Post Embarrasses Falwell and Hagee

On February 7, 2006, Jerry Falwell of Lynchburg, Va., and John Hagee, popular preacher and author from San Antonio, discussed launching a new organization called Christians United for Israel. Its primary purpose: to lobby federal officials on behalf of the Jewish state. Meanwhile one of Hagee’s Jewish friends, Rabbi Aryeh Scheinberg, told the *Jerusalem Post* that he’d found a strong consensus among attendees—including Falwell and Pat Robertson—that the organization should not proselyte Jews. The *Jerusalem Post* published a story saying that Mr. Hagee and Falwell believed in a “dual covenant” theology in which conversion is not necessary because Jews can go to heaven apart from Christ. Now Falwell and Hagee are defending themselves. Falwell clarified to shocked Christian leaders after the story surfaced that his position had not changed. All must receive Christ to enter heaven. Hagee admitted that he takes a low key

approach to evangelizing Jews, but asserted that he does not believe in a “dual covenant” theology. —from *WORLD*

News With Commentary

Recent issues of the quarterly internet paper, *Mennonite Life*, show disturbing views of God amongst some older Mennonite theologians.

Gordon Kaufman: The December, 2005, issue published some of the presentation and dialogue of a conference at Prairie View, a regional behavioral and mental health institution in Newton, Kansas. Focusing on the relationship of theology to therapy, the conference invited Harvard Mennonite theologian Gordon Kaufman as keynote speaker. Kaufman’s most recent book *In the beginning . . . Creativity* (Augsburg Fortress 2004) was read by attendees before the conference. The conference topic was: “God as Creativity in Clinical Practice and Personal Life.”

Kaufman, in his concluding remarks, states that one of his main points in the lectures was that

we should no longer think of God as The Creator (a kind of super-person) but rather as the *creativity* manifest throughout the universe from its beginning in the Big Bang, through the cosmic and biological evolutionary developments, all the way down to and including the emergence and development of us humans.

This sort of Darwinistic mumbo-jumbo will come as no surprise to those who have read Kaufman before, but should nonetheless jolt Mennonites that this is not Christianity. A god who is not the creator but is rather “creativity” is not the God of Abraham, Isaac, and Jacob, but is more probably the god of Paul Tillich and other modern theologians who hold that God is not a being but is rather the “ground of being” or “being itself.” The God of Christianity is a personal God of love who creates humans in a special act and calls them to love Him in return. That He is creative is

beyond doubt, but He is more than “the creativity.”

C. Norman Kraus: In the March 2005 issue of *Mennonite Life*, C. Norman Kraus writes on “How My Mind Has Changed.” Kraus says:

When my thoughts turn to God I find that increasingly I am working with different metaphors than I did earlier. The metaphor of God as a transcending king and controlling power of the universe, which so dominates our hymnody and popular thought, no longer seems satisfactory to me. The technical term *panentheism*, which has become more widely used during the past half century, seems more adequate to image God’s relation to the universe. It indicates that God’s being and the universe are not conceived as absolutely disparate like they are in the Neo-platonic view of transcendence adapted by evangelical Christian theologians.

While Kraus is giving the story of his pilgrimage (and thus we pause before making negative comment), still this confession is jolting. Panentheism (all in God) is the version of God adopted by process theologians (i.e. Alfred Whitehead, Charles Hartshorne, and others) in the early and mid-20th century. Stated briefly, panentheism states that God and the world are mutually interdependent. In this view God is dependent on the universe for His existence. Now on the surface, someone may defend panentheism by responding that God is present in the earth and we ought not to remove Him so far from the created order. This is what Kraus believes evangelicals do when he speaks of their Neo-platonic view of transcendence (God is above and beyond the universe). Furthermore it might be argued that the idea that “all is in God” is biblical—Paul on Mars’ Hill said that “in him we move and have our being” (Acts 17:28). But for process theists, panentheism means that we ourselves (as part of the world) make up part of God’s “consequent nature.” Attempting to avoid all-out pantheism (the Eastern view that all is God),

process theists confusingly make a distinction in two aspects of God’s nature, but the end result is that changes in the world actually influence who God is. God is always in the “process” of becoming.

This is surely wrong. Christian orthodoxy and practically all evangelical Christians fiercely deny panentheism and affirm rather God’s immanence as well as transcendence. In this view, God (as clearly taught in Scripture) is present and moves in the world—He performs miracles and most of all He incarnated Himself in the person of Christ, showing His intense involvement in our world. But this immanence is never to be construed as a confusion of God’s being with the creation as in panentheism. If this is what Kraus believes, he is in serious error. If this is not what he believes but he is just affirming the basic idea of immanence, then he needs to make that clear. A panentheistic view of God, while not exactly the same as Eastern pantheism (all is God), is not a Christian view of God. God’s being and the universe must be totally distinguished. While God is present at every point in the universe, no part of Him is the universe.

DR. HENRY M. MORRIS . . . cont’d.

In 1970 Henry and his family moved to San Diego, California, to help found Christian Heritage College, known today as San Diego Christian College. Dr. Morris served from 1970-80 as the college’s vice president and then its president. He also started the Institute for Creation Research (ICR) in conjunction with the college. In 1980 he turned his attention full-time to the institute (ICR), and in 1981 the Institute for Creation Research became a separate entity and began offering graduate courses in addition to being a center for research, publications, and studies in scientific fields relating to the origin of life. Dr. Morris served as active president of ICR from 1970-1995, at which time his son, John, took over the responsibility.

(continued on page 13)

Developing Christian Character

Colossians 3:8-24

by Ray Crooks

In writing to the Colossian church, Paul reminded them that, as Christians, there are definitely some things we must put off and other things we must put on. In addition there are some things we are to let in and other things we are to let out. There is also something for which to look up. In order to be a true-hearted, genuine Christian, these are urgent necessities, not just idle suggestions.

I. Put Off

A. “*The old man with his deeds*” (v. 9). The old man or the carnal nature is at war with the Spirit of God and should not be allowed to remain. You do not allow a thief or a murderer to have free access to your home; neither should you let the carnal nature have free access to your heart. The old man is enmity with God, and is not subject to the law of God.

B. “*Anger, wrath, malice, blasphemy, filthy communication*” (v. 8). Why should we, as born-again children of God, have to be told to put off these things that are more like the devil than their Master, Jesus Christ?

Anger—rage, fury, heat, ire, wrath.

Malice—hostility, hatred, slander, libel, viciousness, intention to do wrong.

Blasphemy—sacrilegious, impious, swearing, cursing, profanity, irreverent speech.

Filthy communication—uncleanness, impurity, dirty, vile, nasty, foul-mouthed, obscenity.

II. Put On

A. “*The new man, which is . . . after the image [of God]*” (v. 10). “Become what you are” (Bishop Scroggie). Develop the characteristics of the new man. Become like Christ. Allow Him to mantle you with His peace, presence, and characteristics.

B. “*As the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another*” (vv. 12, 13).

If you were choosing a team, you would choose those who did what they were supposed to do. So does Christ. Christ has chosen us and made possible that we put on the wonderful characteristics mentioned above.

A picture I have shows some strong, intelligent-looking, and clean-appearing young men. If I had beside that picture one of a group of skidrow bums, what a vast difference it would reveal, as it would show men unshaven, unkempt, many with the signs of sin and debauchery on their faces.

A group possessing the traits listed in the above verses would appear as clean, upright, joyful, and radiant people. These traits are available for us to put on.

C. “*And above all these things put on charity [love], which is the bond of perfectness*” (v. 14). The love of Christ constrains us to be more and more like Him; let us respond accordingly. First Corinthians 13 gives a lovely description of the person filled and motivated by the pure love of Christ. What a wonderful

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world this would be if everyone were thus endowed. If so, there would be no wars, prisons, murders, thefts, divorces, abuse, substance abuse, or any other ugly trait.

III. Let In

A. *The peace of God.* “Let the peace of God rule in your hearts” (v. 15). God intends that we live in peace, not turmoil, doubt, or fear. Isaiah proclaimed, “[God will] keep him in perfect peace, whose mind is stayed on thee” (26:3). Jesus said that He would leave His peace with His disciples, freely making it available to every one of us. He can still say, “Peace, be still.”

B. *The Word of God.* “Let the word of Christ dwell in you richly in all wisdom” (v. 16). We are admonished to search the Scriptures, incorporating them into our minds, attitudes, and actions. This is God’s Word, so in studying it we are learning of God Himself and His designs on our lives. There is immense wisdom in allowing Christ to dwell within us—not barely, but richly.

IV. Let Out

A. *Serve loyally.* We who have freely received should freely give. Be like the Sea of Galilee, not like the Dead Sea. “Whatsoever ye do in word or deed, do all in the name of the Lord Jesus” (v. 17). Even our ordinary duties should be done in the spirit of love and loyalty. If we do these things in Jesus’ name, it adds power and dignity to even the lowliest of tasks. Be faithful and loyal.

B. *Serve heartily.* Empty-hearted service blesses neither the giver nor the receiver. “Whatsoever ye do, do it heartily, as to the Lord, and not unto men” (v. 23). Heartless service must stink before God and is a mockery to His cause. Mere for-

mal lip-service is hypocrisy.

C. *Serve thankfully.* In everything we do we should give thanks—for both the good and the bad. “Do all in the name of the Lord Jesus, giving thanks to God and the Father by him” (v. 17). Job was able to bless the Lord even when everything was taken from him. Paul and Silas praised God even when in prison. God has done such great things for us; we have very much for which to praise Him.

V. Look Up

“Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ” (v. 24). All the good things we do for Him will be rewarded, so look up. His grace is given from above, so look up. Heaven is the final reward for every true child of God, so look up. ■

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DR. HENRY M. MORRIS . . . cont’d.

Being a gentle, soft-spoken man, Henry Morris did not enjoy face-to-face confrontation. Nevertheless, he was able, along with Dr. Duane Gish, to debate evolutionists in his gentle way, never replying in kind when rebuffed. He was confident in the assurance that his biblical position was correct.

Dr. Henry Morris was a brilliant scientist in the area of hydraulics and geology, but that was not his greatest contribution. By 2004 Brother Morris had given us more than 60 books. His writing was passionate because he knew his position was in line with the infallible Word of God. His impact on the Christian and non-Christian community alike has been far-reaching. It

(continued on page 20)

Will We Have Any Work to Do in Heaven?

by John D. Morris, Ph. D.

What will we do when we get to heaven? Eternity is a long time. Of course we will enjoy a close and personal relationship with our Creator/Redeemer, thanking and praising Him for all He is and has done on our behalf, but will there be any jobs to do? Certainly we will delight in renewing acquaintances with loved ones and the heroes of the faith who have gone before. How many years will we allot for that? But what then? Dare we speculate?

In many ways heaven will mirror God's "very good" creation in Eden. Realization of His full plan for earth has been delayed but not thwarted. We will even have access to the Tree of Life and its delights once again. "Eye hath not seen, nor ear heard, . . . the things which God hath prepared for [us]" (1 Corinthians 2:9). Thus, we can only speculate on heaven's delights by noticing Eden's character.

As it relates to work, we note that Adam was given work to do. It was not burdensome, but enjoyable and rewarding seeing the fruit of his labors blossom in caring for the Garden (Genesis 2:15). It was a responsible job, for God had made him the steward of His creation. We aren't told what would have resulted had Adam been obedient, but he was the steward of the entire planet and potentially beyond. What responsibility will be given us in eternity? Scripture only reveals that "his servants shall serve him" (Revelation 22:3) in heaven and that he who has been "faithful over a few things, I will make thee ruler over many things" (Matthew 25:23).

Astronomers now know the universe

teems with billions of beautiful galaxies never before seen, and we wonder why God even created them. Never before have humans even known of them. There are many more galaxies than there are people who have ever been born. What is their purpose, and what is their future? Let me speculate.

In a marvelous passage on the glories of heaven we are told that we are already seated in "heavenly places" (Ephesians 2:6), positionally declared righteous in His eyes, and able to receive His favor and participate in His plan for the ages. Might this also have a physical meaning?

Has God created this immense universe as our "Garden" for eternity? Will we have access to the stars? The same passage teaches that "in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus" (v. 7). Perhaps He will assign a galaxy to each of us, with the rewarding work of developing it for His glory. We will always be welcome in His omnipresence, experiencing fellowship unbroken by sin or distance. But maybe He will expect an occasional progress report on our galaxy. Just as Adam was to "tend" the Garden, we may have the privilege of exploring and showcasing His stellar handiwork and visiting the "gardens" of others, all the while fellowshiping with Him and giving Him credit for His creative majesty. We will have an eternity of time to explore seemingly infinite space, giving glory to Him in all, and pleasing Him with faithful service. At any rate, we can dream. ■

—Reprinted with permission from the July 1, 2005, issue of *Back to Genesis*.

Global Warning

by David L. Burkholder

You missed the title, didn't you?

No, this isn't about global warming, which is so much in the news these days, but about something with far more dire consequences than the mere heating up of the planet. And this isn't to downplay the detrimental effect we humans are causing to planet earth by the release of toxic gases and other pollutants into the atmosphere resulting in various environmental hazards. Widespread industrialization and careless use of the planet and its resources certainly speeds the natural process of deterioration as outlined by the second law of thermodynamics, which states that "the entropy of the universe is increasing because, in time, all matter tends to lose available energy." The earth is on a downward spiral, a consequence of the fall as recorded in Genesis. While man cannot halt its progression, he should at the least attempt to be a good steward of its resources, for this and subsequent generations.

As Christians we should especially be concerned about the natural world in which we live. It is God's creation. And we ought to be good stewards of that which God has given to benefit our lives. We have the privilege of using it, wisely, and also an obligation to not abuse it thoughtlessly. But neither should we be tree-hugging environmentalists, seeking to save the planet from man's destructive devices when there are things of more serious import to engage our attention.

One day the world will more than warm up: it will burn up at God's command. God predicts that cataclysmic event in His holy Word. "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent [intense] heat, the earth also and the works that are therein shall

be burned up" (2 Peter 3:10). That event will far surpass any damage man may cause to the earth, however devastating it might be—global warming, nuclear disaster, atmospheric pollution, destruction of environment, or whatever.

Should we who "look for new heavens and a new earth" be concerned? Certainly, but not first of all for planet earth, but for those spiritually unprepared souls who will meet their eternal fate at that event. The context of 2 Peter 3:10 speaks both words of warning and encouragement to believers to be diligent in maintaining their relationship to God. See verses 11, 14, and 17 especially. Continual spiritual vigilance is essential for the continual preparedness necessary to assure one of heaven. There are no shortcuts, and no half-hearted measures will suffice. Peter's warnings make that clear.

However, Peter's concern, and God's, goes beyond encouraging only believers to be prepared. It also extends to those not yet in the faith. Verse 9 states that God is "not willing that *any* should perish, but that *all* should come to repentance." Verse 15 also speaks of God's patient waiting that more may come to repentance and thus escape the doom of sinners on that "day of the Lord." God doesn't want anyone to be caught unprepared for that momentous event.

Implied in Peter's discourse here in Chapter 3, and explicitly stated in Christ's words to the disciples, as well as numerous other New Testament references, is the responsibility of believers to share the good news of salvation with lost and dying world inhabitants. Jesus specifically stated that the whole world is the Christian's responsibility in the commission to His disciples just prior to His ascension. See Matthew 28:19; Luke 24:47; and Acts 1:8.

This responsibility continues in our generation. And the urgency of the situation increases day by day as the world's population multiplies and godlessness increases. It is also true that the technological and financial resources available to us today surpass that of previous generations. Are we doing all we can? Are we keeping up, or are we slipping behind in the task of world evangelism?

Every day 358,500 more souls are added to the world's almost six and one-half billion people. And every day 155,000 souls pass into eternity. With the world's Christian population at 33% (broad categories), that means an average of 103,333 souls die in unbelief each day! The sobering reality is that all those who die outside of faith in Christ are doomed to an eternity of endless fire and torment. It's serious.

So, what are we doing about it? What *can* we do about it? How can we change the situation? Perhaps first of all a greater awareness is needed. The above statistics should have both a sobering and an energizing effect on all Christians. After all, it is our responsibility to warn those on the wrong life-path of the consequences of living outside the parameters of God's saving grace. We are His agents. He has left us in charge of His work. We must be moved to action by the plight of the unsaved.

Secondly, we need to carefully evaluate our current approaches to evangelism and see if we are making the wisest use of the varied resources at our disposal in the proclamation of the Gospel. We must be bold in seeking out and implementing strategies for the widest possible dissemination of the Gospel. The technological means available today should be explored thoroughly for their greatest potential adaptability to the task.

Thirdly, there must be an awareness on the part of each individual Christian that we are an essential part of this global endeavor. Success depends on the contribution of every believer. For some this will mean the dedication of life to some aspect

of full-time mission endeavor. Others will accept responsibility in a supporting role. All are enjoined to share financial resources for the ongoing effort.

Last, but not least, all believers are called upon to seriously evaluate their personal relationship to God and to make certain they are living a careful and exemplary life as representatives of Jesus Christ on earth. Coupled with our example must be our ready verbal witness to those whom we contact in our daily routines. Each of us serves as an ambassador of Jesus Christ in a spiritually dark and dying world. We must take seriously our assignment. Eternal destinies are at stake.

The effects of global warming, and even its actuality, are continually debated by scientists, environmentalists, and politicians. Certain noticeable changes are indeed happening to our planet. But these pale in comparison to the coming cataclysm when Christ will return to judge the earth by a total destruction by fire of all things material and physical. To be prepared for that event is the highest calling of man. Some are aware of its imminence. Many are not. For those who are, the task of global warning confronts us with stark reality. The time is short. The task is large. We must get busy.

§ § § § §

MIXED SWIMMING . . . cont'd.

for the flesh" (Rom. 13:14). How can it be argued that stripping down to the "Skivvies" and drenching oneself in water, in plain view of the opposite sex, is meeting this scriptural challenge? While swimming in private or gender-segregated situations is perfectly suitable, one takes the role of Bathsheba every time he plays at a water amusement park or dallies at the public pool. All around are Davids of both genders, gazing and contemplating, where sin abounds. How can Christians participate in good conscience?

Mixed Swimming

by J. S. Smith

The mercury soared to 112° on Tuesday, September 5, here in Austin. That made Austin the hottest spot in the United States; it felt like the hottest place on earth. My eyeballs literally ached from the heated wind wafting upon their parched surfaces.

As the temperature rises, the temptation for many to strip off layers of clothing and jump into a pool of water rises as well.

A generation ago, it would have been scandalous for a member of the church of Christ to be caught at the public swimming pool. Today, because of a lack of attention to the subject, a creeping carnal compromise and the newly established authority of youth, our people can be found frequenting public swimming facilities, water amusement parks, and beaches. We do not go there as passive observers, either, but as zealous participants, dressed in the mode of the day and activity and reveling in the celebration of flesh.

Gradually, we are forfeiting our distinction—our peculiar attitude—when it comes to attire. We are losing an important part of what it means to be a Christian (1 Peter 4:1-4).

Paul demanded peculiarity of dress when he told Timothy what to preach on the issue of apparel. He recommended moderation in dress that precluded wearing too much expensive finery, which tends to incite envy, and wearing too little clothing to conceal the flesh, which tends to incite lust (1 Timothy 2:9-11).

The same writer reminded Titus that Jesus did not die so that His followers could be as worldly as the world, but “that he might redeem us from every lawless deed and purify for himself his own special people, zealous for good works” (2:14).

Claiming the Christian life means accepting and embracing the sanctification wrought by the Holy Spirit through His direction in the New Testament. It means being transformed through study, prayer, and meditation on spiritual things (Rom. 12:1, 2; Phil. 4:8). It is subtly destroyed by indulging a compromise of the very things that are designed to set us apart from a doomed generation.

There is nothing sinful about swimming; it is a most wholesome exercise and everyone should learn how to swim for his own personal safety. Maturing young people and adults, however, should realize that the attire generally associated with swimming is not fit for *public* display.

If a man came walking down the street in boxer shorts or bikini-brief underwear, all would be shocked. If a woman walked along in her undergarments, everyone would stare. Yet, place them both poolside or on a sandy beach, call those garments “bathing suits,” and suddenly, everything is all right. The garments have not changed; the coverage has not increased. What’s the difference?

Worldly people will offer their logic, but a peculiar people with a spiritual perspective will surely see through the explanation. In the end, just as much skin is being revealed and the stumbling block of lust has been set (Matt. 18:7; 5:28).

Most of our young people would not be caught dead walking around without shirts or in only brassieres on top. Yet, the addition of a source of water makes the wardrobe acceptable to them. Perhaps it would be argued that everyone else is doing it. First, that is untrue and second, it is a confession that peculiarity has been forfeited and conformity has been accepted.

Paul warns us to “make no provision
(continued on page 16)

Creation vs. Evolution: The Battle for Truth

by Steve Herzig and Lorna Simcox

Richard Dawkins, noted scientific scholar, ethologist,¹ and author, describes someone who does not believe in evolution this way: “It is absolutely safe to say that if you meet somebody who claims not to believe in evolution, that person is ignorant, stupid, or insane—or wicked, but I’d rather not consider that.”²

According to a November 23, 2004, CBS poll, Dawkins reportedly described a majority of Americans. The poll claims to show that “Americans do not believe that humans evolved, . . . only 13 percent of those polled say that God was not involved [in creation],” and “about two-thirds of Americans want creationism taught along with evolution.”³

In his best-selling book *The Blind Watchmaker*, Dawkins argued that the universe exists without design: “I want to persuade the reader, not just that the Darwinian world-view *happens* to be true, but that it is the only known theory that *could*, in principle, solve the mystery of our existence.”⁴ And Dawkins is absolutely sure he is right.

Others who share his self-confidence are the editors of *ScienceWeek*. In their January 23, 2005, editorial they slammed creationism as “blasphemy”; accused creationists of being primitive thinkers who “believe the Earth is as flat as a pancake, a few thousand years old, and resting on the backs of four giant elephants”; and warned America to keep “religionists” out of public education because they “subvert the public school teaching of science.”⁵

Ken Ham, president and founder of Answers in Genesis—US (AiG) and a leading spokesman on creation, has been ridiculed and raked over the coals recently by the secular press concerning AiG’s construction of a \$25 million Creation

Museum in Petersburg, Kentucky, near Cincinnati, Ohio. AiG’s website says the museum “will proclaim to the world that the Bible is the supreme authority in all matters of faith and practice and in every area it touches on.”⁶

Andrew Kantor, a columnist with *USA Today*, called the museum a “national embarrassment” that uses “fake ‘science’ to convince gullible people of silly things.”⁷

The great divide between those who believe in creation and those who don’t has existed for centuries. However, evolutionists are becoming increasingly aggressive and more determined than ever to wipe God from what they consider the Big Bang-created landscape.

How far back does this big lie go? As early as the sixth century B.C. there were Greeks who denied the concept of intelligent design. Biographer Desmond King-Hele wrote that Anaximenes believed life “originated in water . . . [and] began spontaneously in primordial slime.” Another Greek, he wrote, believed men “developed, by gradual stages, from fish.”⁸ In the first century A.D. the Apostle Paul confronted the pagan but intelligent Athenians with a simple explanatory statement on creation, referring to “God, who made the world and everything in it” (Acts 17:24).

Even in the midst of 18th-century “Christian” Europe, naturalists such as Swedish botanist Carolus Linnaeus and Frenchman Georges de Buffon raised questions about the concept of creation; yet they did not eliminate God.

There were several early though mostly unknown evolutionists, including Erasmus Darwin, Charles Darwin’s grandfather. Erasmus wrote about the concept in his book *Zoonomia*. French scientist-philosopher Pierre de Maupertuis⁹ wrote exten-

sively on mutation, and French naturalist Jean Baptiste Lamarck devised a theory he called “transformism.”¹⁰ But the publication in 1859 of Charles Darwin’s *On the Origin of Species*, called the “book that shook the world,” brought widespread acceptance to the theory of evolution.

Simply put, *On the Origin of Species* claims that, in a fight for survival of the fittest, the young of a species gradually develops adaptive variations through a process of natural selection. These variations are genetically passed on to the next generation, thus evolving the species. He also claimed that all related organisms come from common ancestors.¹¹

The book sold out the first day it hit the stands.

But it did not resolve the issue of how the world actually began. Enter the Big Bang Theory. According to the U.S. government’s National Aeronautics and Space Administration (NASA), the Big Bang is “the dominant scientific theory about the origin of the universe.” Says NASA, “The universe was created sometime between 10 billion and 20 billion years ago from a cosmic explosion that hurled matter in all directions.” NASA’s description, however, does add this disclaimer: “Although the Big Bang Theory is widely accepted, it probably will never be proved; consequentially, leaving a number of tough, unanswered questions.”¹²

Another explanation goes something like this:

*Our universe is thought to have begun as an infinitesimally small, infinitely hot, infinitely dense, something—a singularity. Where did it come from? We don’t know. Why did it appear? We don’t know. After its initial appearance, it apparently inflated (the “Big Bang”), expanded and cooled, going from very, very small and very, very hot, to the size and temperature of our current universe. It continues to expand and cool to this day and we are inside of it.*¹³

Today belief in evolution and the Big Bang permeate the educational system, and anyone who tries to change that fact

is dragged into court. In October 2004 the Dover, Pennsylvania, school board voted 6-3 to include the teaching of “intelligent design” alongside Darwinism in its ninth grade biology curriculum. The decision, the first of its kind in the nation, caused a commotion in the small, rural school district located 20 miles south of the state capital of Harrisburg:

*Critics call the change in the ninth grade biology curriculum a veiled attempt to require public schoolchildren to learn creationism, a biblical-based view that credits the origin of species to God. Schools typically teach evolution, the theory that Earth is billions of years old and that life forms developed over millions of years.*¹⁴

Two of the three board members who voted against the measure immediately resigned. They contended the 1987 U.S. Supreme Court ruling making it unconstitutional for Louisiana to teach creationism applies equally to Pennsylvania.

Meanwhile in Atlanta, Georgia, a federal court ruled in January against Cobb County leaders who approved a sticker, placed on the inside cover of biology textbooks, that called evolution a theory, not a fact. The judge admitted the sticker made no reference to God or religion. Nevertheless, he wrote, “The sticker would appear to advance the religious viewpoint of the Christian fundamentalists and creationists who were vocal during the textbook adoption process regarding their belief that evolution is a theory, not a fact.”¹⁵

Evolution has become so deeply ingrained in public education that many Georgia residents feared the state was “making itself look like a bunch of rubes” for allowing anyone to imply that the theory might, perhaps, be wrong.

Ken Ham believes the secular media have misinterpreted the November reelection of President George W. Bush to mean that more people in America believe in creation than evolution because they voted conservative. Creation/evolution battles are going on in more than 20 states, he said, and “many Americans have finally

awakened to the fact that the secular humanists are taking over the culture.”¹⁶

So the battle for truth continues. On one side stand the evolutionists, like Richard Dawkins, who sneer at Genesis and view creationists as dolts who reject science and want to shove the world back into the dark ages. On the other side are the creationists, who believe Moses and Jesus: “In the beginning God created the heaven and the earth” (Gen. 1:1).

It is a battle between spiritual darkness and light. Unfortunately, many people cannot distinguish between the two: “The natural [unregenerate] man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned” (1 Cor. 2:14).

So the fight is destined to rage on. ■

ENDNOTES

1. Ethology is “a branch of knowledge dealing with human character and with its formation and evolution.” *Merriam-Webster’s Collegiate Dictionary*, 11th ed., s.v. “ethology.”
2. Quoted in John Wilson, “Unintelligent Debate,” *Christianity Today*, 48, no. 9 (September 2004): 63.
3. “Poll: Most Americans Don’t Believe Evolution,” November 23, 2004 [www.newsmax.com/archives/articles/2004/11/22/222923.shtml].
4. Richard Dawkins, *The Blind Watchmaker: Why the Evidence of Evolution Reveals a Universe Without Design* [www.simoni.ox.ac.uk/dawkins/WorldOfDawkins-archiv/Dawkins/Work/Books/blind.shtml].
5. “Creationism vs. Sanity,” January 23, 2005, [<http://scienceweek.com/editorials.htm>].
6. “About the Answers in Genesis Creation Museum” [www.answersingenesis.org/museum/about.asp].
7. Andrew Kantor, “Good technology requires good science behind it,” *USA Today*, February 4, 2005 [www.usatoday.com/tech/columnist/andrewkantor/2005-02-04-kantor_x.htm].
8. Desmond King-Hele, “Evolutionary Theory Before Charles Darwin,” in *People Who Made History: Charles Darwin*, Don Nardo, ed. (San Diego, CA: Greenhaven Press, 2000), 34, 35.
9. Bentley Glass, “Maupertuis: The First Modern Evolutionist,” in *People Who Made History: Charles Darwin*, Don Nardo, ed. (San Diego, CA: Greenhaven Press, 2000), 44.
10. L. J. Jordanova, “Lamarck’s Theory of Transformism,” in *People Who Made History: Charles Darwin*, Don Nardo, ed. (San Diego, CA: Greenhaven Press, 2000), 53.
11. *Funk & Wagnalls New Encyclopedia*, s.v. “Darwin, Charles Robert.”

12. “The Big Bang Theory” [http://liftoff.msfc.nasa.gov/academy/universe/b_bang.html].
13. “Big Bang Theory: An Overview” [www.allaboutsience.org/big-bang-theory.htm].
14. Martha Raffaele, The Associated Press, “School Board Oks Challenge to Evolution” [www.msnbc.msn.com/id/6470259].
15. Ken Ham, Answers in Genesis newsletter (March 2005).
16. *Ibid.*

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DR. HENRY M. MORRIS . . . cont’d.

is felt by some that Brother Morris’s impact in our time for creationism has been as great as Darwin’s was for evolution. Morris used the Bible, not science, as the foundation for his work. His premises were based on the veracity of the Word of God. He was confident the Bible could be trusted down to the smallest details. In his scientific studies of hydraulics and geology he knew of the movements of water and could answer questions concerning Noah’s flood and our world. He knew there was no reason for billions of years to make changes in geology as long as he took the Bible literally. He believed the account of creation exactly as God gave it in Genesis. He showed the scientific answers that support the Bible’s account.

On February 1 of this year Brother Morris suffered a series of strokes and was hospitalized. Several weeks before, his wife of 66 years, whom he cared for due to her battle with Alzheimer’s disease, went to the home of her daughter so Dr. Morris did not have the added concern for her during this time of illness. While hospitalized he was still busy doing some writing. He was alert right up until the end of his life and was a witness to all who entered his hospital room, even passing out Bibles to the hospital staff. He was also content to spend his time in prayer and meditating on God’s goodness.

Dr. Henry Morris died in the hospital February 25, 2006, in Santee, California. The funeral service was held at Shadow Mountain Community Church in El Cajon, California. Brother Morris was 87 years old.

—Gail L. Emerson

Examining the Holiness of God's People

by Harold S. Martin

The goal of this message is to look at examples of holiness in the lives of persons in Old Testament times, in New Testament times, and in our Anabaptist/Pietist heritage.

The word *holy* speaks of moral perfection. Holiness is one of the elements of God's nature, which also is to characterize the lives of God's people. The first use of the word *holy* in the Bible is found in Exodus 3:5, when God told Moses that he is standing on "holy ground." The second use of the word is found in Exodus 16:23, referring to "the holy Sabbath." Elisha was called "a holy man of God" (2 Kings 4:9), and Herod feared John the Baptist because "he was a just and holy man" (Mark 6:20).

In the Old Testament, the primary use of the word *holy* is to describe the righteous nature of God. Holiness comes from being associated with the presence of Jehovah God. In the New Testament, the main use of the word *holy* is to describe the righteousness of God's children. In the Gospels, the stress is placed upon Jesus as "the Holy One."

A common New Testament synonym for holiness is the word *sanctification*. Sanctification is growing into God's likeness. We are told to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Corinthians 7:1). And in Hebrews 12:14 we are told to "follow peace with all men, and holiness, without which no one shall see the Lord."

Holiness is hating what God hates and loving what God loves. Holiness is bearing with others in patience. Holiness is laboring to mortify the evil desires of the body. Holiness is measur-

ing everything that crosses our pathway by the standards of God's Word. Genuine holiness, according to G. Campbell Morgan, is not inability to sin, but ability not to sin; it is not freedom from temptation, but power to overcome temptation; it is not the end of progress in the Christian life, but deliverance from standing still.

The early Brethren not only aimed to be correct in doctrinal beliefs, but also to be intense about living a Christlike, holy life. Our goal is to balance belief with upright and holy behavior.

1. *Examples of Holiness in the Lives of Old Testament Persons*

There were, in Old Testament times, those whose affections were brought into harmony with the mind of God. Their lives were lived on a higher plane than was evident in other persons around them.

a. *The life of Ruth*

The time of the Judges was one of the lowest points in Israel's history. The era was marked by cruelty and lust and greed. People did what was right in their own eyes (Judges 21:25). There was gross violence and awful immorality. In the Book of Judges, there are accounts of stealing idols, of grisly murders, and of tribal civil wars. The people of Israel were worshiping the gods of the Canaanite tribes.

But in the Book of Ruth, we read about a different side of the dark period of the Judges. There were, in the time of the Judges, some individuals with wholesome convictions. There was a faithful remnant—a minority of people who were living godly lives.

A man named Elimelech (along with Naomi his wife and his two sons) had migrated to Moab to escape a famine in the land of Israel. When Elimelech and both of his sons died, they left three widows—Naomi (the mother), and Ruth and Orpah (the wives of the two sons).

Some years later, when Naomi decided to return home to Bethlehem, Ruth (the Moabite daughter-in-law) chose to go along back with her. Ruth loved and respected her mother-in-law—and in one of the most touching passages in all of human literature, Ruth said to Naomi, “Entreat me not to leave you . . . for where you go, I will go; and where you lodge, I will lodge; your people shall be my people, and your God shall be my God” (Ruth 1:16).

Ruth’s decision to accompany her mother-in-law was not only a decision to go with Naomi; it was also a decision to live for the true God of Israel. She said, “Your people shall be my people, and your God shall be my God.” The Moabites worshiped the chief god Chemosh. Worshiping Chemosh included burning children in sacrifice to their god, and performing rituals for the dead. Ruth turned her back on all of that pagan Moabite ancestry, and became a faithful worshiper of the Lord God of Israel.

Ruth demonstrated holiness in her life by her deep respect for her mother-in-law (1:14), by her willingness to glean grain in the fields (2:2), and by trusting the God of Israel, knowing that she was safely abiding under His wings (2:12). After Ruth married Boaz, the Lord gave conception to her and she bore a son (4:13). His name was Obed, and he was the father of Jesse, who was the father of David—who was the noted king in Israel, and was a forebear of the Lord Jesus Christ.

In our society there are lots of unfair negative jokes about mothers-in-law. It’s true that sometimes mothers find it

difficult to see the affection of their sons or daughters being transferred to someone else (at the time of their marriage)—and they tend to poke their noses into the affairs of their married children. That can lead to difficulties. But for the most part, mothers-in-law are great persons who want to do all they can to see their children’s marriages succeed. If you have a living mother-in-law, you should be saying, “This is the person who gave life to the one I love.”

Ruth’s love for the God of Israel and for her mother-in-law is not only a model for all of us, but is an evidence of genuine holiness in the life of a girl who came out of a rigid pagan society to serve the true God.

b. The life of Daniel

Daniel was a teenager when he was taken from Jerusalem into captivity by the Babylonians in 605 B.C. His commitment to God was strong. He was a person of deep piety. Daniel is mentioned in Ezekiel 14:20 as being one of the *godliest* of men, and in Ezekiel 28:3 as being one of the *wisest* of men.

Daniel and his three friends (Haniah, Mishael, and Azariah) were taken captive in one of the Babylonian raids against Judah and were placed in special training as servants in the court of King Nebuchadnezzar. Their names and the their diets were changed to reflect Babylonian culture. They were given a daily portion “of the king’s meat” (1:5). The Hebrew word for *meat* carries with it the concept of “an offering”—implying that the food was first presented before the pagan gods of Babylon.

There were other teenagers in the training sessions. Chapter 1:6 says that Daniel and his friends were chosen from “among these” other youths. But the four Hebrew boys refused to eat the food which had been offered to idols, and meat from which the blood had not been properly drained.

The other young men are gone and forgotten. The corrupting influences of Babylon were too much for them, and they were useless in God's hands. By way of contrast, Daniel and his three friends still bear a testimony—because they were faithful to the laws of God. The lives that really count in this world and in the next world *are not those* who go along with the crowd, but those who are determined to stand for the Lord regardless of what the crowd does!

Daniel 1:8 is one of the truly great verses of the Bible. The text says, "*But Daniel purposed in his heart that he would not defile himself with the portion of the king's delicacies, nor with the wine which he drank*"—therefore he *requested* (he didn't demand) that he might be given a special diet. Daniel didn't take the attitude, "When in Rome, do as the Romans do." He remembered the revival under Josiah in his boyhood days. He had heard Jeremiah preach on the street corners. He even had a book of Jeremiah's prophecies with him (9:2). Daniel knew the Scriptures; he was aware of the restrictions concerning the various kinds of foods; he purposed to live by the Word of God.

Daniel knew that God was looking down, and that he would have to give an account someday—and so Daniel purposed to obey God, and in the end he received a special blessing. Years later, when Daniel became a kind of prime minister in the Persian Empire (Chapter 6), he performed blamelessly. His coworkers became envious, and they tried to find some flaw in his character. When they could find nothing for which to accuse him, they decided to find some complaint regarding his religious life. When they saw that he was praying to a God other than the king, they arranged to have him thrown into the den of lions (6:16).

Daniel was a man whose life was marked by holiness, and not once is

anything negative said about his life. If we want to live a life marked by holiness, it must begin with a purpose of heart. There must be "a previous determination" that we are going to seek to obey God at any cost!

2. Examples of Holiness in the Lives of New Testament Persons

The New Testament clearly states that we are to "pursue . . . holiness, without which no one will see the Lord" (Hebrews 12:14). Does this mean that we must be perfect to go to heaven? Is it a denial of salvation by grace through faith, as taught in Ephesians 2:8, 9? The answer to both questions is "no." None of us is perfect (as we use the term) on this side of heaven; and no, we do not deny the doctrine of salvation by the grace of God. But over and over again, the New Testament speaks of a daily walk that flows from God's work in us.

a. The life of Stephen

Stephen was one of the seven deacons chosen in the early church (Acts 6:1-7), and later became the first Christian martyr. Of the seven men chosen to "serve tables," Stephen alone is described as a man "full of faith and of the Holy Spirit" (6:5). The term *full of faith* means that he was willing to "empty himself" for Christ's sake. And to be "full of the Holy Spirit" means that he was controlled by the Holy Spirit. Stephen went about preaching the Gospel, and verse 8 says that he was "full of grace and power"—doing "great wonders and signs among the people." When he was tried before the Sanhedrin, his face glowed "as it had been the face of an angel" (6:15). And even though Stephen's speech was interrupted by the hostile crowd (during the trial), and his stoning was pursued with a vengeance, in the final moments of life, he committed his spirit to Jesus (7:59) and died asking forgiveness for

those who persecuted him (7:60).

The final day in the life of Stephen—how he lived, what he said, how he died—revealed him to be a man whose heart beat with sincere faith in God, and with a great level of holiness in his life. Any man who dies forgiving those who were stoning him to death is displaying a mark of holiness.

b. The life of Onesiphorus

Onesiphorus was an upright Christian man from Ephesus who befriended the Apostle Paul. His name is mentioned in 2 Timothy 1:16-18. Onesiphorus ministered to Paul while he was working in Ephesus, and also during Paul's imprisonment in Rome. The passage in 2 Timothy 1 says: "The Lord grant mercy to the household of Onesiphorus, for he often refreshed me, and was not ashamed of my chain; but when he arrived in Rome, he sought me out very diligently, and found me. The Lord grant to him that he may find mercy from the Lord in that day."

Some of Paul's helpers were fair-weather friends, but it was not so with Onesiphorus. This man was a true Christian whose cheerful spirit "refreshed" Paul, and whose love for the truth was so intense that he was not ashamed to be identified with Paul, even though the Apostle was in jail.

In fact, verse 17 says that Onesiphorus was so determined to find and help Paul that he traveled all the way from Ephesus to Rome—and went all over the city diligently searching for Paul. I try to picture this dedicated, concerned brother: He traveled to Rome and threaded his way over unfamiliar streets in the big city. He knocked on doors and tried to learn where Paul was located. He followed up on every clue until finally he discovered Paul (chained to a soldier) in some unknown prison house in Rome.

No wonder Paul felt such a profound sense of gratitude for this brother in the

Lord! Just exactly what Onesiphorus did to cheer Paul, we are not told. Maybe he brought news about individuals and churches that had been established by the Apostle. Maybe he read Scripture passages to the aging brother Paul. Maybe he brought food and drink to help supply Paul's needs. Anyhow, Paul invoked a special blessing upon this dear friend (and upon his family)—because of the kindnesses he had shown to Paul.

Paul was facing martyrdom, and so he could never repay Onesiphorus, but he asked the Lord to repay him on that future Judgment Day when the rewards are handed out.

c. The life of Tychicus

Tychicus was a faithful friend, a fellow worker, and a trusted messenger who helped the Apostle Paul. Tychicus traveled on ahead of Paul from Macedonia to Troas, and there waited for the Apostle's arrival (Acts 20:4). He was also sent to Ephesus and to Colosse, to deliver and read the epistles Paul sent to the Christians in those cities.

The one clue which speaks of the holiness that characterized the life of Tychicus is found in Ephesians 6 and repeated in Colossians 4. In Colossians 4:7 Paul speaks of him as "a beloved brother, a faithful minister, and a fellow servant in the Lord."

Tychicus was "beloved" and "faithful." Those two words describe a wonderful combination of qualities. *Beloved* means to be kind and courteous, sensitive to people's feelings. *Faithful* means to be loyal and uncompromising in one's stand for the truth. Some are faithful, but not beloved—clear as ice when it comes to sound doctrine, but cold as ice when relating to people.

Other are beloved, but not faithful—they pat everybody on the back, want to be nice to all, but they have no strong biblical convictions. They seem to fall for any new fad that comes along.

Tychicus had a healthy combination of doctrinal faithfulness, and at the same time, he possessed a warm, loving spirit when dealing with people. That combination of qualities is a mark of true holiness.

3. Examples of Holiness in the Lives of Anabaptist Members

The Anabaptists stressed holiness in life, along with the certainty of salvation by grace through faith.

a. The life of Hans Bret

Hans Bret was a 21-year-old Christian (living in Holland) who very diligently studied the Word of the Lord. He used key passages of Scripture to exhort his co-workers to a virtuous life, and to cultivate godly conduct.

He was brought before the criminal judges, where he confessed that he had been baptized upon declaring his faith in Jesus Christ, and he was sentenced to death. The law permitted membership only in the prescribed state churches. Hans Bret, as a result, was to be publicly burnt alive at the stake.

When the executioners came, they commanded Hans to stick out his tongue. And when he put out his tongue, the executioner fastened it with a U-shaped piece of iron, and screwed it very tight with a handheld vise. Then he touched the end of the tongue with a hot iron, so that the swelling of the tongue would prevent the metal screw from slipping off. This happened on the fourth of January in the year 1577. The metal screw was fastened to his tongue to prevent him from giving verbal testimony while he was burning to death. (A picture of the type of screw that was used to fasten his tongue is found in the book *Martyrs Mirror*.)

b. The life of Dirk Willems

At one point early in Anabaptist history, 350 believers known for holy living and purity of conduct were executed for

their faith. Some were beheaded; others were drowned. They were taken from their houses and led as sheep to the place of execution—and joyfully they met death. Some were not put to death, but were tortured with great cruelty. The most common modes of torture included cutting off fingers, and burning crosses into the skin of their foreheads.

In the year 1569, Dirk Willems, who was a pious and faithful brother among the early Anabaptists, was apprehended and severely persecuted by the state church leaders. Willems was determined to remain steadfast until the end.

One day he was pursued by an enemy, and rather than fight, Dirk tried to run away. As he was running over an ice-covered pond, the man who was pursuing him broke through, and when Willems sensed that the man was in danger of losing his life, he quickly returned and helped the man get out. But in spite of this deed of kindness, Dirk Willems was soon put to death by being tied to a stake and set on fire.

c. The life of John Peter Miller

Peter Miller was a member of the Ephrata group of Brethren under Conrad Beissel. After Beissel's death in 1868, Miller became head of the Cloister Community.

The story about John Peter Miller may have been embellished over the years. Peter Miller had an enemy named Michael Wittman, who did anything he could to make Miller's life miserable. He spread slanderous stories, and one time physically injured the older preacher. But Wittman was involved in hostile activities outside his hometown. He was arrested for treason, was tried, and was sentenced to death.

George Washington was president of the United States, and was a friend of Elder Peter Miller. They had at one time briefly been in school together.

Peter Miller believed in forgiving

one's enemies, and when he learned of Michael Wittman's death sentence, he walked the seventy miles to Philadelphia to appeal to the President—seeking a pardon for Michael Wittman. Mr. Washington said, "Sorry, Peter, but I cannot grant you the life of your friend."

Peter Miller said, "He's not my friend; he's the most bitter enemy I have." The President said, "That puts the matter in a different light," and George Washington granted a pardon for Michael Wittman. Leslie Flynn, in telling this story, says, "Peter Miller then took Michael Wittman back to his home in Ephrata, but no longer as an enemy."

d. The life of Elder James Quinter

Brother James Quinter was born in 1816. He was known as a powerful preacher, an excellent debater, a godly man, and the editor of the *Gospel Messenger*. One of the unique things about James Quinter is related to the manner of his death.

Elder Quinter came to the grounds of the Annual Conference in 1888 (held in North Manchester, Indiana). He greeted a number of those he loved so well, and also much love and respect was shown to him by those who had gathered for the Conference. About three o'clock in the afternoon on the day of his arrival he went to hear the sermon. It was to be the last sermon he would hear in this world. The preacher (Brother Daniel Vaniman) closed the sermon by reading in a touching way one of the hymns of the church and then Brother Quinter was to close the meeting.

Brother Quinter spoke a few fitting words about the sermon, and then called the great audience to a kneeling prayer. He thanked God that once more he was permitted to "meet with those of like precious faith." However, those near him noticed that his voice trembled, but his words were clear and

coherent. And then, as he continued, he said, "We are glad to meet again"—and his voice ceased, never to be heard again in this world.

Those who were kneeling by his side noticed that he grew pale; they caught his slumping body so that he was kept from falling to the floor. He was tenderly and gently raised from his knees and laid on the table. He gasped a few times—and then surrounded by a weeping congregation, his spirit took its flight into the eternal world.

Elder D. L. Miller, in describing this incident, says, "And so passed away one of our great and good men—not great as the world counts greatness, but great in all those noble qualities of true Christian manhood."

"*We are glad to meet again*" were James Quinter's last words. As he uttered those words, his voice was hushed in death. "Were those words spoken of us (D. L. Miller says), or were they spoken to those on the other shore, who were watching and waiting for the coming of our dear brother? God only knows."

Elder James Quinter was later buried near his home in Huntingdon, Pennsylvania. On a tree-shaded sidewalk, near the Peabody Retirement Center, in North Manchester, Indiana, is a bronze plaque marking the exact spot where Brother Quinter was kneeling when he died.

The early Brethren aimed not only to be correct in doctrinal beliefs, but also to be intense about living a Christlike holy life. One of their mottoes was, "Pursue peace with all people, and holiness, without which no one will see the Lord" (Hebrews 12:14).

Someday the holiness of God will sweep the universe clean, and will create a new heavens and a new earth, in which righteousness [holiness] will dwell forever (2 Peter 3:13).

The old hymn "Faith of Our Fathers" exalts the Lord God Jehovah: "Faith of

our fathers! living still, in spite of dungeon, fire, and sword; O how our hearts beat high with joy, whene'er we hear that glorious word! Faith of our fathers! holy faith! We will be true to Thee till death!"

"Faith of our fathers! We will love—both friend and foe, in all our strife—and preach Thee, too, as love knows how, *by kindly words and virtuous life*. Faith of our fathers, holy faith! We will be true to Thee till death." Holiness in

daily life is one of the marks of God's people. ■

*Harold Martin has been the editor of the **BRF Witness** from its very beginning in 1966. He has served in the plural team ministry at the Pleasant Hill Church of the Brethren for more than 50 years. The article above is condensed from a message that was delivered at the **Brethren Alive 2002** Conference held at Elizabethtown College on July 27, 2002.*

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Faith That Goes the Distance

by David Sanford

The Sub-Sahara Desert west of Sudan and south of Libya is a no-man's land. Travel nine hours by truck due east from N'Djamena, capital of Chad, and you'll come to the tiny village of Korbo. There you'll meet Tthere Ouday.

Tthere Ouday is dressed in a long white robe. His face is weathered and his mostly bald head sports some white stubble. He sits cross-legged on a mat inside his mud hut.

More than thirty-five years ago Tthere became the first Christian among his people, the Dangaleats in the Guera region of Chad. For many decades he worked as a mason. He is more than seventy years old now and has reduced his activities—yet he still continues to serve as an elder of the Korbo church.

In the past two years drought and caterpillar infestations have substantially reduced the amount of food the Dangaleat people have been able to raise. Typically Tthere would offer guests a meal. But on this day he offers

a small cup of sweet tea, a bowl of peanuts, some washed lettuce, and a few slices of tomato dipped in salt and ground red pepper.

"How can we pray for you, brother?" you ask him.

Usually Dangaleat Muslims and Christians say the same thing: "Please pray that God will give us more food." That is on Tthere's mind too. But it's not the first thing. Instead he says, "Pray that we might remain firm in our faith in our old age."

Who could be more faithful than Tthere? Even against the threat of death he refused to recant his faith during the horrific Chadian civil war that raged through the Guera in the late 1970s. He's served the Lord steadfastly ever since. Still, Tthere knows better than to take his Christian faith for granted.

Remain Faithful!

Although Tthere doesn't have the complete Bible in his language yet, he

knows that one of the greatest temptations you and I will ever face in this life is to drift away spiritually from the Lord. No one is immune—no matter how long and faithfully he or she has walked with the Lord.

My friend Tthere is one of several pastors, professors, or mentors who have helped motivate me to stay in the race until the end. In fact, probably none has influenced me more than the late Dr. John Mitchell. Dr. John Walvoord once said Dr. Mitchell reminded him of an aged apostle. Never have I met a man who was more in love with the Saviour.

On two occasions Dr. Mitchell made a point of reminding me—more than sixty years his junior—that there are only three reasons Christians die. These reasons are evident in Scripture, in church history, and in our experience today. Believers die:

- because of the discipline of God (1 Cor. 11:29, 30; 1 John 5:16)
- for the glory of God (John 21:18, 19)
- because their work is finished (2 Tim. 4:6-8).

Dr. Mitchell also urged me to make sure that when it comes time to die, dying is all I have left to do. Thanks to the influence of Dr. Mitchell and others, I love God's Word. As a teenager I started reading it from cover to cover, and before college I had memorized nearly one hundred pages of Scripture. I've read through the Bible dozens of times, and I've discovered that only a few chapters don't talk about sin and temptation.

From Genesis to Revelation we find that the biggest temptation for us, as believers, is to lose heart and give up. How? We stop doing what the Lord says. Why? We stop believing what God's Word says.

Think about it. What happened to mighty judge Samson? What happened to powerful King Saul? What happened

to wise King Solomon? They all fell away. What about these good kings—Asa, Joash, Amaziah, Uzziah, and Hezekiah? They followed God for a number of years, then each one turned away. They lost God's blessings and reward for staying true to Him until the end.

What is the single greatest admonition in the Gospels and Acts? in the New Testament letters from Romans to Jude? even in the Book of Revelation? Keep following the Lord.

We're All Vulnerable

Of course for many years I thought these biblical warnings didn't apply to me. Then seven years ago I was hit with a rapid-fire series of crises.

I felt that the hand of God was crushing me in every way. In my despair—and I say this with deep trepidation—I started doubting God's character. I couldn't read the Bible—not a single verse. I couldn't pray, even over a meal, for days on end. Experientially I was in danger of losing my faith. Why? Because I'd failed to heed the clear warnings of Scripture. I'd let my circumstances temporarily overshadow what I *knew* to be true.

Today, pictures of Dr. Mitchell, Tthere, and other faithful older saints adorn my home office. They are reminders that, like the Apostle Paul, I want to be able to come to the end of my life and say:

“I have fought the good fight,

I have finished the race,

I have kept the faith”

(2 Timothy 4:7). ■

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The Husband as the Head of the Home

by James J. Martin

“For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body” (Ephesians 5:23). This Scripture brings two institutions into focus—the home and the church. Both are of divine design and fill a significant place in the plan of God. Mankind cannot ignore God’s design of these institutions without suffering great loss. They have been established for man’s physical and spiritual well-being.

It is not difficult for us to understand why Christ is the appointed “head” of the church. He is truly superior in every aspect. But why was man chosen as the head of the home? We know that it was not a matter of superiority or inferiority. We need to allow the Scriptures to answer this question.

First Corinthians 11 sheds some light on the matter. “But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. . . . For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man” (vv. 3, 7-9).

God’s design for the home is very orderly. Order demands headship and leadership. The husband must humbly, yet willingly, accept this responsibility as a commandment from the Lord. The order of creation also confirmed God’s plan. Adam was created first, and then Eve was taken from his side, to be his “help meet.” However, this does not give the head the

right to be a dictator and view his wife as a servant. Rather, he must follow the example and pattern of Christ’s love for the church. See Ephesians 5:25.

Christ’s love for the church is a self-sacrificing love. He gave up all to be her “saviour.” This word comes from a root that means “to heal, preserve, or make whole.” Every Christian husband must have this attitude toward his beloved wife and their marriage relationship. His utmost desire must be to deepen their understanding of each other and to solidify the foundations of the home. Headship is most effective when it is crowned with the jewels of gentleness, kindness, patience, and understanding. This is the evidence of genuine love in the heart. The “help meet” who sees these jewels will find it a delight to submit to and respect the loving leadership of her head.

God not only appointed specific roles for man and woman but also endowed them with special abilities and characteristics to best fulfill their calling. In general, men do possess innate administrative ability that they must exercise in the role as head of the home. This does not mean that they do not need the counsel and insight that their wives have to contribute. A wise husband has learned to give due consideration to his wife’s feelings about a matter early in the decision making process. But the submissive wife, after giving her opinion, will say to her husband, “You make the final decision; you are the head of the home. I will accept whatever you decide.”

Most of all, husbands are to be the spiritual leaders in the home. The husband is God’s representative to the family. He is

to be an example for all the family to follow. This is a high calling and a sobering responsibility. To portray the attributes and characteristics of the heavenly Father, the husband must walk close to the Father. He needs to constantly seek wisdom from above and the guidance of the Holy Spirit. He must keep this perspective of his spiritual responsibility in the forefront of his mind. It must take priority in all his activities and decisions.

This spiritual leadership means that the husband is to take the initiative in teaching the children the Word of God. "And, ye fathers, . . . bring them up in the nurture and admonition of the Lord" (Ephesians 6:4). Father is responsible to lead out in family worship and keep it meaningful and reverent. The Scripture needs to be explained and applied to our daily lives. Some time should be spent in the memorization of Scripture. Prayer time is important and should not become too repetitious. The importance and value that Father places on family worship will teach his children the importance of personal devotions when they arrive at that age. He needs to also make sure that the children take time to study their Sunday school lessons.

The husband as the head must take the initiative in child discipline. He is primarily responsible to see that prompt obedience, respect, and cooperation are taught. All dishonesty, anger, and selfishness must be disciplined. Father and Mother need to be one in their methods and goals, but Father should be the one in charge whenever he is at home. The children should understand, especially as they get older, that they need to answer to their father for any misconduct.

The husband is responsible to provide for the material needs of the family. Loyalty to his family will produce diligence in providing the necessities of shelter, food, clothing, and health care. A true husband will be willing to sacrifice his own wants to ensure that the family is cared for properly.

Another duty of the husband is to provide security for the family. The home should be a haven of rest, a place free from anxiety and fear. Each child should feel loved and accepted. A bond needs to develop, not only with Mother, but with Father as well. Each child must have a sense of "belonging." If Father does not work at home during the day, he will need to have evenings and weekends for family time. A committed father will love to be with his family, and they will be delighted that he is spending time with them.

The husband as the head needs to be the problem solver. In any business or organization, when problems arise they are taken to the head. Likewise, in the home, Father needs to be alert for any issues, feelings, and actions that threaten the serenity of the home. At times he will need to be the arbitrator between teenage children. He is the chairman when the family is discussing important issues. Many times he will need to preside as a judge and make the final decision. If little things are promptly taken care of as they surface, stress in the family can be avoided.

Possibly some mothers will read this article with a heavy heart and perhaps tears, because they know their husbands have not submitted to their responsibility as God has planned. If this is your experience, rest assured that God will give you the extra grace and strength that is needed. It is doubly important that you are a faithful Christian example. Love your husband in spite of his failures, and submit to and respect him in every way you can. Perhaps he can be won by "your chaste conversation" (1 Peter 3:1, 2).

The father who conscientiously fills his role in the home will be a godly influence that will reach well beyond the present generation. May God enable every father to be faithful in this high calling. ■

—Reprinted with permission from the May 2004 issue of *Home Horizons*.

Short-Term Missions?

Commentary by Bob Selph

One of the fads of our day among churches is “short-term” missions.

Many people would like to try to entertain the idea of going for a one- or two-week trip to a foreign country to “do something” to “help” a missionary. Many young people even think of going to another country for a period of six months to a year in order to “experience” another culture before they settle down into a career and start a family. They would hope to be of some use to a missionary effort in the process.

It seems the more we promote missions within our churches, the more questions arise about the possibility of going on a short-term mission. Sincere Christians want to see the Gospel carried to the ends of the earth; however, the option of giving one’s entire life to this grand work is not often a consideration.

When we consider that the New Testament model for missions is one of evangelism, church planting, and the training of indigenous pastors, we must conclude that it will not be accomplished by short-term mission trips.

The Greater Need—Lifers. After referring to the biographies of missionaries of the past who did such significant work for Christ, Dr. Bob Coote wrote in the *International Bulletin of Missionary Research*: “It is difficult to imagine a compilation of the biographies a century from now of ‘great short-termers’ who advanced the cause of Christ in the late twentieth century.”

Doug Nichols, International Director for Action International Ministries, gives four reasons why long-term missionaries are the great need.

“First, long-term commitment emphasizes important elements in missions, such as adapting to a new culture, adequate language learning, and bonding

with local people.

“Second, continuity of ministry comes only from long-term commitment. Patrick Johnstone, author of *Operation World*, wrote recently that ‘it takes, on the average, seven years on the field before a new missionary begins to function at more than a superficial level in preaching, discipling, and winning full acceptance.’

“Third, short-term fruitfulness requires long-term input to guide and follow-up contacts. Short-term workers are only really justifiable in the context of long-term church planting and training of national leadership.

“Fourth, long-term commitment demonstrates (beyond words) love for the people among whom we work. They become not just objects of our evangelistic efforts, but friends with whom we share our lives. We demonstrate genuine need for them in our adaptation process; we increasingly understand and appreciate their culture through our time spent with them; and we naturally want to share with them the most important element of our lives, our relationship with God through Jesus Christ.”

Relative to this, J. Herman Bavinck writes in his “Introduction to the Science of Missions” about the way we must give our lives to the people to whom we go with a soul-rescuing Gospel.

He states: “It is only when I begin to understand a people, only after I have recognized in them my own ineradicable inclination to play a game with God, that I can begin with the *elengchein* (confrontation and conviction of sin, etc.). I must feel a community or a fellowship with this man; I must know myself to be one with him.

“As long as I laugh at his foolish superstition, I look down on him; I have not

yet found the key to his soul. As soon as I understand that what he does in a noticeably naive and childish manner, I also do and continue to do again and again, although in a different form; as soon as I actually stand next to him, I can in the name of Christ stand in opposition to him and convince him of sin, as Christ did with me and still does each day.

“This is the tremendous truth in the excellent expression of Kuyper that I, as a man, must encounter the man in the heathen.”

This kind of understanding and bonding with people of different cultures comes only to those who incarnate themselves among a foreign people and stay for years.

In a November 1995 *World Pulse* article, Evelyn Hibbert wrote concerning the field in which she serves, that there is a “dearth of workers (national and foreign) and resources to help. Since 1990 short-term workers have flocked to this country, many of them attracted by the opportunity to work with Muslims in a free environment. Some good has been done, and some harm. . . . The need, however, is for people who will stay for 10 to 20 years, learn Turkish well and live among the Millet and Turks. Those who do, gain credibility in ministry and provide a model in lifestyle.”

Nichols went on to say, “To touch the heart of a people and to see a church planted, workers must live in a culture, gain insight into the people’s worldview, and use that knowledge as a bridge for the Gospel. The process of language and cultural adaptation, contextualization, and application of our message requires sensitivity, patience, and time.”

There is value in short-term missions when done with a strategy through the church. Trips can be set up by a missionary and the elders of his sending church where a gifted church member(s) can accomplish a specific work that would be a real help to the missionary’s labors or

to a foreign congregation of saints. Most short-term service is done by young people, but if a church were keen on using this more strategic approach, “not-so-young” people could bring much assistance to the field and an increased focus and zeal for missions could be experienced at home.

Some of the benefits of such short-term service include opportunities for evangelism and for teaching in specific areas of need, construction, children’s work, accomplishing time-consuming duties for missionaries, establishing relationships between churches and individuals internationally, encouraging our missionaries, etc.

Some downsides of such visits include not devoting enough time to learning the language and culture and thus requiring the missionary or others to devote large amounts of time being closely involved, not having enough time to develop relationships and ministries that would have a lasting continuity of impact, the creation of problems due to immaturity which play out in many ways, and the establishment of wrong ideas as to what a missionary is as we give rise to the thinking that everyone who goes to give some contribution on the mission field is a “missionary.”

Our mission endeavors should not be entered into simply as an opportunity for an international experience or as a conscience salver that will make us feel better that we are not giving our lives as career missionaries.

Additional benefits include legitimately exposing our people to other cultures firsthand, which tends to cultivate humility and respect for others, fueling interest at home in missions, using the gifts of our not-so-young brethren in vital ways on the mission field, connecting sending churches more to our missionaries, cultivating future missionaries, educating future church leaders in missions, and becoming more aware of the inequality that exists regarding Christian

resources (ministers, books, access to the Gospel and teaching that we in the English-speaking world take for granted).

While the benefits of short-term mission activity sound attractive, and have been much used of God in different ways, the great need will always be for long-term missionaries who are elder-level, Gospel-

preaching, church-planting men who can train national leaders to shepherd those churches in their own land, among their own people. Without such men (and their wives and other helpers), the church will not fulfill the Great Commission. ■

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Beware of Satan's Trinity

by Ervin N. Hershberger

“And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God almighty” (Revelation 16:13, 14).

This was one of many visions by which God revealed to John what would happen at the end of time. This may be the first time that Satan is pictured as a trinity, but it clearly reveals his sinister tactics, ultimate goal, and final destruction. It concisely describes the union and united mission of the dragon, the beast, and the false prophet. Satan can never duplicate the triune pattern of God's Holy Trinity, but he desperately seeks to imitate it. Our text reveals Satan's trinity as devils working miracles, but they will be defeated in the battle of Armageddon (Rev. 16:16; 19:19-21). That's a universal wake-up call to beware of Satan's trinity.

The dragon is commonly known as Satan (so named 55 times in the Bible). When Adam yielded to Satan, Satan became “the god of this world” (2 Cor. 4:4). Ever since then he has been blinding “the minds of them which believe

not” (2 Cor. 4:4). The Revelation reveals him as the designer of the Satanic trio, and Satan gives his power and great authority to the beast that rises “up out of the sea, having seven heads and ten horns” (Rev. 13:1-4).

The beast “with seven heads and ten horns,” appears to be an end-time demonic civil power, evidently the final fulfillment of the “little horn” (Daniel 7:8), the last and major antichrist. Evidently he is Satan's counterpart or substitute for Jesus Christ. By one of his heads being “wounded to death” (Rev. 13:3), “whose deadly wound was healed” (Rev. 13:12), he may try to fake an imitation of Christ's resurrection from the dead.

The false prophet is so named only in Revelation 16:13; 19:20; and 20:10; but he usually is identified with the second beast, “coming out of the earth; and he had two horns like a lamb, and he spake as a dragon” (Rev. 13:11). He will do great wonders and deceive “them that dwell on the earth by the means of those miracles which he has power to do” (Rev. 13:13, 14). He will at least pretend “to give life unto the image of the [first] beast” (Rev. 13:15).

Whether faked or actual, whatever miracles either the beast or the false prophet may perform will be done by

the power of Satan. In the days of Job, God permitted Satan to make fire fall from heaven (Job 1:15). In “the hour of his judgment” (Rev. 14:7), God may permit Satan to perform miracles such as we have never seen, as a final delusion for those who persist in unbelief. It is far better to take His warnings to heart before “the hour of his judgment is come.”

Satan’s evil tactics and powers are revealed progressively throughout the Bible, but only in the Revelation is Satan’s power described as a trinity whose ulterior purposes and goals are clearly defined. Moreover, the peak of their demonic powers will hardly be fully reached or revealed until “the great tribulation.” Those will indeed be dark days as God’s judgment is poured out upon a rebellious world. But praise the Lord, at the end of those days their fiendish demonic powers finally will be crushed, as revealed in the references cited earlier.

And I [John] saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True. . . . And the armies which were in heaven followed him upon white horses, . . . And he hath on his vesture and on his thigh a name written. KING OF KINGS AND LORD OF LORDS (Rev. 19:11-16).

Horses were the fastest and most powerful physical means of conveyance in John’s day. Therefore, in his vision, we understand them to be symbols of superhuman speed and power.

Do not the riders who follow Christ include the saints who had died earlier, who “shall rise first: . . . [and also those who] shall be caught up together with them to meet the Lord in the air?” (1 Thess. 4:13-18). “For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him” (1 Thess. 4:14), evidently when he descends “with power and great glory” (Matt. 24:30; 25:31), to

destroy the armies at Armageddon.

John further described the battle of Armageddon in Revelation 19:19-21. The Word of God straight from the lips of Jesus is sharper than any two-edged sword. Therefore, He will not need any metal or atomic weapons to smite the thousands, millions, or whatever number Satan’s trinity will assemble at Armageddon. He who spoke the universe into existence and holds it all together by the word of His power (2 Peter 3:5-7) could wipe them all out with one breath of His mouth. Revelation 19:20 plainly reveals the final disposal of the beast and the false prophet. That is the last we read of them, but God has additional judgments in store for the dragon, which is Satan himself.

The Revelation is a much-disputed book. I used to read it with serious reservations, much as unbelievers read the Sermon on the Mount. That sermon was preached to a multitude in need of milk. It also contained some strong meat that they were not yet able to digest. The night before His crucifixion, Jesus said to His twelve apostles, “I have yet many things to say unto you, but ye cannot bear them now” (Luke 21:27). Pentecost had not yet come. Revelation is part of those many things, conveyed from heaven by Jesus Himself, through John.

Wanting us to know and understand the truth, He kept it very simple, in very familiar words. He expects us to accept by faith what our finite minds cannot fully comprehend.

Study carefully the first four verses of Revelation 20:

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand



years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years” (Rev. 20:1-4).

Verses 5 and 6 of Revelation 20 both mention “the first resurrection,” from the Greek word *anastasis*, which occurs 42 times in the New Testament. Some interpret this passage to mean the new birth. Others, because verse 5 distinctly puts a thousand years between the two resurrections, apply it to the bodily resurrection of the redeemed. We are told that “the dead in Christ shall rise first” (1 Thess. 4:16) and the lost will not rise until the redeemed will have “lived and reigned with Christ a thousand years” (Rev. 20:4b). “But the rest of the dead lived not again until the thousand years were finished” (Rev. 20:5a).

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years (Rev. 20:6).

Because nothing else seems as plain as the Bible itself, I can no longer make figurative the plain, simple wording of Revelation 20. Having tried that too long, I stand rebuked by numerous passages that plainly declare a final restoration of Israel,¹ a Messianic Kingdom with Christ reigning on David’s throne,² the binding of Satan,³ and “the restoration of all things” (Acts 3:19-21; Romans 8:19-23).

The phrase “a thousand years” or “the thousand years” appears six times in the first eight verses of this chapter. While I do not understand everything about the thousand years, I have, never-

theless, come to accept what Revelation 20 states so clearly. God had planned, perfectly understands, and will fulfill every detail in full accordance with His promises.

John’s inspired vision continues.

And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle [one more time]: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever (Rev. 20:7-10).

This concludes the Biblical revelation and final disposal of Satan in the lake of fire where the dragon, the beast, and the false prophet, along with all the unsaved, will be tormented for ever and ever. Until then, and especially at the end time, we need to beware of Satan’s trinity. They are enemies of God and man, but God and His Word remain faithful and true for ever and ever! ■

1. Isaiah 14:1, 2; 35:1-10; 51:3, 22, 23; 54:2-10; 60:3, 6, 9-12; Jeremiah 23:5, 6; 24:6, 7; 32:37-41; 33:14-16; 46:28; 50:4, 5; Ezekiel 36:8-11, 24-28; 37:11-18, 20-28; 38:8; Hosea 2:19, 20; 3:5; 14:4-7; Joel 3:1, 2, 17, 20, 21; Amos 9:8-15; Micah 2:12, 13; Zephaniah 3:13-20; Zechariah 8:11-15; Malachi 3:12.

2. 2 Samuel 7:16; Psalm 2:8, 9; Isaiah 2:2-4; 9:7; 11:1-16; 19:21-25; 24:23; 61:3-6; 62:1-7; 65:17-25; Daniel 2:44; 7:9, 13, 14, 27; Obadiah 1:17, 21; Micah 4:1-8, 13; Zephaniah 3:13-20; Zechariah 3:8-10; 6:12, 13; 14:9, 11, 16-21; Matt. 25:31-34; Mark 13:24-27; 14:62; Luke 1:32, 33; Revelation 2:26-29.

3. 2 Peter 2:4; Jude 1:6; Revelation 20:1-3.
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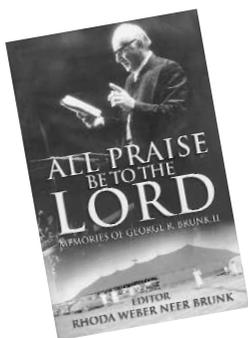
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