

EMMAUS BIBLE COLLEGE • SUMMER 2008

Journey



A Christian View of Government

Give an Account of Your Stewardship

Jesus told His disciples a parable about an unjust financial manager in Luke 16:1-13. It is well worth reading, meditating on, and applying to one's own stewardship. In the story, the wealthy estate owner demands that the servant give an account of his stewardship, because he had been found to be irresponsible in squandering the master's possessions. He is going to be fired. The servant acts quickly to provide for his own future. He doesn't want to end up digging ditches or begging for money, so he seeks to endear himself to those who owe his master money. He removes the usurious interest rates and receives payment for what the debtors actually owed. Surprisingly, the master commends the servant for his shrewdness. He doesn't condone unethical behavior or dishonesty, but he praises him for planning ahead and providing for his future.

Jesus' application is even more interesting than the story itself. He tells the disciples that whereas the ungodly can't be trusted to act ethically with their money, at least they look to the future and plan ahead. He says the same is not true of the sons of light. We could learn a thing or two from the sons of this age. We need to learn to be as shrewd as the unjust manager. We need to plan ahead. We need to use our money more propitiously. We need to

think of how our money will affect the future. Jesus counsels His disciples to use money to win people into the kingdom. Too often we view worldly wealth as unrelated to the work of God. We need to learn to use material things for future spiritual benefit. Too often we let money control us, when it should be our servant. Too often we are short-sighted. We need to think far ahead. Unless we are found faithful in the use of money, we can't be trusted with greater things. We cannot serve both God and money. Our love cannot be divided.

As we consider how to use our money and possessions to further God's kingdom, we need to think of placing it where it can have the greatest effect. We need to invest in ministries where we will see people saved, discipled, educated, and multiplied. We need to invest in ministries that have a long-term affect. We need to invest in ministries that share our values. When we enter His Kingdom, may we be greeted by those we helped to win.



Kenneth Alan Daughters
President,
Emmaus Bible College



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Editor: David A. Glock
Assistant Editors: Ken Daughters, Ken Murray
Bible Editor: Dr. David J. MacLeod
Circulation Manager: Angie Hubbard
Design, Lay-Out: Jesse Lange & Big Behr Design Co.
Online-Journey: Jesse Lange

How to contact us:
Journey Magazine
Emmaus Bible College
2570 Asbury Road
Dubuque, IA 52001
(800) 397-2425
www.emmaus.edu

Editor: journey@emmaus.edu
Subscriptions: journey@emmaus.edu
College Admissions: admissions@emmaus.edu
Alumni: alumni@emmaus.edu
Correspondence School: ecsorders@emmaus.edu
Believers Stewardship Services:
www.believerstewardship.org
Other: info@emmaus.edu

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Fellow Travelers

Letters to the Editor

To the Editor

I was privileged to sit under the teaching of William MacDonald in the early 60s at Emmaus. I doubt that there is another man that I have more respect for than Brother MacDonald.

However, it was with some disappointment that I read the article "Fundamental, Important, and Non-essential Issues" in your Spring 2008 publication. Even though I agree with the basic premise as condensed at the beginning of the article, I find it a little disconcerting that assemblies are urged to "adopt a position" (four times), "adhere to that position," "respect the prophetic stance," "adopt that as the official stance," "adopt a policy," "adopt a clear united position," and "adopt a clearly stated position."

Having been raised among the Brethren and attending the assemblies the first 21 years of my life, I never heard ministry on adopting "policy" on these issues. I do distinctly remember discussions of whether the assembly should even have a written "Statement of Faith" with the argument that "the Scriptures are our statement of faith."

For the past 45 years I have been associated with assembly-like fellowships that have neither a written statement of faith nor policies as urged by Mr. MacDonald. Yes, there are differing opinions on both important and non-essential issues but still with a remarkable degree of unity and the blessing of going on in fellowship around Christ and those things we hold to be fundamental.

I fear that the assemblies, by forming policies as suggested, may be on the road to relegating themselves to nothing more than another denomination on the corner for people to pick and choose from depending on personal preferences. In fact, based on an individual's choices from the "Important" items list, one could find plenty of clergy/laity churches to choose from, thus calling into question the need for the assembly as we practice it.

I am greatly thankful for Bill MacDonald's faithful service and proven ministry. I hope this article will not be his legacy.

Jon Lindberg
Kingman, AZ

Thanks so much for Journey Magazine—I read the last issue from cover to cover!

Connie Newcome
Inman, KS

Thank you for continually producing an excellent Journey Magazine. The winter 2007 edition was excellent in both layout and content. The articles by Dr. McRae and Dr. MacLeod were especially good.

Helen and Duane Ackerman
Warrenton, MO

CONTACT THE EDITOR

Journey Magazine welcomes your letters and e-mails. Please send letters to: *Journey* Magazine, Emmaus Bible College, 2570 Asbury Road, Dubuque, IA 52001. Send e-mails to: journey@emmaus.edu. Please include your full name, town, state, Emmaus class year (if applicable) and daytime phone number. We reserve the right to edit letters for length and suitability. Opinions expressed in letters do not necessarily reflect those of Emmaus Bible College.



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Johnny

THE VOICE OF EXPERIENCE
"I wanted to see for myself."

Johnny Bloom came to Emmaus all the way from Arizona. "After hearing so many stories from my parents and my brothers who had gone to Emmaus, I wanted to get to know the professors who had such an impact on my family. The professors here do care; that makes a huge difference." Today this Computer Information Systems major tells everyone he knows about Emmaus. "I encourage my friends to think about Emmaus by saying this is the only time in their lives when they can focus on what matters most. Why not get a good biblical foundation at the beginning of your education?"



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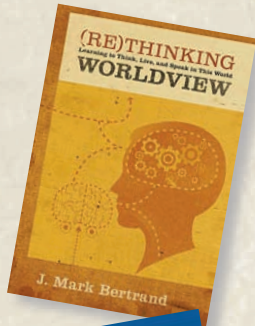
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Emmaus Bible College
Office of Admissions
2570 Asbury Road
Dubuque, IA 52001

563-588-8000 or
800-397-BIBLE
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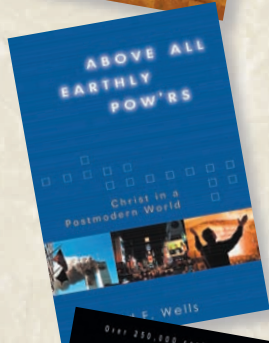
Travel Guides



Rethinking Worldview: Learning to Think, Live, and Speak in This World

Mark J. Bertrand
Crossway Books, 2007

This ambitious volume seeks to rethink worldview, restore wisdom to its central role in the Christian life, and regain a credible and creative witness in the wider culture.



Above All Earthly Pow'rs: Christ in a Postmodern World

David Wells
Wm. B. Erdman's Publishing Company, 2006

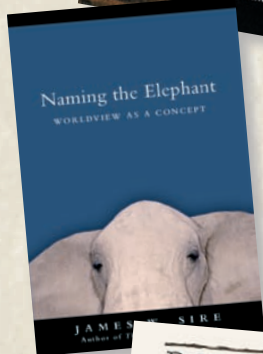
In this prophetic call to the evangelical church, Wells stresses that Christians need to confess Christ as the center in a society lacking a center, as the sovereign in a world seemingly ruled by chance, and as the one who can give meaning in a nihilistic culture.



The Universe Next Door: A Basic Worldview Catalog

James W. Sire
Intervarsity Press, 2004

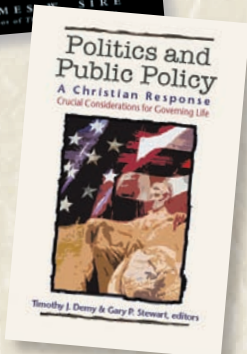
James W. Sire's bestselling book on worldviews, now in its fourth edition, explains and evaluates eight different perspectives ranging from Christian theism through naturalism and existentialism to New Age and postmodernism.



Naming the Elephant: Worldview as a Concept

James W. Sire
InterVarsity Press, 2004

In this companion volume to *The Universe Next Door*, James W. Sire offers his refined definition of a worldview and addresses key questions about the history of worldview thinking, the existential and intellectual formation of worldviews, the public and private dimensions of worldviews and how worldview thinking can help us navigate an increasingly pluralistic universe.



Politics and Public Policy: A Christian Response

Timothy Demy and Gary Stewart
Kregel, 2000

Written from within the U.S. and Canadian evangelical and national experience, this insightful volume presents views of Christian engagement with society that are applicable to citizens under any government. The contributing authors examine the shape of local, national, and international citizenship and how it can be lived in submission to the supreme Christ. Also included are helpful insights into the inner workings of politics, government, and international relations.

Why Government Can't Save You: An Alternative to Political Activism

John F. MacArthur Jr.
W Publishing Group, 2000

This new release in "The Bible for Life" series takes a look at the political responsibilities of a Christian. Pastor and author John MacArthur delves into what the Bible reads about a Christian's responsibility toward authority, the biblical purposes of government, and how to support governmental leaders.

Foundations of Christian Thought: Faith, Learning, and the Christian Worldview

Mark P. Cosgrove
Kregel, 2006

Think Biblically! Recovering a Christian Worldview

John F. MacArthur Jr, with Master's College Faculty
Edited by Richard L. Mayhue and John A. Hughes
Crossway Books, 2003

With the truth of the Bible as a foundation, MacArthur and Mayhue, with several other scholars and teachers from The Master's College, confront the false worldviews that dominate our postmodern world. The authors specifically provide a model from their chosen areas for cultivating a biblical mindset on gender, worship, psychology, creation, education, history, government, economics, and literature.

A Guide to Christian Ambition: Using Career, Politics, and Culture to Influence the World

Hugh Hewitt
Nelson Books, 2006

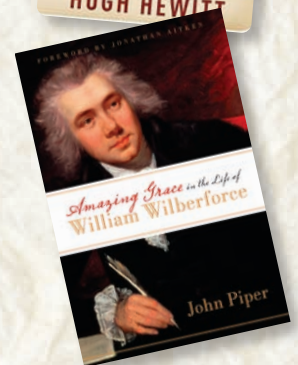
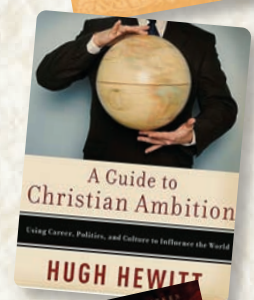
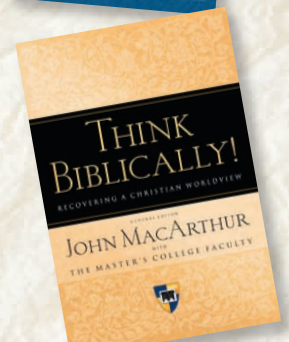
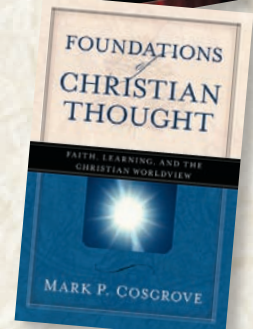
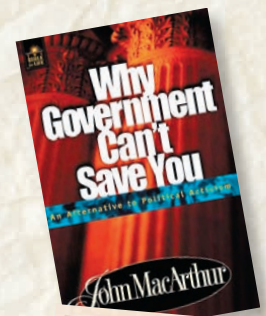
Hugh Hewitt has worked for and with people in some of the most powerful and influential positions in the country. He knows what is required to reach and thrive in such positions, and in this book he shares some of that valuable, hard-won knowledge.

Amazing Grace in the Life of William Wilberforce

John Piper
Crossway Books, 2007

John Piper's biography of William Wilberforce takes readers beyond Wilberforce's battle against slavery and explores the beliefs and motivations of this influential evangelical politician.

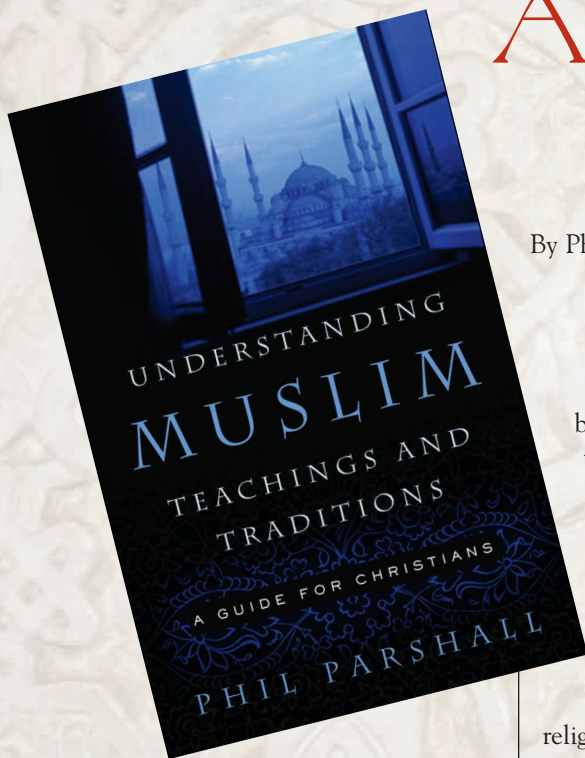
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(jrush@emmaus.edu or 563-588-8000 ext. 1003)



Understanding Muslim Teachings and Traditions: A Guide for Christians

A book review by Ken Fleming

By Phil Parshall, Grand Rapids: Baker, 2002. 240 pages, paper. \$14.99



Since the events of September 11, 2001 there have been a plethora of articles and books on the subject of Islam. Until that fateful day the world of Islam seemed distant and relatively inconsequential to a majority of Western people, including most evangelicals. That kind of thinking suddenly and literally exploded and

brought many questions about the true nature of Islam. It became important for us to understand how that sort of terror could emerge from the culture and religion of Muslim peoples of the Middle East. Some people have lined up with those who believe that Islam is a violent religion and that the terror came from a religious foundation. Others have taken the view that Islam is basically a peaceful religion and that those perpetrating the terror are an extremist minority.

Phil Parshall has served as a missionary in Muslim countries. He has written extensively on contextualization, including two other books on the subject of Islam: *Bridges to Islam* and *The Cross and the Crescent*. His book will enlarge your understanding

of Islam and give you a basis for an informed opinion on many of the issues surrounding it. But more than that Parshall's work will bring Christians an increased understanding of one sixth of the world's population so that they may be more effective witnesses to them for Christ.

Understanding Muslim Teachings and Traditions was first published in 1994 under the title *Inside the Community: Understanding Muslims Through Their Traditions*. The new paperback edition published by Baker will gain much wider circulation. It may be of interest that the book is published in memory of John Speers, a friend of Parshall's and an assembly missionary killed by Muslims in June 1991.

Most people are familiar with the fact that the holy book of Muslims is

the Quran. They are not so familiar with the much larger Islamic writings called the *Hadith*. The *Hadith*, or “traditions,” is a posthumous collection of nine volumes containing the words and deeds of Muhammad and surrounding history as remembered by those close to him. It is to the Quran what the Talmud is to the Jewish Scriptures. Its importance lies in the fact that much of the thinking and actions of Muslims today stems from the *Hadith*.

Parshall’s book is an examination of the *Hadith* and offers an inside look at the traditions of the Muslims. These traditions strongly affect their morals and attitudes. He explores twenty issues related to Islam, which are of great interest to those who want to understand this important religion. He devotes a chapter to each issue, including the Quran, Muhammad, Fasting, Jihad and Violence, Salvation, Women and Muhammad’s wives, etc.

Within each chapter Parshall whets the reader’s appetite by telling a story from modern life relating to the subject. Then he explains why the subject is important. Next he quotes relevant passages from the *Hadith* enlarging on various aspects of the issue. In the chapter on Jihad and Violence he begins with a story about a four-year-old Filipino boy who took a stick and “charged” people in the name of Allah. Then he explains that the word Jihad brings to the Westerner mental pictures of Arab terrorists blowing up the icons of non-Muslims. However, many

moderate Muslims see Jihad, not so much in terms of violence by which they hope to take over the world, but as an internal battle for righteousness.

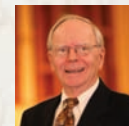
Parshall then turns to the *Hadith* and shows that time and again it authenticates the use of violence against the “infidels,” especially from the early teachings of the Prophet Muhammad. He quotes from the *Hadith* “Which deed is the dearest to Allah?” He replied, “To offer prayers at their fixed times.” “What is the next?” He replied, “To be good and dutiful to your parents.” I asked again, “What is the next?” He replied, “To participate in Jihad in Allah’s cause.” Parshall comments, “Here we have a prioritization of the concerns of Allah: prayer, parents and jihad. All three receive considerable emphasis in the Quran.”

The chapter continues with no less than twenty-three quotations from the *Hadith* concerning Muhammad’s thoughts and actions in the exercise of jihad. Parshall interacts with all of them. It is obvious that he finds it painful to write on this subject about the religion of a people he loves dearly and for whom he has given his life. He closes the chapter with the deeply felt conviction that all groups must stop the use of force to gain their ends. These include Muslims, Hindus and Christians today who find themselves in violent conflict with their antagonists.

All the chapters of this book provide excellent material which a committed Christian could use in

conversation with Muslim friends. It is a serious treatment of the subject and avoids rhetoric that leads to overstatement and stereotyping. Christians who wish to interact with Muslim people will want to study this excellent book.†

Ken Fleming
Faculty Emeritus
The Emmaus Journal,
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Ken Fleming served as a missionary in South Africa for 25 years and as the Chair of the Missions Department at Emmaus Bible College for 25 years until his recent retirement.

To the Praise of His Glory #6

The
Unifying Power
of Music

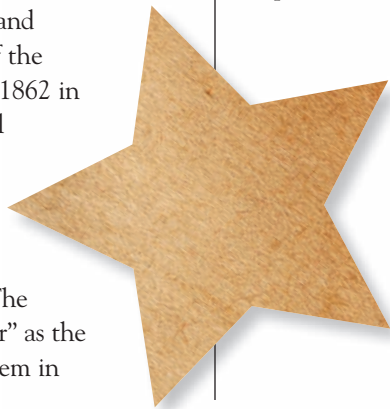
Lisa Beatty



On the evening of September 11, 2001, members of Congress gathered on the steps of the Capitol for what CNN called “a symbolic display of unity.” The House Speaker, Dennis Hastert, R-Illinois stated: “Senators and House members, Democrats and Republicans will stand shoulder-to-shoulder to fight this evil that has [been] perpetrated on this nation.” The members of Congress then sang an apparently spontaneous chorus of “God Bless America.”¹ This simple chorus became a rallying cry for the nation in the face of the horrific events of September 11th. The song was performed along with the national anthem for the rest of the 2001 baseball season. In Dubuque, Iowa, virtually every business, church, and institution, even public schools, posted the statement “God Bless America” on their signs. I had the opportunity to sing “God Bless America” with several large crowds during this time, including the faculty, staff, and student body at Emmaus. While as a believer I know that our ultimate citizenship is in heaven, I appreciated the amazing sense of national unity created through the singing of this simple song with my fellow Americans.

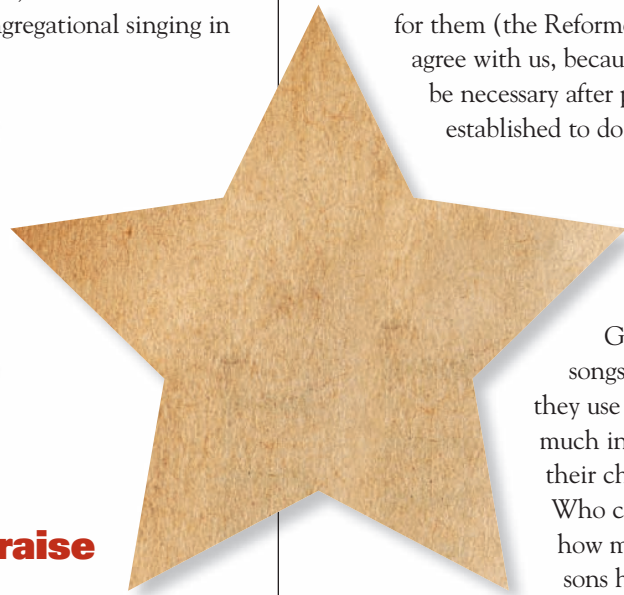


Throughout our history, a number of songs have served as expressions of national unity. "Hail, Columbia!" written in 1789 for the inauguration of George Washington and "The Battle Hymn of the Republic" written in 1862 in the midst of the Civil War both served as unofficial national anthems prior to the adoption of "The Star-Spangled Banner" as the official national anthem in



ment in history has been accompanied by a new form of musical expression. After his final break with the Roman Catholic Church, Martin Luther emphasized congregational singing in

have to be abolished before any possible reunion between the groups could be achieved: "I say in addition that it will not be very easy for them (the Reformers) to agree with us, because it will be necessary after peace is established to do away with



those German songs, which they use very much in many of their churches. Who can say how many persons have easily been drawn

Are we seeking musical expression that allows us to praise the Lord with one voice?

1931. Although we live in a time of waning patriotism, the national anthem is still sung at the beginning of most sporting events in the U.S.

In 1861, the New York Times published a column announcing a contest for the composition of a national hymn. The first sentence of the column argues the need for such a song: "A national hymn seems almost as indispensable an appanage of nationality, as a national flag. Patriotic feeling, excited by any unusual incident, always seeks expression in verse and music—those universal mediums of emotion. The operation is two-fold and reciprocal; the song both expresses national sentiment and excites it."²

The unifying power of music is not limited to the expression of patriotism. Virtually every new religious move-

the church in order to assist people in learning Bible doctrine. These Lutheran chorales were very different than the chants sung in the Roman Catholic Church. Chorales employed stylistic elements from German folk music and were written in the language of the people. The Reformation also gave birth to the metrical psalm, a metered adaptation of a psalm text sung in unison without accompaniment. These new song styles of the Reformation had a profound influence on the growth of the Reformed movement. In a letter written in 1543 by the bishop of Vienne, France to Pope Paul III, the bishop refers to the German songs that were so effective in inculcating Lutheran doctrine.

He notes that these songs would

away already from the true religion by these same chants? If the use of songs of this type must remain publicly in the churches...it will not be possible for long to have unity, since many of the words of the same songs are plainly contrary to the Catholic songs."³

Current scientific research affirms this unifying power of music. In a 1997 study by Carol L. Krumhansl of Cornell University, researchers recorded heart rate, blood pressure, respiration, and other physiological measures while various compositions were played that were considered to express happiness, sadness, fear, or tension. They found that while each type of music elicited a different response in participants, *there was a consistent pattern of change across all participants for each musical composition.*⁴

Even at the physiological level, music has the power to unify our responses!

Our final authority, the Bible, also affirms the unifying power of music. Second Chronicles 5 records the events connected to the dedication of the Temple. Verses 11-14 describe an amazing expression of musical unity and its effects:

When the priests came forth from the holy place (for all the priests who were present had sanctified themselves, without regard to divisions), and all the Levitical singers, Asaph, Heman, Jeduthun, and their sons and kinsmen, clothed in fine linen, with cymbals, harps and lyres, standing east of the altar, and with them one hundred and twenty priests blowing trumpets in unison when the trumpeters and the singers were to make themselves heard with one voice to praise and to glorify the LORD, and when they lifted up their voice accompanied by trumpets and cymbals and instruments of music, and when they praised the LORD saying, "He indeed is good for His lovingkindness is everlasting," then the house of the LORD was filled with a cloud, so that the priests could not stand to minister because of the cloud, for the glory of the LORD filled the house of God.

Not only does the passage describe the musical unity of the participants, it presents a clear cause and effect relationship between this unity and the presence of God!

Brothers and sisters...if God created music with such significant power to unify, why is musical expression so

divisive in many of our churches? Are our own preferences standing in the way of unity? The title of this regular *Journey* feature on music is "To the Praise of His Glory." Are we glorifying God in unity through the musical expression of our local churches? Are we seeking musical expression that allows us to praise the Lord with one voice? I do not believe that God requires us to sing in unison; however He does call us to unity.

Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called, with all humility and gentleness, with patience, showing tolerance for one another in love, being diligent to preserve the unity of the Spirit in the bond of peace (Eph 4:1-3).

May we glorify God through the unity of our musical expression of praise and worship to Him. May we do nothing in our frailty to inhibit His working among us.

Now may the God who gives perseverance and the encouragement grant you to be of the same mind with one another according to Christ Jesus, so that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ (Romans 15:5-6). †



Lisa Beatty
Lisa Beatty is the Vice President for Academic Affairs at Emmaus Bible College and has been a faculty member in the Music Ministry department since 1992. Lisa and her husband, Kevin have two teenage daughters.

¹ CNN.com, September 12, 2001.

² *New York Times*, May 18, 1861.

³ Music, D. W. (1996). *Hymnology: A collection of source readings*. Lanham, MD and London: The Scarecrow Press, Inc., 42.

⁴ Weinberger, N. M. (2004). Music and the brain. *Scientific American* 291(5), 88-95.

PRAY, PAY AND OBEY

Dave Glock, Editor



Politics and religion have been bound together since the beginning of the United States, from the Pilgrim Fathers in the northeast, the Quakers in Pennsylvania, the Catholics in Maryland, to the Anglicans in Virginia. The present political scene is embroiled in religious debate with pastor and spiritual advisor connections on left and right. The evangelical base is exploited when needed and rejected when an embarrassment. Moral issues and political issues are blurred. Racial categories are discussed without shame.

What stance should a believer take in a day of political activism? Does the Bible give any help? The answer to that question is clear. The Bible tells us all we need to know for faith and practice; that is, what we need to know to be saved, and how we should live once we are saved. We can then expect to get help from God's Word concerning our political life. Three principles are clear!

Principle #1

We should pray concerning government.

1 Timothy 2:1-5

Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men, for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence. For this is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth. For there is one God and one Mediator between God and men, the Man Christ Jesus.

One required ingredient of our prayer life, both individually and collectively, relates to the various levels of government under which we live. Please note the following from these verses:

- the various nuances of our political prayer life

“IS IT LAWFUL TO PAY TAXES TO CAESAR OR NOT?”

- the all-inclusive nature of our political prayer life
- the personal reason for our political prayer life
- the divine approval of our political prayer life
- the evangelistic nature of our political prayer life

We have prayer lists for the church family. We have prayer lists for missionaries we know and support. Do we have prayer lists for the local, state, and federal officials who serve us and determine the direction of our government? It is abundantly clear that they are in need of our prayer. The Bible gives us clear guidance — PRAY!

Principle #2

We should pay for government.

Matthew 22:15-22

Then the Pharisees went and plotted how they might entangle Him in His talk. And they sent to Him their disciples with the Herodians, saying, “Teacher, we know that You are true, and teach the way of God in truth; nor do You care about anyone, for You do not regard the person of men. Tell us, therefore, what do You think? Is it lawful to pay taxes to Caesar, or not?” But Jesus perceived their wickedness, and said, “Why do you test Me, you hypocrites? Show Me the tax money.” So they brought Him a denarius. And He said to them, “Whose image and inscription is this?” They said to Him, “Caesar’s.” And He said to them, “Render therefore to Caesar the things that are Caesar’s, and to God

the things that are God’s.” When they had heard these words, they marveled, and left Him and went their way.

The time of Christ saw Israel occupied by a foreign power to which they were required to pay taxes. This was administered internally through the publicans, like Matthew, the author of the Gospel. The question is raised on Tuesday of Passion Week as an attempt to entrap Jesus in a political conflict between His offered Kingdom and the Roman Empire. Please note the following from these verses:

- the question of taxes was connected with religious practice
- the question was intended to be a trap to blur political and religious responsibilities
- the question was raised to demonstrate inconsistency in the secular and the spiritual practice
- the answer demonstrates a dual responsibility to the secular and spiritual
- the answer is the Divine Imperative relating to paying for government

Paul expands on this teaching of Jesus in the Epistle to the Romans. Romans 13:4-7

For he is God’s minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God’s minister, an avenger to execute wrath on him who practices evil. Therefore you must be subject, not only because

of wrath but also for conscience’ sake. For because of this you also pay taxes, for they are God’s ministers attending continually to this very thing. Render therefore to all their due: taxes to whom taxes are due, customs to whom customs, fear to whom fear, honor to whom honor.

The authorities that exist are appointed by God to rule and should be supported by those over whom they rule, by divine appointment.

The Bible gives us clear guidance — PAY!

Principle #3

We should obey government.

1 Peter 2:13-17

Therefore submit yourselves to every ordinance of man for the Lord’s sake, whether to the king as supreme, or to governors, as to those who are sent by



him for the punishment of evildoers and for the praise of those who do good. For this is the will of God, that by doing good you may put to silence the ignorance of foolish men— as free, yet not using liberty as a cloak for vice, but as bondservants of God. Honor all people. Love the brotherhood. Fear God. Honor the king.

In this section of 1 Peter, Peter is instructing us in the Christian response to human institutions. Three areas are addressed under which all people function - government, employment, and family. These are the building blocks of human society and the common command is given for each - submit!

Please note the following from these verses:

- the all-inclusive nature of the command
- the motivation of responding to the command
- the divine purpose of government
- the revelation of the preceptive will of God
- the warning against license
- the nuances of attitudes

While Peter is the one who tells us “It is better to obey God than man,” he also gives us the normative will of God in this passage — obey every ordinance of man.

The Bible gives us clear guidance — OBEY!

The early church lived in a similar world politically. The directives of the Bible still apply and equally well.

1 Peter 2:11-12

Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul, having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation.

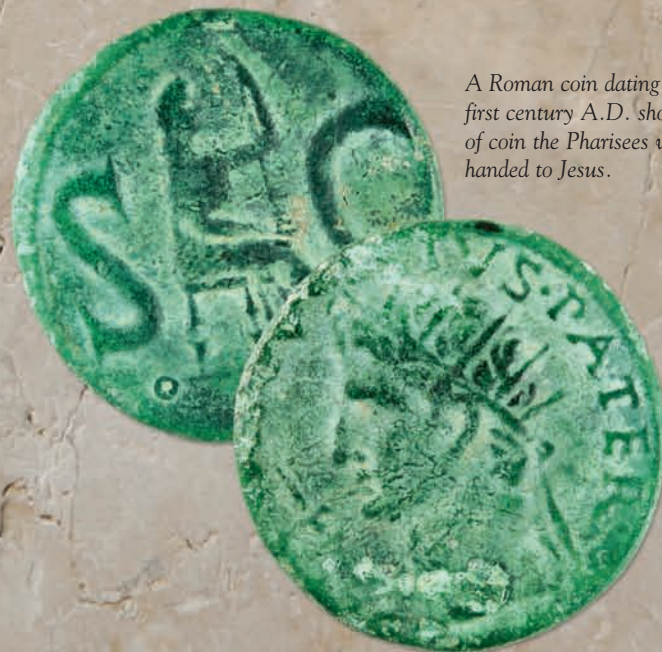
1 Peter 3:13-16

And who is he who will harm you if you become followers of what is good? But even if you should suffer for righteousness' sake, you are blessed. “And do not be afraid of their threats, nor be troubled.” But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear; having a good conscience, that when they defame you as evildoers, those who revile your good conduct in Christ may be ashamed.†



Dave Glock

Dave is a graduate of Emmaus, Philadelphia College of Bible, and Dallas Theological Seminary. He has taught at Emmaus since 1968 and has served as Dean of Education for most of that period. He serves as an elder at Asbury Community Chapel. He and his wife Melsie have worked together at the College. They have four children, all of whom serve in Assembly ministries, and thirteen grandchildren.



A Roman coin dating from the first century A.D. shows the type of coin the Pharisees would have handed to Jesus.

David J. MacLeod

Obeying God or Man: The Dilemma of the Man with Two Countries

Philip Nolan was the hero of Edward Everett Hale's classic 19th century American short story, "The Man Without a Country." Nolan and other youthful American officers were duped into becoming part of Aaron Burr's plot to set up a new government west of the Appalachians. The plan was discovered, and Nolan and his associates were court martialed. Still convinced Burr was a hero, Nolan impetuously told the court he never wanted to see the flag of the United States again. He lived to regret that vow and became a fervent patriot, but the verdict of the court was that his wish be carried out. For the rest of his life he was shunted from one naval vessel to another. The court's sentence was that he was never to see America, never to hear news from home, and never to see his flag again. Hale's story was so realistic that hundreds wrote the Naval Department demanding that Nolan be pardoned.¹



Philip Nolan's story was fiction, but the stories we read in Scripture are not. A case in point is the story of Shadrach, Meshach, and Abednego in Daniel 3. It is not the story of men without a country, but of men who have two countries.

While we may support the principle of the separation of church and state, we do not endorse the separation of God and state.

These three men, friends of the prophet Daniel, lived in what Jesus called, "the times of the Gentiles" (Luke 21:24). We, too, live in those times, and they will only come to an end at the second coming of the Lord. The three heroes of this historical event lived not only under the government of Nebuchadnezzar, but they lived in light of the hope of the government to come—the kingdom of God upon the earth. Writing to the first century Christians, Paul (a Roman citizen, Acts 22:25) said, "For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ" (Phil. 3:20). The account of Nebuchadnezzar's golden image offers a sobering glimpse at government, as it exists in much of our world. It is a story that reminds us that God is concerned not only with the world to come but with our day-to-day lives as citizens in today's world.

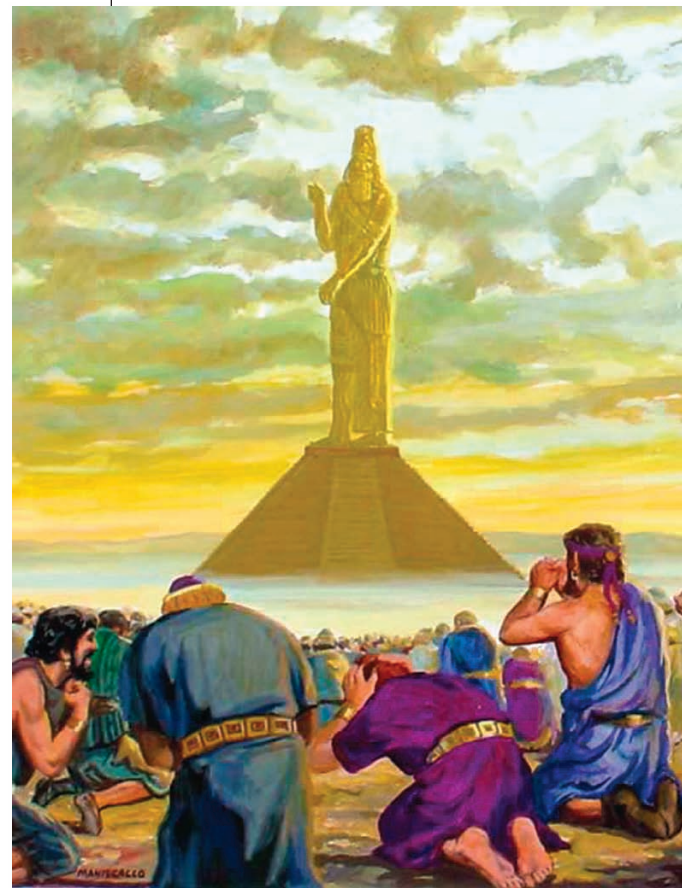
God's Purpose for Government and the Believer's Responsibility, Romans 13:1-7

¹ Every person is to be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God. ² Therefore, whoever resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves. ³ For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good and you will have praise from the same; ⁴ for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath on the one who practices evil. ⁵ Therefore it is necessary to be in subjection, not only because of wrath, but also for conscience's sake. ⁶ For because of this you also pay taxes, for rulers are servants of God, devoting themselves to this very thing. ⁷ Render to all what is due them: tax to whom tax is due; custom to whom custom; fear to whom fear; honor to whom honor.

Human Government is a Divine Institution, verse 1

In this well known passage the Apostle lays down five fundamentals regarding the government and the Christian's relationship to it.ⁱⁱ The first is that

human government is a divine institution; it is "established by God" (v. 1). A frequently misapplied Scripture is Matthew 22:21, "Then render to Caesar the things that are Caesar's; and to God the things that are God's." This has been taken by some to mean that God is sovereign over sacred things, while Caesar is sovereign over all that



is secular. That is not the point of the text. While we may support the principle of the separation of church and state, we do not endorse the separation of God and state. Almighty God is Lord of the state! The psalmist wrote, "Once God has spoken; twice I have heard this: that power belongs to God" (Ps. 62:11).

There are two orders of reality according to Scripture: the order of creation and the order of redemption. Ultimately God is sovereign over both. It is true that He has a special relationship to His people through the redemption achieved by Christ. Yet, at the same time, as creator and sustainer of the universe He is its Lord. To pro-

God Requires Citizens to Obey the Government, verse 2

Second, since the government has been established by God, He requires obedience and submission of its citizens, especially its Christian citizens (cf. Titus 3:1). We are to obey not simply because we are forced to, but “for the sake of conscience” (v. 5).

Disobedience to the government is disobedience to God’s will. A Christian cannot have a good conscience toward God and be deliberately disobedient to the governmental structures of law and order.

The Objective of Government is Good Order, verses 3-4

Third, the divinely ordained purpose of government is human justice. The role of the government is to restrain and punish wrongdoers; the person who lives lawfully has nothing to fear. Admittedly Paul here speaks of the governmental ideal, but we must remember that he wrote as a citizen of Rome. The person who lives lawfully will receive “praise from the same”

(v. 3). In other words, he will enjoy the blessings of freedom from oppression and the tranquility to live his life in peace.

The Basis of Law and Order is the Sword, verse 4

Fourth, the government, with God’s approval, possesses the weapons to enforce law and order. In Paul’s day, the local magistrates and Roman soldiers carried swords. Today, police

officers and soldiers carry modern weapons. What Paul is saying is that the basis of law and order in a sinful world is force. Justice is enforced by local police officers, military personnel, and executioners. God is not a secular humanist. We live in a fallen world populated by fallen people. The government that governs well does so from a position of justice and strength.

Citizens are to Support the Government Financially, verses 6-7

Fifth, we are to pay for the benefits of government with our taxes. There are benefits, as we know: protection from hostile nations, protection from criminals within our own borders, the paving of our roads, the education of children, the care of the elderly, and so on.

A Christian cannot have a good conscience toward God and be deliberately disobedient to the governmental structures of law and order.

The rest of the New Testament adds elements to Paul’s instruction in Romans 13. Christian believers are to honor their governmental leaders (“Honor the king,” 1 Pet. 2:17). We are to pray for them (1 Tim. 2:1-2). It might also be noted that Paul never led a public demonstration against slavery, infanticide, or the homosexual practices of the emperors. The Lord Jesus Himself refused to have any part in an insurrection against the cruelties of Rome.

In summary, it is God’s will that I

Painting by Joe Maniscalco



vide law and stability He has established human government. This is true whether the government be totalitarian or democratic, whether its head of state be Nebuchadnezzar or Solomon—Vladimir Putin or George W. Bush. To resist governmental authorities is to resist what God has appointed.

support the government as an instrument of justice and peace. Daniel and his friends did. When forced to leave Israel and family, they submitted. When forced to endure a heathen education and serve an enemy government, they did. There came a time, however, when they resisted.

People are not long satisfied with lifeless ideals, and so the state is soon embodied in a superman: Pharaoh, Nebuchadnezzar, Antiochus Epiphanes, Caesar, Napoleon, Stalin, and Hitler.

Satan's Abuse of Government and the Believer's Response, Daniel 3

The Book of Daniel and its New Testament counterpart, the Book of Revelation, have much to say about the character of human government in the world. A number of passages make it clear that the nature of government is shaped by the influence of Satan. Daniel 3 is a significant text in showing what perverse things happen to the government of a nation when the Evil One has his way.

¹Nebuchadnezzar the king made an image of gold, the height of which was sixty cubits and its width six cubits; he set it up on the plain of Dura in the province of Babylon. ⁴ Then the herald loudly proclaimed: "To you the command is given, O peoples, nations and men of every language, ⁵ that at the moment you hear the sound of the horn, flute, lyre, trigon, psaltery, bagpipe and all kinds of music, you are

to fall down and worship the golden image that Nebuchadnezzar the king has set up. ⁶ But whoever does not fall down and worship shall immediately be cast into the midst of a furnace of blazing fire." ⁸ At that time certain Chaldeans came forward and brought charges against the Jews. ¹² "There are certain Jews whom you have appointed over the administration of the province of Babylon, namely the administration Shadrach, Meshach and Abednego. These men, O king, have disregarded you; they do not serve your gods or worship the golden image which you have set up."

THE OBJECTIVES OF THE SATANIC STATE, vv. 1-7

Daniel and his three friends were among the Jews taken captive by Nebuchadnezzar in 605 B.C. Within three years or so they had entered the king's personal service (1:19) and were on the fast track to success in Babylon. Then things took a turn for the worse. Nebuchadnezzar had an image built in human form (90 feet high and 9 feet wide) on the plain of Dura ("walled place") about six miles south of the city of Babylon. He then summoned all of his court officials and representatives of all foreign nations to a ceremony at the image. At the sound of an orchestra assembled for the purpose, everyone was to bow down and worship the image. This action signified two things: it was an act of allegiance to the state embodied in the person of Nebuchadnezzar, and it was an act of worship, an acknowledgement of the superiority of Babylon's gods over

all others.

In human history, from the tower of Babel to the reign of Antichrist, this pagan impulse keeps emerging—the worship of the state. Great despots have always recognized man's religious needs. People are not long satisfied with lifeless ideals, and so the state is soon embodied in a superman: Pharaoh, Nebuchadnezzar, Antiochus Epiphanes, Caesar, Napoleon, Stalin,



and Hitler. One need only see the photos of Nazism's great rallies on the plain of Nuremberg to witness the modern reality of this kind of state-idolatry.ⁱⁱⁱ

The *London Times* (July 29, 1936) reported these words of Baldur von Schirach, head of German Youth, "One cannot be a good German and at the same time deny God, but an avow-

al of faith in the eternal Germany is at the same time an avowal of faith in the eternal God. If we act as true Germans we act according to the laws of God. Whoever serves Adolf Hitler, the Fuehrer, serves Germany, and whoever serves Germany serves God.”^{iv}

The emphasis in verse 3 is upon the officials who bow down. In such totalitarian states, those in government positions are often in great danger

in His millennial kingdom (1 Cor. 6:2-3; Rev. 20:4-6). This observation is not intended to ignore the biblical examples (e.g., Joseph, Daniel, Esther) of those God has raised to political influence. It is to say, however, that the norm is for believers to submit to the present authorities.

The historical account of Nebuchadnezzar’s image is not a colorful but meaningless tale from the past.

It is the doctrine of the modern, pagan, totalitarian state. Under such government the state is all. Its needs are paramount; its demands are imperative; and its commands are absolute law.^{vi}

THE METHODS OF THE SATANIC STATE, vv. 8-15

Writing at the outbreak of World War II, G. H. Lang, the noted Bible teacher, observed the following qualities of pagan totalitarianism in Nebuchadnezzar’s image:^{vii}

(1) It was external and visible. The ninety-foot statue could be seen by all. As George Orwell suggested in his novel *1984*, the state sought to be omnipotent and omnipresent—“Big Brother” was everywhere—“Big Brother is Watching You.”^{viii}

(2) It was magnificent; the image was ninety feet tall and made of gold. (3) It was seductive to the senses. Nebuchadnezzar’s orchestra (“all kinds of music”) brings to mind Hitler’s use of martial music as well as the erotic uniforms of the SS troops.^{ix} (4) It was impressive. The crowd was vast and representative. Again one thinks of Hitler’s Nuremberg rallies as well as Communism’s May Day crowds and

banners. (5) It was united. No dissent was allowed. (6) It was orderly. The throng gathered because of a royal decree by a state appointed herald. (7) It was dignified. The monarch, the semi-god, or the superman was there to oversee the events. (8) It was violent. Nebuchadnezzar had a furnace especially built for the occasion—added incentive for those who might consider resisting his decree.^x In his book, *Mein Kampf*, Hitler wrote, “The one means that wins the easiest victory over reason: terror and force.”^{xi} Joseph Stalin said, “Who is not with us is against us. And if the enemy does not surrender, he must be annihilated.” He also said, “Morally justified is everything which supports [the state].” Stalin was echoing the sentiments of Karl Marx who said, “Violence is the midwife of history.”^{xii} These attitudes always emerge during the reigns of such egomaniacs. Metternich, the Austrian statesman, appealed to Napoleon to spare human life. He received the answer, “A curse upon human life; I care nothing for human life.”^{xiii}

Voices such as those of Nebuchadnezzar, Stalin, Hitler, and other despots are the voices of Antichrist. The individual does not matter; millions may be slain to advance the goals of “the state.” Totalitarian governments like these breed ambition, duplicity, lying, hardness of heart, and ruthless cruelty.^{xiv} Everything is sacrificed for “the state.” Soviet nuclear physicist, B. P. Dotsenko, in his wonderful conversion story, tells of his resistance to KGB (Committee of State Security of the U.S.S.R.) attempts to have him spy on his colleagues. He soon learned that members of his own family (his father and his wife) were reporting on him regularly to the KGB.

“The same nature and methods have marked in measure every world



Painting by Joe Maniscalco

because of their visibility. Dietrich Bonhoeffer, a modern Daniel hanged at the personal order of Hitler, made the significant observation that the New Testament never conceives of a believer as being part of the state. Rather, the believer “is to be in subjection to the governing authorities” (Rom. 13:1).^v The believer awaits his time to rule; he will reign with Christ

kingdom and will do so until they are superseded by the kingdom of the Son of God”^{xv} (Dan. 2, 7). It is the world in which we live. It is power for power’s sake. In sharp contrast are the words of the Lord Jesus Christ to His disciples, “You know that those who are recognized as rulers of the Gentiles lord it over them; and their great men exercise authority over them. But it is not this way among you, but whoever wishes to become great among you shall be your servant; and whoever wishes to be first among you shall be slave of all” (Mark 10:42-44).

THE OPPONENTS OF THE SATANIC STATE, vv. 16-18

The biblical norm is that believers are to submit to the government of the country in which they live (Rom. 13:1-7). There are times, however, when they must not. As Walvoord observed, “It is characteristic of Gentile times that there will be tensions between obedience to God and obedience to men.”^{xvi} There are occasions when a believer must not obey the state for if he does he will disobey God. The tensions of which Walvoord speaks will exist until Christ returns, for ours is a world in rebellion against God. Daniel 3 is a thrilling record of three young men who placed obedience to God above their own lives. “O Nebuchadnezzar, we do not need to give you an answer concerning this matter. If it be so, our God whom we serve is able to deliver us from the furnace of blazing fire; and He will deliver us out of your hand O king. But even if He does not, let it be known to you, O king, that we are not going to serve your gods or worship the golden image that you have set up” (vv. 16-18).

It is clear from this text of Scripture that a believer cannot obey

the government when it insists that he engage in idolatrous activity or other acts forbidden by God. Many scholars believe, and I think correctly, “that Daniel intended this chapter to remind Israel of the evils of idolatry and the necessity of obeying God rather than men.”^{xvii} It is evident from the New Testament that human laws are to be resisted when they prevent the preaching of the gospel. Peter and the apostles rejected the demands of the Jewish council with the words, “We must obey God rather than man” (Acts 5:29).

*We are blessed—
for now—in America,
and we should use our
liberty to proclaim the
truth, and our vote to
promote justice.*

The celebrated German evangelical preacher, F. W. Krummacher (d. 1868), when warned of the displeasure of the Emperor if he would not conform to a certain decree curtailing the gospel, replied, “Tell his Imperial Majesty that I am ready at any time to lay my head on the block at His Majesty’s command; but when His Imperial Majesty presumes to be lord of the gospel, I despise His Imperial Majesty!”^{xviii} Dr. Martin Niemoller, heroic pastor during the Nazi regime, was accused of subverting the state of Germany. The court acquitted him but the Gestapo (Nazi secret police), knowing of his assertion that God was supreme over the State, threw him into a prison camp anyway. While in prison another minister visited him and advised him that if he would keep silent about certain subjects and respect the government, he would be

set free. “And so,” continued the visitor, “why are you in jail?” Niemoller replied, “Why aren’t you in jail?”^{xix}

CONCLUSION

Those living in the English-speaking world have enjoyed remarkable freedom to preach Christ during the past two centuries. This, says G. H. Lang, is “wholly exceptional” during Gentile times, and we may not count on it continuing indefinitely.^{xx} More and more our secular culture is repressing the influence of the Judeo-Christian morality that has prevailed since the founding of America. The doors are being quietly opened for the reemergence of paganism, and ancient false gods are beginning to raise their ugly heads. Atheism, false deities, Islamic fanaticism, and a paganized secularism are actively promoting perverse morality, idolatry, and hatred toward Christianity (and Judaism). Nor must we forget that millions of our Christian brothers are, even today, suffering in other lands under modern Nebuchadnezzars.

What then is the believer to do? He is not to follow the philosophy of Henry David Thoreau and “do his own thing”—choosing which laws to obey and not obey. He is to obey the laws of the land, and he is to pray for the president, the congress, and those who exercise authority in state and city governments (1 Tim. 2:1-2; Rom. 13:1-7). Yet he must remember that he owes total allegiance to no earthly state—not even the United States! His total allegiance is owed to God alone.

“In His famous answer to the Pharisees, [mentioned above,] ‘Then render to Caesar the things that are Caesar’s; and to God the things that are God’s’ (Matt. 22:21), Christ is sometimes thought merely to have

made a ‘clever’ answer which embarrassed His questioners. In fact, it was a profound statement of a great truth. Caesar, or the temporal power, can control our actions, and can assess our taxes; he can punish us, unjustly if he will; he can even put us to death. But there remains, forever outside his control, the really vital part of our life, our hearts and our thoughts. These are our own, or, rather, for these we are accountable to God alone.”^{xxi}

Dotsenko wrote that no government “has the right to intervene in the worship of God and Christ as it is prescribed in the Scriptures. Christians ought to obey all laws that do not make them turn away from worshiping and serving God and Christ.” They cannot, however, obey the state if it demands idolatrous behavior or denies the right to preach the gospel. “Christ also warned that one cannot serve both God and mammon (earthly temptations by money, also by lusts

and by false power and fame).” Nor can they obey if the government demands the abortion of children as in modern China (Exod. 1:15-2:10). Nor can they obey if future policies require the murder of the elderly, the crippled, or the mentally disabled ([euthanasia], Exod. 20:13). Nor can they obey if the state subjects their children to atheistic philosophies and pagan morality (Deut. 6:4-15). We are blessed—for now—in America, and we should use our liberty to proclaim the truth, and our vote to promote justice. Yet we must be ever vigilant in discerning the wiles of “the god of this age” (2 Cor. 4:4) who seeks to corrupt everything—including human government. †



David J. MacLeod

David MacLeod received his theological education at Dallas Theological Seminary (Th.M., Ph.D.). In the past he has taught at Western Bible College and Dallas Theological Seminary. He is Dean for Biblical Studies at Emmaus Bible College where he has served on the faculty since 1983. Dave also serves as Associate Editor of *The Emmaus Journal*. He frequently ministers the Word across the U.S. and Canada and at his home church where he served for many years as an elder. David and his wife Linda have four grown children.

ⁱ John A. Witmer, “The Man with Two Countries,” *Bibliotheca Sacra* 133 (Oct., 1976): 338.

ⁱⁱ George E. Ladd, “The Christian and the State,” *His Magazine* (Dec., 1967): 4.

ⁱⁱⁱ The pagan and occult influences upon Nazism have been well documented. Cf. the Oxford Ph.D. dissertation by Nicholas Goodrick-Clarke, *The Occult Roots of Nazism* (New York: NYU Press, 1993).

^{iv} Quoted by G. H. Lang, *The Histories and Prophecies of Daniel* (London: Paternoster, 1940; reprint ed., Grand Rapids: Kregel, 1973), 39.

^v Dietrich Bonhoeffer, *The Cost of Discipleship*, rev. ed. (New York: Macmillan, 1963), 292.

^{vi} Lang, *The Histories and Prophecies of Daniel*, 38.

^{vii} Lang, *The Histories and Prophecies of Daniel*, 44.

^{viii} George Orwell, *1984* (1949; reprint ed., New York: Signet, 1961), 5-6.

^{ix} Philip Rieff, *My Life among the Deathworks* (Charlottesville: University of Virginia Press, 2006), 10 and passim. Rieff, the brilliant social theorist and sociologist, wrote of the “perturbed eroticism” of the Nazi regime. “Remark the cut of the German uniform in the Nazi time. No more erotic uniform has ever been created.”

^x When Oleg Penkovsky, a colonel in Soviet military intelligence, was discovered to be working for the CIA in 1962, he was hurled alive into a crematorium furnace (Strobe Talbot, “Where Spies Are Superstars,” *Time* [June 17, 1985], 28).

^{xi} Adolf Hitler, *Mein Kampf*, quoted by Doris Roethlisberger, “Trend of Thought,” *His Magazine* 29 (April, 1969): 20.

^{xii} The quotes from Stalin and Marx are from B. P. Dotsenko, “From Communism to Christianity,” *Christianity Today* (Jan. 5, 1973), 5.

^{xiii} Quoted by Lang, *The Histories and Prophecies of Daniel*, 44.

^{xiv} Lang, *The Histories and Prophecies of Daniel*, 44.

^{xv} Lang, *The Histories and Prophecies of Daniel*, 42.

^{xvi} John F. Walvoord, *Daniel: The Key to Prophetic Revelation* (Chicago: Moody, 1971), 94.

^{xvii} Walvoord, *Daniel: The Key to Prophetic Revelation*, 94. Walvoord goes on to note that the account is not a morality tale that was invented by the prophet. Rather, it is an historical account, which displays “a God who is faithful to His people even in captivity and is ever ready to deliver those who put their trust in Him.”

^{xviii} As told by Lang, *The Histories and Prophecies of Daniel*, 46.

^{xix} Donald Grey Barnhouse, *Romans*, vol. 9: *God’s Discipline* (Grand Rapids: Eerdmans, 1964), 106-7.

^{xx} Lang, *The Histories and Prophecies of Daniel*, 48-49.

^{xxi} Dean Alington, *London Daily Telegraph* (June 1, 1940), quoted by Lang, *The Histories and Prophecies of Daniel*, 200.

^{xxii} Dotsenko, “From Communism to Christianity,” 9.

Black Christians *and* Liberation Theology

Tony Hart



History or Reality?

I was about ten years old when my father, a well-known evangelist Dr. B. Sam Hart, drove the family down to Miami from our home in Philadelphia. The year was 1965 and the Civil Rights era was in full swing. I remember my dad wanting to find a place down south where we could stop and get something to eat. In the 1960s it was a task of trial and error, so he pulled into the parking lot of a diner and told us to stay in the car while he found out what the situation was. As a young boy, all I remember is seeing a conversation between my father and a man who met him at the door. When my dad returned to the

car we were told we would find somewhere else to eat.

There was no explanation but I knew at ten years old what had just happened.

I went away to Grove City College after high school in 1972. My roommate was John from just north of Pittsburgh. He confessed to me later that he struggled with the idea of a black roommate and wondered about the security of his belongings. One night as we stayed up late and talked, John told me he had never had a black friend and wondered why the black students always seemed to hang together at high school. He thought they didn't like him and didn't want to be friends with him. John also thought that racial discrimination in 1972 did not exist and that blacks just

needed to put behind them all of the pain of their forefathers of two hundred years ago.

One night during either my sophomore or junior year, John, a few friends, and I went into town to get some pizza. While we were waiting for the pizza, a man came into the pizza shop and tried to pick a fight with me. He began to call me names that I won't repeat; and he would not stop. The lady behind the counter called the police who came and told us to leave so there would be no trouble. We all got up and my friends surrounded me as we walked past the menace and his friends. The experience was an eye opener for John. For him the issue was no longer that of two hundred years ago but it had become a very present reality. It is this present reality of an ongoing struggle, which is at the heart of the different perspectives which blacks and whites bring to our reading of the Bible.

This is also why a black Christian listening to Jeremiah Wright or Al Sharpton listens with a different ear. Rather than only hearing frustration over a battle that ended with our forefathers, we listen with an awareness of the source of the frustration. For there to be real understanding between the races in America, we all need to listen from the other person's perspective. Even meaningful biblical understanding and dialogue must come from an understanding of these different perspectives.

Defining the Struggle

When I went to seminary I learned that the job of doing theology never ends. We are to be constantly exploring how to understand and apply the biblical text to our changing context. The Bible does not change but the application and our understanding certainly do. For an Arab Christian to love his neighbor in a

Muslim country means something different than it means to a church-going believer on a Kansas farm. For a slave to obey his master in the cotton fields means something different than a union worker in Michigan. This is where a different understanding of the text does not necessarily mean a divide between liberal and conservative.

What is being called Liberation theology today is the product of doing theology in the context of the struggle for freedom and equality. It has given black people in America a spirit of hope and determination. The songs and poetry resound with the struggle and with the never-quit attitude. It is no wonder then that the theology is affected by the context of injustice, broken families, inferior education, corporate glass ceilings, redlining, and hatred.

It is this present reality of an ongoing struggle, which is at the heart of the different perspectives which blacks and whites bring to our reading of the Bible.

Black theology then considers the question: What does it mean to be black and Christian for a people situated in the midst of American racism and yet called by God to be Christ-like? Unfortunately, much of the reflection that comes out of this theology centers on the pursuit of social equality rather than emphasizing the need for personal salvation. Some of this, I believe, is due to the fact that most of those black theologians doing the thinking are liberal in their understanding of the text and so place the value of the Christian life squarely in the here and now. However, the fact

that many black theologians have done a poor job of theology, and have been influenced by socialist and Marxist ideas, does not invalidate the pursuit of properly understanding the text in light of our context.

Black Theology: A Critique

For those of us who believe in the verbal inspiration and inerrancy of Scripture, I would argue that you cannot blind yourself to the spiritual value of the text even while you find a just God who will deliver you from the injustice in the world. The writer of Hebrews pointed out that when God promised rest in the Promised Land there was another rest that was still unfulfilled. That perfect rest will never be fully realized in this present age. We will only experience the rest after the return of our King and the establishment of His Kingdom. Let us make sure that we do not miss that greater rest while we rightly pursue the Kingdom of God even now. The emphasis of much of the American Liberation or Black theology focuses on the struggle against powers that would prevent black Christians from achieving full individual and group humanity. The expectation is that a just God will right the wrongs of the world and judge the oppressors. Very little is said about the sin of the poor and oppressed. This Liberation theology is rooted and grounded in the understanding that it is God's will for the oppressed to be free and to realize their full humanity. Parenthetically, that is why the more recent Prosperity Gospel has found such good soil in the black church.

Another aspect of this tradition, which needs to be understood, is the prophetic role of the preacher in Liberation theology. The preacher in this context has the job of encouraging the faith of the people in the God of liberation, and also to speak the judg-

ment of God to the oppressors or those in power. That is why the Pastor Jeremiah Wright could say in his church "God Damn America" after listing a litany of perceived wrongs. It is rooted in his belief that God will condemn a nation that continues to commit such atrocities. This prophetic speech resembles the prophets of the Old Testament as they spoke to the kings of Israel. While the majority of Americans viewed those comments as unpatriotic, Jeremiah Wright would argue that it is actually out of a desire to see the country change. An important distinction is that in the Old Testament the prophets spoke thus "saith the Lord" and never came across as telling God to judge the nation of Israel. That is where Pastor Wright crossed the line from a prophetic role to a personal vendetta.

Black theology then considers the question: What does it mean to be black and Christian for a people situated in the midst of American racism and yet called by God to be Christ-like?

This prophetic voice coming from the Liberation theologians is not much different from the condemnation that both white and black Christians hail down on America over the millions of babies aborted each year. God will judge America if it continues to rebel against His moral law. My dad used to say, "other-wise He will have to apologize to Sodom and Gomorrah." Unfortunately this prophetic preaching, which is more common in the black church, is often done badly and without much thought given to the way the majority community would understand it.

A Balanced Approach

I believe that black Christians today have a tremendous opportunity to show social concern and compassion while at the same time holding on to the priority of personal spiritual salvation. Our reaction needs to continue to proclaim the judgment of God on sin while demonstrating the love of God to the world. That biblical skill of calling sin as sin while still giving of ourselves for the welfare of sinners needs to be restored in all of our assemblies.

Walter Rauschenbusch (1861-1918) is known as the father of the Social Gospel. He wrote in his theology for the Social Gospel, while he believed in the doctrine of individual original sin, the doctrine ignored the other factors that transmit the sinfulness of man. He writes that biology has been an important means of transmitting sin, but we should not overlook the social and institutional factors which also corrupt men and pass sin from one generation to the next. These "super-personal forces of evil" can only be addressed by changing the social norms and structures which promote the evil. He argued that biology alone did not cause a young boy to smoke, drink and curse. These sins were handed down to him by forces larger than the selfishness found in his biology.

His conclusion was that if his understanding of the super-personal agents of sin was correct, then a salvation confined to the individual's soul and its personal interests was an imperfect salvation. While much could be said in support of his thinking, the result was a movement that walked away from the priority of personal spiritual conversion and focused on societal change.

In an effort to avoid the emphasis of the "Social Gospel" the liberal churches had adopted, which focused on social change, many fundamentalists

failed to hold on to the need to love their neighbors and impact culture in tangible ways. The term “Social Gospel” was used by evangelicals to describe the message of the liberal side of Christianity, which placed primary importance on the social justice message of Jesus rather than on the need for spiritual life and personal salvation.

The reaction on the part of the evangelical community was a turning away from the needs of the poor and the oppressed in order to preach the more important message of spiritual life and the coming kingdom of God. The importance of social action as a way of living out the love of Jesus to a lost world was not appreciated for much of the 20th century here in America as the focus was on personal salvation.

Going Forward

As we continue to do the task of theological reflection in this new millennium it is time to move beyond the narrow perspective of liberation or social change. It is also necessary for us to see beyond the mere declaration of the gospel of personal salvation. We need to teach a balanced view of the implications of personal change on the society. Jesus said the great commandment is to love God (in the context of a personal relationship with Him) and to love your neighbor as yourself (in

the context of a compassionate concern for your neighbor’s welfare). The perspective of the black experience then is valuable and should be taken into account as we read the Scriptures, as long as we are committed to a literal and inerrant view of the Bible. †



Tony Hart

Tony Hart was born in 1954 to home missionary parents, Dr. B. Sam and Joyce Hart. He has experience in radio station management, program production, and syndication, as well as serving as an associate minister with his father on

the Grand Old Gospel Hour, a syndicated radio program, which is heard nationally and internationally. He now serves as President of the Grand Old Gospel Fellowship, and Senior Pastor of Montco Bible Fellowship, in Lansdale, PA. He married Carol in 1977, his partner in ministry and the love of his life. They have four children, a daughter and three sons, and a granddaughter. Tony earned an undergraduate degree from the Philadelphia College of Bible and completed a Masters of Divinity at the Biblical Theological Seminary in Hatfield, PA. He is now working on the thesis for his doctorate in ministry. He serves as an adjunct professor for Philadelphia Biblical University and Biblical Theological Seminary.





The Military Chaplaincy: *A Constitutional Provision*

Dr. Ken Botton

Religion in America

Religion and Politics. Didn't our parents ever warn us about raising these subjects in polite company? Then again, when did we ever listen to our parents?

Well, look out folks and move over Father Mulcahey (remember the hapless chaplain on M.A.S.H.?). Here comes a discussion about the Military Chaplaincy, one of the most interesting mixes of religion and the public sphere ever invented.

The fact that religion and government have co-existed for millennia raises no eyebrows. With great pomp and ceremony, early "chaplains" reassured the troops, provided benedictions for the home team and maledictions to the visitors (i.e., the "bad guys"). Of course, religious options at that time for the general citizenry were somewhat limited. The ruling governments went out of their way to make the choice as simple as possible—convert to the

official religion, or die. Early Christians knew this routine quite well and learned to loathe forced choices.

Even after the Christianization of the Western world, governments continued to name specific denominations as their religion of choice. Roman Catholic and Eastern Orthodox come to mind most often, but Lutheran, Presbyterian, Reformed and Anglican all enjoyed their moments of exclusive governmental favor. History tells us, for example, that Huguenots in France, Moravians in Eastern Europe and Separatists in England (i.e., the Pilgrims) all found themselves on the wrong side of governmental religious preferences. No wonder these groups immigrated to the New World, the land of new beginnings.

Now this is where the story gets really interesting—and really complex all at the same time. In fact, if I write this article correctly it will probably generate more questions than it answers—a laudable outcome. Given this background, then, I hope to accomplish two things. First, I will attempt to describe the fascinating constitutional anomaly that is the United States military chaplaincy. I make no pretense to legal expertise. However, I did serve as a Navy chaplain and can testify the chaplaincy, though far from perfect, works amazingly well.

Second, I would like to explore implications for *Journey* readers, especially those who attend Brethren assemblies. How should we respond to the chaplaincy in our local fellowships?

The Constitutional Anomaly

We know our country's founders were nurtured on Scripture. Desiring to avoid the sectarian violence that bloodied Europe, yet wanting to preserve religious liberties, they created a radical new document that would embrace these polarities and protect

the religious inclinations of all its citizens. We know this document as the Bill of Rights: The first ten amendments to our Constitution.

One pillar of the First Amendment (which protected both free speech and religion) became known as the *Establishment* clause. In it, we, as citizens of the United States, are protected from any congressionally mandated incursions into our private religious affairs. As Christians we have surely benefited from this clause. Presbyterians gain no constitutional advantage over Methodists, Roman Catholics over Baptists, Jews over Muslims, etc. As citizens of the United States of America, we are all equal under the law and under the Constitution.

A second pillar of the First Amendment, the *Free Exercise* clause, protects citizens from a different angle. With this clause, our founders prohibited Congress from placing any *restrictions* on individuals from expressing their religious convictions. Combined, then, with the *Establishment* clause, this means no congressional favors, no congressional limitations. Sounds reasonable. Indeed, despite the recent increase in legal challenges, religion still flourishes in the United States largely due to this balanced approach. Who among us has not, at one time or another, thanked God for the United States, where we can worship unhindered and without fear?

Considering especially the *Establishment* clause and its prohibitions, just how does the chaplaincy fit within our Constitutional framework? Consider the following anomalies. The United States Government builds military houses of worship all over the world. These chapels are furnished with a variety of sectarian ecclesiastical accoutrements including crosses, crucifixes, crescents, candles, vestments, prayer books, Bibles and other religious

literature, communion wafers, pulpits, tables inscribed with “Do This in Remembrance of Me” and even statues of saints. Your tax dollars and mine purchase Emmaus Bible Courses, books by Moody Press, Muslim prayer rugs, Jewish prayer books, St. Christopher Medals, pews and confessionals. Yes, federal dollars purchase a breathtaking array of religious goods. But wait, there's more.

This same Congress further pays for individuals who energetically preach the gospel of our Lord Jesus Christ as well as those who extol the virtues of Judaism, Islam and other faiths. We call them chaplains, and they receive the same pay and allowances as other officers of similar rank and time in grade. Again, the United States Government—your tax dollars and mine—pays for all of this. But wait, there's more.

Imagine the United States Government sponsoring a Christian evangelist to preach at an evangelistic event where over 70 soldiers gave first-time professions of faith. Imagine a movie theater on a government installation filled to capacity with military personnel, their spouses and children, viewing an evangelistic presentation by a Christian entertainer. Imagine numerous other scenarios where the military actively supports and encourages religious programming. Did Congress make a mistake? What about the *Establishment* clause?

Support for religion in the military is very real and no mistake. Rest assured, the Department of Defense receives no free pass with regard to the First Amendment. If anything, legal and fiscal critics examine chaplaincy budgets with critical scrutiny. And, in spite of this scrutiny, the military chaplaincy remains an oasis of religious provision in a desert of anti-religious restrictions. How can this be?

Perhaps a basic explanation for

the enduring and unique nature of military ministry emerges from a landmark court challenge. In *Katcoff v. Marsh* (1985) the plaintiff alleged that the Army Chaplain Corps violated the *Establishment* clause and posited that a privately-funded civilian chaplaincy would provide for a soldier's free exercise of religion. The court (U. S. Court of Appeals, Second Circuit) dismissed the challenge and held that a combination of the War Power Clause, granting "... significant deference to Congress in military affairs"¹ and the *Free Exercise* Clause trumped *Establishment* concerns. In essence, the government had removed soldiers from their normal religious communities for the purpose of military service. This created a government-imposed burden. Following this logic, the government-imposed burden implies the necessity for a government-provided remedy. And the government's remedy of choice is a publicly-funded military chaplaincy.

The implications of *Katcoff v. Marsh* for chaplains in the United States Armed Forces cannot be overestimated. Had this case been decided differently, the military chaplaincy as we know it today would probably not exist.

Despite the disarming simplicity of *Katcoff v. Marsh* and its expansive implications for military ministry, the complex nature of the chaplaincy leaves it vulnerable to future challenges. What about prayer? What about prayer "in Jesus Name"? When chaplains speak, are they speaking for themselves, the government, their church, their constituents, or some combination? Each of these issues summons forth a dizzying array of court cases and legal reasoning.

Yet, for our purposes, the point has been made. For now, at least, the military chaplaincy (and its Veteran's Administration counterpart) rests in a

delicate balance between the twin religious clauses of the First Amendment, *Establishment* and *Free Exercise*. And it is for this reason that our service members still have access to government-provided chapel services, Bible studies and the counsel of godly chaplains whether in Iraq, Afghanistan or on a ship thousands of miles from their home churches. What are the implications, then, for Brethren assemblies?

Implications for the Brethren assemblies

By now I am hoping that readers might perceive the chaplaincy anew. It truly is a constitutional anomaly that just happens to provide soldiers, sailors, airmen, Marines and Coast Guardsmen with reasonable access to religious support anywhere in the world. However, even with all its attendant advantages, some Christians still view the chaplaincy with a jaundiced eye.

Recent communications from respected evangelical organizations allege that chaplains' rights were being restricted in the area of worship and "praying in Jesus name." These statements made great sound bites but were misleading at best. They fostered the impression that all evangelical chaplains were under attack and being forced to neutralize the gospel. Sadly, these well-meaning organizations created an atmosphere of public suspicion. They actually hindered the very same chaplains they were purporting to help.

By way of rebuttal, I am delighted to report the climate within the military for godly Christian chaplains to minister has rarely been more favorable. Perfect? Hardly. There are always individual exceptions, some of which been highly publicized.

Exceptions notwithstanding, I believe that current conditions genuinely favor evangelical chaplains. I say this not because we are treated

preferentially, but because we are being treated fairly. Each of the current Chiefs of Chaplains represents an evangelical denomination (Open Bible Standard Church, Assemblies of God, Southern Baptist). Additionally, the Evangelical Free Church of America endorses the senior chaplain of the Army National Guard. Clearly, evangelicals in the military have come of age. We not only have a place at the table, in many cases we occupy the best seats in the house.

How should we as Christians respond to the military chaplaincy?

First, pray for our chaplains, especially those from our own household of faith. They represent us with courage and distinction:

Bruce Postma (Lt. Col.)

Texas National Guard—soon deploying to Baghdad

George Hanson (Lt. Col.)

Texas Air National Guard—just concluded assignment with the Border Patrol

Jeff Watters (Lt. Col.)

U. S. Army—en route to serve in the Chief of Chaplains Office, Washington, D.C.

John Tillery (Maj.)

U.S. Air Force—in charge of USAF Basic Chaplain School Course

Tim Overturf (CDR)

U.S. Navy—just returned from Iraq with U.S. Marines

Jeremy Snyder (Cpt.)

U.S. Army Reserve—currently deployed to Iraq

Jamie Johnson (1st Lt.)

U.S. Army—newly commissioned, en route to Ft. Campbell

Mark Johnson (Maj.)

Connecticut National Guard—soon to deploy

Wayne Vandekrol (1st Lt.)

U.S. Army Chaplain Candidate—graduating seminary in December

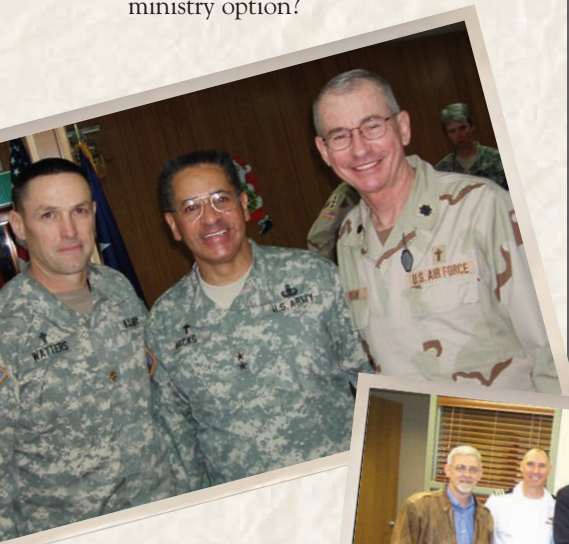
Tony Hart (Cpt.)

Civil Air Patrol—Working with Civil Air Patrol Cadets in Philadelphia



Second, learn more about the chaplaincy directly from your own chaplains. Invite one of these fine men to speak in your assembly. Better still, perhaps your assembly can join forces with the commending assembly of any one of these chaplains—writing and encouraging them as they minister in Christ's name.

Third, we need more chaplains. The Army, for example, is currently looking for as many as 500 new chaplains for active duty, Guard and reserve. The opportunity to fill many of these billets with assembly-commended chaplains is unprecedented. The good news is that there are no denominational quotas that would unfairly limit participation of assembly-commended workers. The bad news? Though Chaplains Tillery (Air Force) and Overturf (Navy) can remain on active duty for several years to come, we have no chaplain candidates preparing to replace them. Have you ever encouraged any in your assembly to consider the chaplaincy as a ministry option?



Assembly Chaplains Watters and Hanson with former Army Chief of Chaplains, Major General David Hicks, in Kuwait.



Conclusion. Religion and Politics?

The War on Terror is closer than we think. Recently a soldier accidentally pressed the speed dial on his cell phone during an enemy attack in Afghanistan. He left his family an unintentional voice mail with the sounds of gunfire and soldiers scrambling for cover. Thankfully, though his family was shaken, he himself was unhurt. What if the story had a different ending? What if this were your family? We can be sure that chaplains (both military and VA) would have been available both to the soldier and to his family. Isn't it good to know that Christian chaplains would have been able to respond if needed? How blessed we are to have such provision.

I think most of us can reasonably praise God that our country, despite the continuing attacks on religious freedoms, still funds such ministry—yes, even for the Brethren assemblies! This is one mix of religion and politics that actually results in a blessing. It certainly has my vote. †



Dr. Ken Botton

Dr. Ken Botton represents the Brethren assemblies to the Department of Defense as Military Chaplain Endorsing Agent, Plymouth Brethren (Stewards Ministries). He retired as a U.S. Navy Chaplain in 1994 and is a former editor of *INTEREST Magazine*. Dr. Botton also serves as Director of Church Partnerships at Trinity International University, Deerfield, IL and ministers as a chaplain at Chicago's O'Hare International Airport. Ken and his wife Patty have been married 36 years.

Dr. Botton welcomes your inquiries regarding the military chaplaincy. You may email him at kbotton@tiu.edu. You are also invited to visit the Stewards Ministries web page: www.stewardsministries.com/chaplains.html.

¹ Ira C. Lupu and Robert W. Tuttle "Instruments of Accommodation: The Military Chaplaincy and the Constitution," 110 *West Virginia Law Review* (2007), 8.

Chaplain (Lt. Col.) George Hanson, Texas Air National Guard, on deployment in Kuwait.



Gathering of assembly-commended chaplains and endorsers at Dallas Theological Seminary, 2008. Chaplains include (front row: Chaplain (Lt. Col.) Jeff Watters, U. S. Army-left, Chaplain Candidate Jamie Johnson (civilian clothes)-center, Chaplain (Major) John Tillery, U.S. Air Force-Right. Back Row (in uniform) Chaplain Tim Overturf, Commander, U.S. Navy-Left, Chaplain (Lt. Col.) Bruce Postma, Texas Army National Guard-center. Back row in civilian clothes, left to right, Tim Ralston (DTS professor and part of Trinity Fellowship), Paul Leonard (Associate Endorser), Ken Botton (Endorser), Carl Anderson (Elder, Trinity Fellowship), Barbara Tillery (wife of Chaplain John Tillery).

THE ETHICS OF WAR

G. Mark Woodhouse

Whenever a nation is involved in an armed conflict, questions are raised as to whether or not that involvement is justified. Can one country use violence against another without violating the most basic principles of ethics, morality, and righteousness? If not, doesn't that make every war immoral? Or, if there is such a thing as a "just war," how can we recognize it?

Any attempt to apply the philosophical principles of ethics to warfare seems, on the surface, to be oxymoronic. And yet, ethics do apply—not only to the basis on which the conflict is waged, but also to the policies that dictate how it is to be

fought. The reasons for which one nation enters into warfare with another are, necessarily, evaluated by philosophical means and reflect the ethics of each participating nation, whether those ethics are situational or absolute. The means by which a war is prosecuted by each participant are also established through decisions based on the ethics of the cultures at war.

We must understand that a nation's ethics in general, and any specific ethical position in particular, is an inescapable result of that nation's worldview, of their epistemology (theory of knowledge) and, more specifically, of that nation's under-

standing of the origin and nature of man. Just as everything else in life is affected by our worldview, our perspective on war is likewise affected. A nation with a morality founded on the truth that man is made in the image of God would approach conflict differently than a nation with a humanist worldview.

As Christians, we must apply our own biblical worldview to all of our interactions with others, whether on an individual or group basis. Over and above any secular philosophical basis for others' ethics, we must superimpose the moral principles of God's Word. If we properly understand these principles and apply them, conflict



between nations can be evaluated from a biblical point of view.

Additionally, there are differences between the ethical and moral responses of an individual against an aggressor and those of a nation. A few days after the attacks on 9/11, a number of Emmaus students asked if they could come over to our home and watch a movie to relieve the tension of the week. They were away from their families, and understandably concerned about where these terrorist actions would lead. We invited them over on the condition that I could choose the movie on this occasion. I chose a western that was all about revenge. When the movie was over, we talked with them for over forty-five minutes about the difference between an individual Christian's response to 9/11 and a nation's response. The principles we discussed

then are the same ones with which we are concerned in evaluating warfare.

The "Just War" Theory

For over seventeen centuries, the church has argued the validity of any specific conflict on the basis of several moral criteria. This concept, known by the Latin phrase, *justum bellum*, has been debated in both secular and religious circles.

CAN ONE COUNTRY USE VIOLENCE AGAINST ANOTHER WITHOUT VIOLATING THE MOST BASIC PRINCIPLES OF ETHICS, MORALITY, AND RIGHTEOUSNESS?

For instance, Augustine of Hippo (354 - 430) identified four of these criteria in his writings and they were explored further in *The Summa*

Theologica of St. Thomas Aquinas (1225 - 1274). Using these criteria, the conflict's purpose is evaluated as to whether it represents a "just cause." Wars fought for a "just cause" are considered valid and moral. Those who fail to meet the criteria are condemned as immoral.

As already mentioned, the "just" nature of conflict involves not only the reasons for which a war is declared (*jus ad bellum*), but also the way in which it is conducted (*jus in bello*). A war that is declared for "just" reasons, but is prosecuted by "unjust" means, is still considered an "unjust" war. Not all nations conform to the standards of the Geneva Protocol of 1925 (sometimes referred to as the "Geneva Convention"). When a nation that does subscribe to the provisions of the protocol faces an adversary who does not, this imbalance of philosophies



concerning the prosecution of the war causes warriors on the conforming side to face conflicts of conscience and morality that would otherwise not be a part of their experience. For instance, when a nation fights against terrorists who routinely target innocent civilians with “suicide bombs” and other weapons that cannot distinguish between combatants and non-combatants (e.g., WMD), the soldiers of the conforming nation are tempted to abandon the precepts of the Geneva Protocol and mistreat enemy prisoners, viewing them as inhumane and almost inhuman. We saw this at the Abu Graib prison.

The criteria for declaring a “just war” are many and varied. Several criteria address the treatment of innocent individuals under the regime against which war has been

declared. Protecting the lives of innocents is a worthy moral objective. Regimes who commit human rights violations of the most flagrant and egregious kinds are generally recognized as being immoral and, consequently, conflicts against such regimes—being aimed at bringing an end to these atrocities—are justifiable.

Through related reasoning, wars designed to prevent the future occurrence of atrocities are also considered justified, although not all of us agree on the kinds of atrocities that rise to this level of justification. Pre-emptive strikes against a nation on the verge of committing crimes against innocents fall into this area and are also considered “just cause” wars. This, of course, as long as there is sufficient compelling evidence of such impending crimes.

Causes for war that are considered “just” also include a nation’s attempts to protect itself from invasion; or warfare declared to reclaim lands and people captured by an enemy through force. The protection and reclamation of personal property is second only to humanitarian concerns. This includes the assisting of a friendly nation in its quest to protect itself, its people,

or its property, especially when there is a pre-existing alliance with that nation.

Less obvious and certainly less widely recognized is the “just cause” of punishing a wrong. Declaring war against a nation after the fact as a penalty for actions taken earlier is considered “just” if its execution is proportional to the offense being punished. It must also target only those responsible for the punishable act: specific individuals, the government, or the nation in general.

Is all war immoral?

Of course, there have always been those who feel that all violence is immoral, regardless of its purpose. Some have tried to base this belief on the biblical commandment, “Thou shalt not kill” (Exodus 20:13). On this basis several groups have developed convictions leading to a “conscientious objection” to all war. Others have taken positions against such things as capital punishment for the same reason. To a large extent, these arguments are based on a misunderstanding of the commandment in question. Of the several Hebrew words that communicate the concept of killing, the term used in this commandment refers specifically to the murder of innocents, as demonstrated by its use in Numbers 35:16 - 21. Much more could be said about this, but it is outside the scope of this article.

What about “Weapons of Mass Destruction”?

The ethics of WMD like nuclear, biological, and chemical weapons revolve, once again, around the issue of the killing of innocent non-combatants. Since the use of these weapons cannot be targeted against combatants only,

PROTECTING THE LIVES OF INNOCENTS IS A WORTHY MORAL OBJECTIVE.



there is an inevitable level of “collateral damage” in the way of innocent citizens being affected as if they were combatants. In World War II, the use of nuclear weapons against Japan resulted in the death of many innocent citizens. However, its justification was based on the larger number of people that would have died had the war continued for a protracted period of time.

The use of weapons of mass destruction by an unscrupulous dictator against his own people is considered justification for war against that dictator on humanitarian grounds. Such a use of WMD frequently targets innocent citizens of a particular ethnicity, rather than a specific insurgency or those who pose an immediate threat to the security of the country.

What about War in the Bible?

It is only natural for us to use these same criteria to evaluate wars or battles in the Bible. Were there humanitarian reasons? Were captured lands being reclaimed? Were these pre-emptive campaigns against an enemy that posed an immediate threat to God’s people? What does God’s Word say about war?

There are many interesting and instructive passages in the Old Testament that refer to battles and warfare. Ecclesiastes chapter 3 tells us that there is a time to kill (although, not to murder) and a time for war. Second Samuel 11 speaks of a time when kings go forth to battle, and suggests that David’s remaining in Jerusalem was a contributing factor in his sin. In Exodus 15:3 the Lord is described as a warrior as he is extolled for defeating Egypt’s army. Several passages speak of the Lord killing and making alive (see Deut. 32:39; 1 Sam. 2:6).

So how are we to understand the justification of the wars that God ordained? First of all, I would suggest that it is not up to us to seek justification for the actions of the Lord. Job learned this as God spoke to him out of the whirlwind in Job 38. The omniscience of God alone is sufficient to teach us that our reason is insufficient to evaluate God’s actions. “Shall not the Judge of all the world do right?,” Abraham asked when negotiating for the survival of Sodom. The answer to that question is a resounding “Yes!” However, if we ask the question, “Will we always understand His just acts?” The answer must be just as resounding—“No!” Proverbs 3:5 teaches us not to rely on our own reason in trying to understand God’s ways, but to trust Him instead.

Having said that, let us briefly examine the concept of “innocence” as it is seen by man and by God. We, mankind, do not have the right to proclaim condemnation on another. We are certainly expected to discern sin, but we have no right to condemn another to his eternal consequences. God, on the other hand, as the holy Creator, has every right to do so. We are told that the Father has committed all judgment unto the Son (John 5:22). Apart from the saving work of Jesus Christ, we all stand guilty before God. We were all enemies of God, condemned under His righteous judgment (Romans 5:10). Apart from individuals who have been saved through the shed blood of Jesus Christ, there are no “innocents” in God’s eyes. Therefore, any action God takes against His enemies (unsaved humanity) is exempt from the innocence criterion of the “just war” theory.

On the other hand, we who know Jesus Christ as Savior and have been

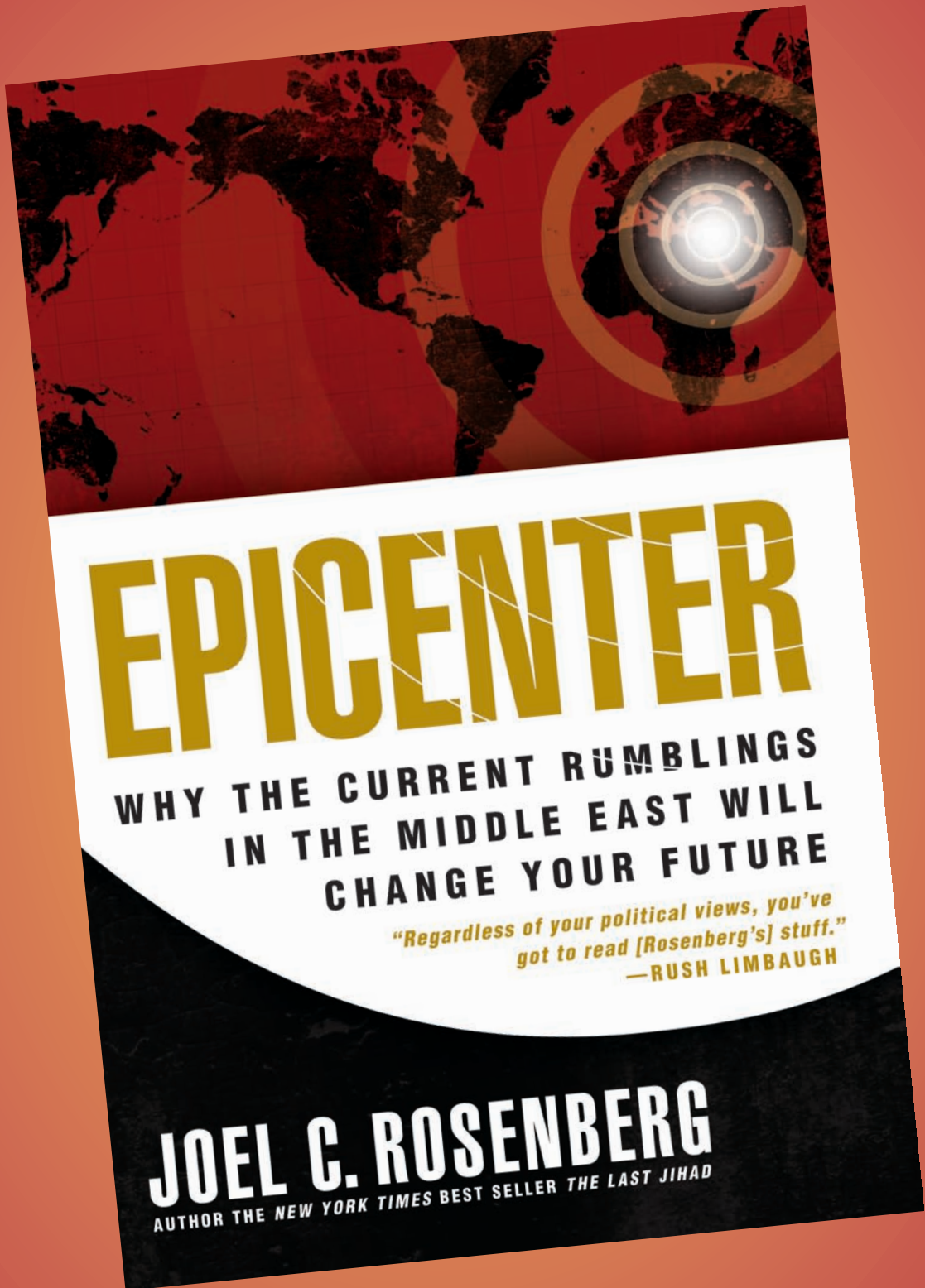
adopted into God’s family, have the confidence that God will protect us (as He has protected his followers in the past) when He pours His wrath out on the ungodly. He did this with Noah, with Lot, with Israel (over and over), and so on. And He will do it again with a pre-tribulation rapture of the church.

Summary

Any understanding of the ethics of war must take into account the participants and the nature of the conflict. There is no direct comparison between the conflicts among nations and warfare in the spiritual realm, even when it is acted out through physical battles. Principles that seem so reasonable in the human arena cannot necessarily be applied to warfare that God ordains. As Believers, we must understand that God’s ways are higher than our ways (Isaiah 55:8,9) and are not subject to the scrutiny of His creatures. Nevertheless, conflicts between nations where there is no clear mandate from God (as in modern warfare) can and should be evaluated based on ethics founded in the morality that flows from a biblical worldview. †



G. Mark Woodhouse
Mark Woodhouse is the Director of Technology and Chairman of the Department of Computer Studies at Emmaus Bible College. He is also engaged in an itinerant preaching ministry across the country and teaches at teen camps during the summer. He and his wife, Laura, have two married children and three grandchildren.



EPICENTER:

A book review by Jack Fish

Why the Current Rumbblings in the Middle East Will Change Your Future

By Joel C. Rosenberg, Carol Stream, IL:
Tyndale House, 2005, xix + 312 pages, soft
cover, \$14.95.

About the Author

Joel Rosenberg is the best selling author of *The Last Jihad*, *The Last Days*, *The Ezekiel Option*, and *The Copper Scroll*, fictional novels based on biblical prophecy. He is an evangelical Christian from an orthodox Jewish heritage who has been heavily involved in politics as an assistant to Steve Forbes and former Israeli prime minister, Benjamin Netanyahu. He has traveled widely, and has contacts and interviews with many world leaders and officials including both Jewish and Arab leaders in the Middle East. He is writing from an extensive knowledge of international politics and current events to show that the biblical prophecy of Ezekiel 38 - 39 is on the verge of fulfillment. Rosenberg would say that he is interpreting world politics through a third lens. Instead of merely looking at world events through the lenses of politics and economics as is the practice of secular analysts, he would use the third lens of Scripture to see the true significance of what is happening in the world today. He has the creative imagination of a fiction writer and is a good story-teller, as is evidenced by the fact that his books have sold over a million copies. The danger, however, is that the readers confuse the speculations of Rosenberg with what the Bible actually prophesizes.

In 1969, Charles Ryrie wrote a small book on biblical prophecy for a popular audience entitled, *The Bible and Tomorrow's News*. In *Epicenter*, Rosenberg gives ten future headlines

which you can expect to see in your newspaper based on Ezekiel 38 - 39 and supported by other scriptures. The difference between these two books is that Ryrie's book is mainly a discussion about biblical passages and teachings, while Rosenberg gives very little discussion about the biblical text but uses massive references to current events to show that Ezekiel 38 - 39 is on the verge of fulfillment.

A Summary of Ezekiel 38-39

Let me begin by noting the message of Ezekiel 38 - 39. These chapters describe a massive invasion of the promised land by northern powers allied with the nations in the Middle East which surround Israel such as Persia, Ethiopia, and Libya (cf. 38:2 - 3, 5 - 6, 15). This will take place in the last days when Israel has been restored to the land (38:8, 16) and is living securely and at rest (38:8, 14). The purpose of this invasion is to gain spoil and plunder (38:12). However, while these evil nations are seeking to rob the wealth of Israel, it is actually God who is drawing them (38:4) in order to make himself known through his mighty deliverance (38:16). He will deliver his people through his own supernatural intervention by means of a massive earthquake followed by the self-destruction of the enemy as they fight against each other, and by other forces of nature wrecking havoc upon them. Chapter 39 vividly describes the total destruction of this invader.

Interpretation of Fundamental Issues

The first problem of Rosenberg's book is its lack of discussion over the interpretation of fundamental issues. For instance, the question of when this invasion occurs is not even raised until pages 251 - 252 in an appendix where he deals with frequently asked questions. There he asks whether this invasion takes place before or after the Rapture and whether it is before or during the tribulation. Rosenberg views it as occurring before the Rapture near the end of the church age. The issue is actually quite complicated, and there are a number of different answers given by students of Bible prophecy. The one important clue in the text is that Israel is at rest, living securely in unwallled villages without bars and gates in its own land (38:11, 14). How could anyone say that this refers to conditions today? Yet Rosenberg spends a chapter trying to convince us that Israel is much more secure and at peace than most people realize and is actually on the verge of completing treaties and truces that will bring about the peace and security of Ezekiel 38. First we need to deal with the question of what the Bible says regarding when Israel will be at rest and living securely in the land. One possibility is during the millennium. The other is during the first half of the tribulation as a result of the covenant the Antichrist makes with Israel as described in Daniel 9:27. It is hard to fit these chapters into the church age or the millennium. It is

better to take them as referring to an invasion which will take place during the tribulation.

Superficial Interpretation

A second problem with the book is that when Rosenberg interprets verses, the interpretation is often superficial. Let me give two examples. The first involves the identification of Rosh, Meshech, and Tubal (38:2). These are the people led by Gog who come from the remote parts of the north. They may well include Russia, but some of the arguments Rosenberg uses are spurious. For instance, he argues that Rosh is Russia, Meshech is Moscow, and Tubal is Tobolsk, a modern Russian city in Siberia. The fact that there is a similarity in the sound of the names has nothing to do with their identity. They are words from different languages which have nothing to do with each other. The same linguistic error is committed by the group called British Israelites who hold that the British people are the descendants of the ten lost tribes of Israel. As evidence they trace the supposed migration of the tribe of Dan through Europe because it left evidences of their name in the Danube river and the name of the country of Denmark [= Denmark!].

As support of Rosh being Russia, he cites the eighteenth century skeptic, Voltaire, writing in his *Philosophical Dictionary*. But Voltaire was no expert in the meaning of Hebrew words and is not a competent authority to be cited for this point. Rosenberg also cites the Hebrew lexicon of William Gesenius who was an expert in Hebrew, but who died in 1842. We understand the Hebrew language much better today than Gesenius did in his day, and evidence should be given from one of the modern tools of Hebrew research.

A second example of a superficial interpretation leads to Rosenberg's future headline: "Israel Discovers Massive Reserves of Oil, Gas." It is suggested that this oil might be the wealth that causes Russia to invade Israel. This is a dramatic claim because of the fact that oil is one resource which does not seem to be in abundance in Israel. There is a well-known statement of Golda Meir that "Moses dragged us for forty years through the desert to bring us to the one place in the Middle East where there was no oil." But Rosenberg thinks that the Bible prophesies the discovery of oil in Israel, and this is why he suggests such a headline. He refers to verses such as Deuteronomy 33:24 which says that the tribe of Asher will "dip his foot in oil." But the Hebrew word for oil there is shemen—olive oil, not petroleum. He also refers

to Deuteronomy 33:13 which says that the land of the tribe of Joseph will be blessed "with the choice things of heaven, with the dew, and from the deep lying beneath." The "deep lying beneath" suggests hidden deposits of oil to Rosenberg. However, the context of Deuteronomy and of the rest of the Old Testament suggests rather that the promise concerns the abundant crops the promised land would produce. The land would be blessed with abundance of water from the rains above and from the deep, the springs of water lying beneath the surface. Note Ezekiel 31:4 which speaks of Assyria as a cedar tree in Lebanon. "The waters made it grow, the deep made it high." The parallelism shows that "the deep" refers to the waters under the earth, not to deposits of oil. Golda Meir was right in saying that there was not much oil in the land of Israel, and the Bible doesn't say anything different.

Sensationalizing of Prophecy

The third problem with Rosenberg's book is that it sensationalizes prophecy in such a way that it often minimalizes the Bible and even brings it into dispute. It minimalizes the Bible in that many who are so excited about prophecy in this way spend more time studying European newspapers and current events in the Middle East than they do



studying the Bible itself. It brings the Bible and prophecy into disrepute because the cry of those who say that the end time events are about to be fulfilled has been made so often that it has become like the cry of the boy who cried "wolf" in Aesop's fable. What Rosenberg is doing is what has been done over and over again by those who see biblical prophecies being fulfilled in current events. They continually have to revise their interpretations because things are not fulfilled as they [not the Bible] predicted. The result is that the unbelieving world, whom those such as Rosenberg are seeking to warn of a real judgment that is coming, ends up scoffing and ridiculing not only the interpretations of certain Christians, but the whole subject of biblical prophecy as it relates to the last days.

Let me give some examples. In 1988 there were some who were saying that this would be the year of the Lord's return because it was forty years after the rebirth of the modern state of Israel.¹ Another example comes from the six day war of Israel in June 1967 when the Jews regained control over Jerusalem for the first time in hundreds of years. A friend of mine announced on the basis of Luke 21:24 that this was the end of the times of the Gentiles and, therefore, Christ would return within the next year. In the 1960s,

when the Common Market consisted of seven or eight nations, many were convinced that it would expand into the ten nation confederacy of the revived Roman empire found in Daniel 7. The end was therefore near. But, of course, the European Union came to include many more than ten nations, and we do not know how or whether it will specifically lead to the revival of Rome prophesied in the Bible. Other examples come from the days leading up to and including World War II. Hitler and Mussolini were two who were identified as the Antichrist. In 1917 it was the Bolshevik revolution along with the Balfour Declaration at the end of World War I which produced the prediction that the end must occur shortly. At the beginning of the nineteenth century it was the French Revolution and Napoleon as the Antichrist which gave the same expectations.

The Source of Our Hope

The hope of Christians that Christ could come at any moment is not based upon what we see in current events. It is based rather on the New Testament attitude of the early Christians as they lived in vivid expectation that Christ could return at any moment. They were eagerly looking for the coming of the Lord himself (Phil. 3:20; 1 Thes. 1:10;

Titus 2:13). Contrast this attitude with the instructions the Lord gave concerning his coming in power and glory at the end of the tribulation in Matthew 24. This chapter presents signs which those on earth will see during the tribulation period (cf. Matt. 24:15). When they see the signs, they are to recognize that the coming of the Lord is near (24:33). The coming of Christ to rapture his church can occur at any moment, and therefore there are no signs which must occur first. Our hope is not based upon what we see in current events but on the promise of God's Word. †

¹ This was derived from Matthew 24:32 - 34. The argument was that the fig tree was a symbol of the nation of Israel, the rebirth of the nation in 1948 was the putting forth of its leaves as a sign of the nearness of the second coming, and a generation was forty years.



Dr. John H. Fish III
As a result of listening to Billy Graham, Jack placed his trust in Christ during his Junior year of high school. He graduated from Brown University with a B.A. in Linguistics and went on to receive Th.M and Th.D degrees from Dallas Theological Seminary. For the past 39 years, Jack has taught at Emmaus Bible College. He currently serves as Editor of the Emmaus Journal and as an elder at Asbury Community Chapel in Asbury, Iowa. Nancy and Jack have four grown children and eleven grandchildren.



Earnest Prayer for Our Country's Leaders

Chris Lange

Perhaps believers are asking this question:
Will it make any difference
if I jump into the fray, since corruption in
government and the lack of honesty will just
drown out my voice?



Whether or not a Christian should become politically active is a recurrent question for many believers. In fact, it can be a dilemma facing many who see interaction with the political world as either compromising to one's lifestyle or intimidating and threatening to one's faith. Christians are strongly encouraged to vote during these seasons of political debate because the evangelical vote is so important to support those policies that promote morality and the sanctity of life. Conservative politicians court evangelicals, knowing that the evangelical vote has the power to decide issues that constituencies deem as critical. Should a believer enter into the abortion debate on a local, regional, or national level? Should Christians seek to influence their elected local and national conservative politicians regarding the now raging debate between Darwinists and Intelligent Design advocates? Perhaps believers are asking this question: Will it make any difference if I jump into the fray, since corruption in government and the lack of honesty will just drown out my voice? It may be as well that we tend to choose candidates who have "Christian undertones" to their platforms, suggesting that they can be a voice for Christian morality. When we elect a president such as George W. Bush, we are highly motivated because he is a professed believer. But who ultimately places people in positions of power and authority?

In Daniel, chapter 2, we read that God's sovereign control supersedes all other powers on earth. Daniel states the following to Nebuchadnezzar regarding his first dream: "Let the name of God be blessed forever and ever, for wisdom and power belong to Him. It is He who changes the times and the epochs; He removes kings and establishes kings; He gives wisdom to

wise men and knowledge to men of understanding" (20 - 21, NASB). The OT principle is that God establishes secular authority, not men. Later, in chapter 4, Daniel reveals to Nebuchadnezzar about his second dream that "[t]his sentence is by the decree of the angelic watchers and the decision is a command of the holy ones, in order that the living may know that the Most High is ruler over the realm of mankind, and bestows it on whom He wishes and sets over it the lowliest of men" (17). The standards for such a leader reflect God's overarching plan for all men who would seek His wisdom and obey His commandments. God intends that men be ruled—according to His standards.

In Deuteronomy 17: 14 - 20 we understand that though the people clamored for a king, God would place the right person over them according to His sovereign authority. We read,

When you enter the land which the Lord your God gives you, and you live in it, and you say, "I will set a king over me like all the nations who are around me," you shall surely set a king over you whom the Lord your God chooses, one from among your countrymen you shall set as king over yourselves; you may not put a foreigner over yourselves who is not your countryman.

Clearly, the process reflects God's inviolate authority to determine the governance of the nation Israel. Further, God's chosen ruler was to be an example to the people:

It [God's law] shall be with him and he shall read it all the days of his life, that he may learn to fear the Lord his God, by carefully observing all the words of this law and these statutes, that his heart may not be

lifted up above his countrymen and that he may not turn aside from the commandment, to the right or the left, so that he and his sons may continue long in his kingdom in the midst of Israel.

Later, in the book of Judges, when the nation of Israel was without spiritual compass and had to be governed by God's appointed judges, we read that Gideon clarifies correctly why he will not be Israel's leader. He says to those who want him to be king, "I will not rule over you, nor shall my son rule over you; the Lord shall rule over you" (8: 22 - 23). Gideon's knowledge of God's place in the rule of all men is unquestioned; but the rest of the book of Judges would prove that men, without God's place in the affairs of life, would resort to doing "what was right in their own eyes" (17: 6; 21:25). What followed was God's choice of the prophet Samuel to judge His people.

Samuel's story is a tragic one in that, though he judged Israel with the force of God's truth, he neglected to discipline his own sons regarding their flagrant spiritual misconduct. Joel and Abijah's aberrant behavior, after being made judges over Israel by Samuel, perverted justice and courted dishonest gain, thereby revealing the destitute character of the nation. The elders approached Samuel and demanded a king to rule over them, one who would be like the rest of the rulers of the pagan nations surrounding Israel. Their demands for a ruler did not invalidate God's sovereign plan that man be governed; rather, their insistence on a king showed that they had rejected God's provision for a ruler of His choosing. In 1 Samuel 8: 7 - 9, we read,

And the Lord said to Samuel, "Listen to the voice of the people in

regard to all that they say to you, for they have not rejected you, but they have rejected Me from being king over them. Like all the deeds which they have done since the day that I brought them up from Egypt even to this day—in that they have forsaken Me and served other gods—so they are doing to you also. Now then, listen to their voice; however, you shall solemnly warn them and tell them of the procedure of the king who will reign over them...

The narrative concerning Saul and his ill-governed kingship illustrates the reality that those who do not honor God's laws—according to His standards—reap the consequences of their spiritual shortcomings. Samuel told the elders that a king would exact heavy demands on their lives: Saul would conscript men for his armies, take women to become servants and cooks in his palace, secure farm laborers, and tax the people heavily, among other things. "Nevertheless, the people refused to listen to the voice of Samuel, and they said, 'No, but there shall be a king over us, that we also may be like all the nations, that our king may

judge us and go out before us and fight our battles'" (8: 19). God's appointment of Saul as king held all the promise of His sovereign will: had Saul obeyed God and lived according to His commandments, God would have established Saul's dynastic line forever (1 Samuel 13:13). But Saul's arbitrary power in making sacrifices himself, clearly the role of the priesthood, sealed forever his demise. Samuel states in 15:26, "...you have rejected the word of the Lord, and the Lord has rejected you from being king over Israel." What transpires, then, is the establishment of ruling monarchs in the nation Israel—and the rejection by God of His first chosen king—as He prepares the way for David to be crowned king and to establish David's eternal throne.

When we look at Romans 13 in regard to the relationship between believers and elected officials, it is clear that God intends for us to submit to those who have been placed in positions of authority over us. His sovereign control over the affairs of men, specifically regarding elected officials, has not changed at all. Paul writes, "Every person is to be in subjection to the governing authorities. For there is

no authority except from God, and those which exist are established by God" (Romans 13:1). Hence, regardless of whether rulers assume authority by divine right of kings, by birth, or by popular election, they assume those positions according to God's wisdom and foreknowledge. And it is

clear that people have expectations of their rulers. It may also be clear that we "get what we deserve" in our elected officials—if we live lives that deny God's laws and ignore His truth. Just as the nation Israel received, perhaps, what they deserved in Saul (and were strongly chastised by Samuel for their sin in 1 Samuel 12: 16 - 25), so we as Americans may also have reaped what we have sown in our elected leaders.

Because our democracy upholds the principles of freedom and liberty, we sense that we can put into positions of power those who we feel best



represent American ideals and who will best defend the Constitution. But this tends to be mythic in proportion to the pressing needs of the moment. In a recent newspaper article entitled “Myth, Reality Meet in Presidency,” authors Ted Anthony and Ron Fournier make this comment: “If anything embodies America’s soul, it is the presidency. In it, we are offered a living symbol of sacrifice to greater causes, of empathy, honesty, and moral certitude—a figure who can protect, inspire and unite, who can make us feel better about ourselves and our persistent dream of a shining city on a hill. Who, we believe, can save us.” Consider with me how this suggests such a strong parallel with those who pressed so hard for a king in Israel’s past.

Hence, regardless of whether rulers assume authority by divine right of kings, by birth, or by popular election, they assume those positions according to God’s wisdom and foreknowledge.

Do we expect Christian behavior of our leaders? Are evangelicals in

charge of putting Christians in office? Do we as believers hope (expect?) that our president will grant us, through whatever means, peace, prosperity and protection? It is likely that we all hope we can live quiet and unhindered lives, that we want to be left untouched by the secular intrigues of our country. But God has instituted that we be governed by those in authority and that we submit to them willingly, having a healthy fear of wrongdoing, since God will administer justice through secular courts both to believer and unbeliever alike. The gist of Paul’s exhortation in Romans 13: 1 - 7 is that we are to afford honor to those who govern. This, of course, becomes difficult when the character of the president or any other elected official is questionable. Nevertheless, we are told to persist in subjecting ourselves to them, for “rulers are servants of God, devoting themselves to this very thing [administering law and justice].”

I believe that Christians have but one goal in regard to elected officials: pray that they will govern rightly and justly. In my life as a believer these last 38 years, the amount of prayer for those who would govern my life is

pitifully meager. I am not broken by this, yet I am reminded that my understanding has been shallow and undeveloped of God’s sovereign will in all the affairs of men. I recall when President Ronald Reagan quoted these verses about America and its people: “and [when] My people who are called by My name humble themselves and pray and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin and will heal their land” (2 Chronicles 7:14). Shall we begin to pray earnestly and expectantly for our leaders, Christian or otherwise, knowing that God hears these groans for mercy and justice and can indeed alter the course of human events? In the presence of such world-changing events these days, can we as believers afford not to pray in this way? †



Chris Lange

Chris Lange is the Chair of the General Education Department at Emmaus where he has served on the faculty since 2000. Chris and his wife Nancy have four grown children and are enjoying their first grandson.

I believe that Christians have but one goal in regard to elected officials: pray that they will govern rightly and justly.

Emmaus On the Road

Name	Location/Events	City/State	Dates
	Ken Daughters Northgate Gospel Chapel Park Manor Bible Chapel	Seattle, WA Elgin, IL	Aug 17 Sept 7, 14, 21, 28
	Ken Fleming Labor Day Conference Bayside Community Church	100 Mile House, BC Tampa, FL	Aug 29 – Sept 1 Sept 21
	Dave Glock Lombard Gospel Chapel Arbor Oaks Bible Chapel	Lombard, IL Dubuque, IA	Aug 3 Aug 10, 17
	Jon Glock Camp Elim	Woodland Park, CO	Sept 5 – 7, 26 – 28
	Joel Hernandez Arbor Oaks Bible Chapel	Dubuque, IA	Sept 21, 28
	John Jimo Arbor Oaks Bible Chapel Northwest Bible Chapel Believer's Bible Chapel Family Camp (Dayspring Bible Camp)	Dubuque, IA Chicago, IL Arcadia, MO	Aug 24, 31 Sept 7, 14, 21, 28 Oct 4, 5
	David MacLeod Upper Peninsula Bible Camp Labor Day Conference, Soref Jewish Community Center Woodside Bible Chapel Camp Elim Conference Arbor Oaks Bible Chapel	Little Lake, MI Plantation, FL Maywood, IL Woodland Park, CO Dubuque, IA	Aug 9 – 16 Aug 29 – Sept 1 Sept 7, 14, 21, 28 Sept 23 – 25 Oct 5, 12

Emmaus On the Road

Name	Location/Events	City/State	Dates
	Arthur Manning Mid-South Conference	Chapel Hill, TN	Aug 29 – Sept 1
	Ben Mathew Camp Li-Lo-Li West Fifth Bible Chapel Park Manor Bible Chapel	Randolph, NY Hamilton, ON Elgin, IL	July 27 – Aug 2 Aug 3 Oct 5, 12
	Mark Stevenson Evangelische Theologische Faculteit Kawartha Lakes Bible College Woodside Bible Chapel	Leuven, Belgium Peterborough, ON Maywood, IL	Sept 1 – 5 Oct 6 – 10 Oct 12, 19, 26
	Steve Witter Chambersburg Gospel Chapel Wilmington Bible Chapel Park Manor Bible Chapel MidSouth Bible Conference Greenwood Hills Gospel Chapel	Chambersburg, PA Wilmington, NC Elgin, IL Chapel Hill, TN Fayetteville, PA	July 27 Aug 3 Aug 17, 24 Aug 29 – Sept 1 Sept 7
	Mark Woodhouse Willowbrook Bible Camp Teen Camp Keystone Bible Chapel	Des Moines, IA Omaha, NE	July 27 – Aug 2 Aug 3, Sept 14

If you would like more information about having faculty speak at your assembly, retreat, conference or camp please call 1-800-397-BIBLE or e-mail info@emmaus.edu.

Dr. MacLeod Asks

Faculty member Dave MacLeod leads us in a public forum to discuss issues pertinent to contemporary Christian life. Last issue he asked the following question:

What are the criteria by which an evangelical Christian chooses a candidate for president?

Editor's note:

There was only one response to this question, and that was from Emmaus faculty member, Mark Woodhouse.

Mark Woodhouse Responds:

It is often difficult to come to a decision about which candidate best represents the will of God for our country as each of us considers the most effective use of our individual vote. We could wish that the choice would always be “cut and dried” so that the best candidate would be clearly evident. Most often, however, there are characteristics that seem to disqualify each candidate.

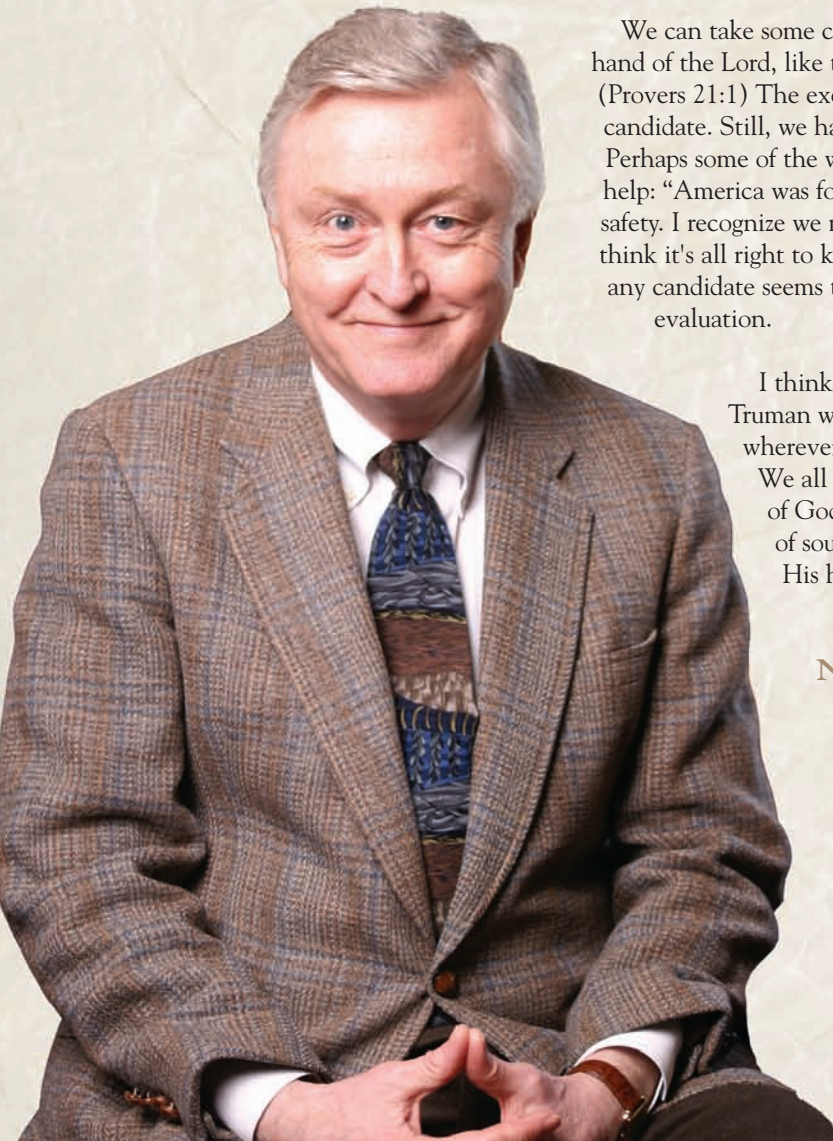
We can take some comfort in the knowledge that “The king's heart is in the hand of the Lord, like the rivers of waters; He turns it wherever He wishes.” (Proverbs 21:1) The execution of God's will is not dependent upon any particular candidate. Still, we have a stewardship responsibility when we use our vote. Perhaps some of the words of Ronald Reagan's Second Inaugural Address would help: “America was founded by people who believed that God was their rock of safety. I recognize we must be cautious in claiming that God is on our side, but I think it's all right to keep asking if we're on His side.” Asking ourselves whether any candidate seems to be on God's side would be a good place to start our evaluation.

I think that, above all, we should heed the words of Harry S. Truman who, in 1950, said, “But all of us—at home, at war, wherever we may be—are within the reach of God's love and power. We all can pray. We all should pray. We should ask the fulfillment of God's will. We should ask for courage, wisdom, for the quietness of soul which comes alone to them who place their lives in His hands.”

Next Issue's Question:

Is the present interest in conservation of the environment and global warming something that should be a major Christian concern? Is any light shed on this by Genesis 1:26-30? What about Romans 8:19-22?

Please send responses to Journey Magazine, Emmaus Bible College, 2570 Asbury Road, Dubuque, IA 52001, or e-mail to journey@emmaus.edu. Include name, city, state, and daytime phone number. Letters may be edited to yield brevity and clarity.



News from Emmaus

Emmaus Students Study in Rome

This past May, Emmaus students travelled to Rome to participate in a course taught at the Instituto Biblico



The Rome team with Il Duomo of Florence in view

Evangelico Italiano, entitled “The Foundations, History, and Contemporary Face of Roman Catholicism.” Those participating were accompanied by faculty members Chris and Nancy Lange: Ryan Thompson, Jacob Westrum, Ben Gates, Lucas Eggers, Nathan Murray, Abi Garafola, Tina Myers, Esther Jackson, Brianna Duran, Connie DeLeon, and Emily Bray. The course intended to teach the history of the Catholic Church and its traditions as they developed from the 1st-century. The group also studied the continuing role of Israel in God’s divine plan and its place in the continuity of religious history. As Rome has been for so many centuries the center of religious and secular history, our studies in Italian culture gave the group a broad understanding of the role of the Catholic Church in the contemporary lifestyle of the Italian people. The group also traveled to Florence (see photo), Ostia Antica (one of the most archeologically preserved ancient port cities dating back to the 1st century), and several trips to the city of Rome

and the mountain countryside surrounding Rome. The trip was important in providing Emmaus students insights into the demands of living and of serving Christ in a foreign country, especially the critical needs of language acquisition and cultural adaptation.

Emmaus Students Study in Israel

From May 14th – May 31st, 2008 Emmaus students studied in Israel. Steven H. Sanchez (Bible Department) and Elisa Cooper (Music Department) led a group of 14 men and women on a trip designed to help the students learn the geography of the land of the Bible so that they could understand the word of God more completely. After a day in London, England seeing important archaeological artifacts on display at the British Museum, and then doing some sightseeing around the city, the group landed in Tel Aviv to begin a tour of the land from Dan to Beer Sheba. “This was not a vacation!” says



The Israel team at the Pool of Siloam in Jerusalem

Sanchez. “Yes, we had a wonderful time, but the focus was on understanding geography so that the Bible would become clearer. That’s the lasting value of a trip like this. You read about Jesus walking down the Mount of Olives and up to Jerusalem, and now you have a mental picture of where it happened.”

Most of the students, many of who were taking the trip for college credit, had just completed a Bible Geography course with Sanchez the week before. They were delighted to see, in person, what they had only seen in pictures all semester. With respect to safety in Israel, Sanchez reports, “Tourism records were set this year. People are coming back to Israel in droves which means they feel safe there. You have to use wisdom and caution at times, there were places we wanted to go but could not, but overall we felt completely relaxed. We praise the Lord for a successful first Emmaus Bible College Israel Study Tour.” If the Lord wills, Sanchez plans to return to Israel with students again May 12-28, 2010.



New Faculty Member

Emmaus is pleased welcome Charles (Chuck) Harrison as our newest faculty member. This fall, Chuck will be joining

us as a faculty member in our Intercultural Studies and TESOL programs. Chuck and his wife Cindy and their family served the Lord as missionaries in Indonesia for more than 17 years. All of his children attended Emmaus as students. Chuck completed his B.A. in History and Philosophy of Science and Technology at the University of Texas at Dallas and his Th.M. in Old Testament at Dallas Seminary. He also holds an M.A. in Teaching English as a Second Language from the University of Colorado at Denver. He is a gifted teacher with significant experience as a pioneer missionary engaged in church planting and cross-cultural ministry. We look forward to what the Lord will accomplish

News from Emmaus

through Chuck's ministry at Emmaus!

Classroom Remodeling

Thanks to the generosity of a donor couple, two of our classrooms (B and C) are getting extreme make-overs this summer! When students arrive in the fall they will enjoy new ceilings, lighting, windows, carpet, paint, and furnishings. In addition, both classrooms will have new whiteboards and media



Workers install the new ceiling in Classroom C

screens, and the technology currently available in all of our classrooms (DVD/VCR, computer, and LCD projector) will be permanently installed. About half of our teaching spaces have now been remodeled (Classrooms A, B, C, Science Lab, and Auditorium). We look forward to working on Classrooms F, M, N, K, L, and the Choir Room in the future as the Lord provides.

Iron Sharpens Iron 2008

The Lord greatly blessed the 8th — annual Iron Sharpens Iron Conference held on the Emmaus campus over Memorial Day weekend. The theme was “Train Your Church to Know the

Word” and plenary sessions were led by Alex Strauch, Ken Daughters, and Jon Glock. In addition, 20 seminar speakers ministered to the 370 registered attendees. Recorded plenary sessions in the form of DVD, CD, or MP3 format are available for purchase. Contact Jesse Lange at the college, jlange@emmaus.edu or 563-588-8000, extension 1113.

Emmaus Bible College (Sydney, Australia)

Emmaus Bible College in Sydney, Australia, (the sister school of Emmaus in Dubuque, Iowa) seeks to appoint a Principal with responsibility to provide strategic leadership in the achievement of the College's outcomes through direction, coordination, and development of education and training services of the College.

For more information on this need, please see our website at www.emmaus.edu, and click on “Ministry Opportunities” under the News and Events column.

Emmaus Students Study in Ireland

Four current/former students joined Emmaus professor Jim Van Dine as members of this year's TnT (Teach and Testify) Teams short term missions project to the Republic of Ireland. Heidi Koppen, Trish Manders, Luke Mann, and Ashley Warner joined together with others from the U.S., Canada, and Ireland to assist local assemblies in spreading the Gospel. Following orientation and training two teams of eight worked with missionaries and elders in Dublin, Newcastle West, and Waterford in various activities including door-to-door witnessing, street preaching/witnessing, conducting chil-

dren's clubs and seeking to encourage the Irish Christians. Nearly 20,000 outreach oriented magazines were delivered to homes in these three cities along with 100's of New Testaments and countless tracts and other literature. Many hours of conversation with interested people provided opportunity for team members to share their faith and put spiritual material into people's hands. Dr. Van Dine conducted two day long workshops on interpreting the Bible, delivered a series of messages on the Servant Songs of Isaiah at Shanganagh Bible Church, and spoke at various other assembly meetings.

In Waterford (yes! where they make the crystal) thousands of flyers were distributed advertising a series of lectures entitled Christianity on Trial. These were delivered by Jim Van Dine as an apologetic series covering such topics as evidence for the existence of God, the truthfulness and accuracy of the Bible, the issue of truth and morality, and the person of Jesus Christ. Many who were seeking answers to these questions attended and we continue to pray for the seed that was sown or watered. Ireland is not seeing an explosion of professions of faith—it is a country where the Gospel has been buried and distorted for centuries. However, the church is growing and we counted it a privilege to be used by God for His glory among the Irish people.



Luke and Heidi helping Colin Burnett set up a Gospel booth in Newcastle West town square.

News from Emmaus

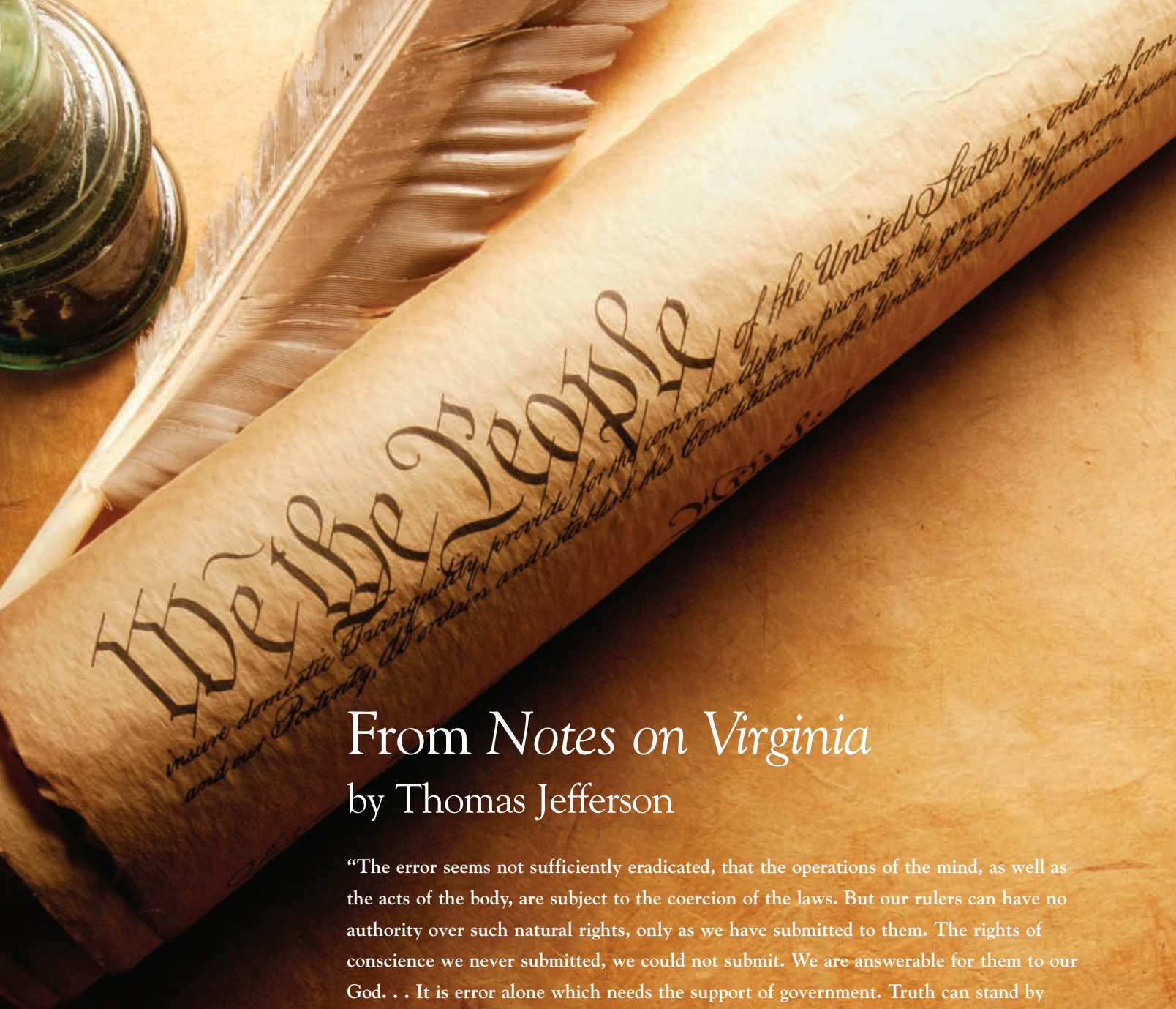


Melvina "Melsie" Glock
September 12, 1938 - May 18, 2008

"Keep On Keeping On": Emmaus Remembers Melsie Glock

The Psalmist reminds us that the death of a saint is precious in the sight of God. It is with deep sorrow that we share with you that Melsie Glock is with the Lord. The Emmaus family has suffered a tremendous loss. Forty years ago, Dave was invited to serve on the faculty, and thus began a life of ministry for Dave and Melsie. No student over the past 40 years has been untouched by the ministry of the Glock's....Dave's teaching in the classroom, and Melsie's hospitality in the home. What a legacy....to have spent one's entire life serving the Lord by loving people—and serving them through the ministry of Emmaus.

The Glock's have felt the love and prayers of the saints during Melsie's illness and her subsequent home going. They want you to know how much they appreciate the ministry of the body of Christ during this time. How grateful we are to know that while we mourn, we do not mourn as those who have no hope. We know that Melsie is now in the presence of the Lord and we will see her again! Should you wish to remember Melsie with a memorial gift, the family has directed that gifts in her memory be sent to Emmaus. These memorial gifts will be added to the general fund, thus enabling the college to continue the ministry which was so near and dear to the heart of Melsie.



From Notes on Virginia by Thomas Jefferson

“The error seems not sufficiently eradicated, that the operations of the mind, as well as the acts of the body, are subject to the coercion of the laws. But our rulers can have no authority over such natural rights, only as we have submitted to them. The rights of conscience we never submitted, we could not submit. We are answerable for them to our God. . . It is error alone which needs the support of government. Truth can stand by itself. . . But is the spirit of the people an infallible, a permanent reliance? Is it government? Is this the kind of protection we receive in return for the rights we give up? Besides, the spirit of the times may alter, will alter. Our rulers will become corrupt, our people careless. A single zealot may commence persecutor, and better men be his victims. It can never be too often repeated, that the time for fixing every essential right on a legal basis is while our rulers are honest, and ourselves united. From the conclusion of this war we shall be going down hill. It will not then be necessary to resort every moment to the people for support. They will be forgotten, therefore, and their rights disregarded. They will forget themselves, but in the sole faculty of making money, and will never think of uniting to effect a due respect for their rights. The shackles, therefore, which shall not be knocked off at the conclusion of this war, will remain on us long, will be made heavier and heavier, till our rights shall revive or expire in a convulsion.”



FROM THE DESK OF
DR. STEVE WITTER

Dear Friend of Emmaus:

Summertime at the college is very different from the school year. Instead of the sounds of students moving to and from class, we hear the lawn mowers, weed eaters, and the sounds of other maintenance projects. Faculty and staff members are engaged in summer ministry, preparing for classes and anticipating the return of students in the fall. None of this would be possible without the Lord's provision of our needs through His people. Thank you for your interest in Emmaus Bible College.

We thank the Lord for our friends who partner with us in this ministry. We greatly value the prayer of the Lord's people, for we know that without HIM we can do nothing. We appreciate every time you remind a potential student of the transformational opportunities that are available for them at Emmaus. We appreciate each financial gift that you sacrificially give—gifts which enable us to do the work God has called us to do. God works through HIS people....and we are glad that He is working through you on our behalf.

You will recall that in the last edition of Journey Magazine, I asked you to pray that we would be able to take full advantage of a matching gift offer. Not only did you pray, many of you gave, and **I am pleased to inform you that we were able to take full advantage of the match.** We are grateful to God and to you for enabling us to accomplish this goal.

In addition to gifts to the Annual Fund, which are vital to carry on the day to day operations of the college, we always have projects which require funding. For example, we are remodeling classrooms B and C because of the generosity of the Lord's people, as well as replacing more than 30 windows this summer. We desperately need a pick-up truck and plow to assist us in keeping the campus safe and clear. I would be glad to share more with you about any of these projects, and the ones I didn't mention.

Cash gifts are not the only way you can give to the college. The college would be glad to receive your gift of a quality used car, van, or pick-up truck—or you could consider a gift through planned giving. Our planned giving partner, Believers Stewardship Services [BSS] can help you with additional ways of giving to Emmaus. Listed below are several ways that you can partner with Emmaus—and help us impact the world for Christ.

• **Donor Advised Funds**

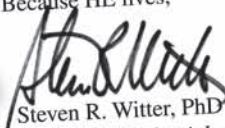
The staff of BSS would be pleased to assist you in establishing a Donor Advised Fund. Perhaps you know that you want to give, you just haven't decided where you should give. A Donor Advised Fund is designed to allow you to establish a charitable giving fund now, and then throughout the next year, as needs arise, you can direct BSS to send a gift, on your behalf, to any qualifying tax exempt organization. Your gift is tax-deductible in the year you give to the fund.

• **Legacy Gifts**

Many people choose to take time at the end of the year to review their long-range estate plans and financial goals. Trusts, wills, life insurance, and other planning vehicles are special ways to leave a lasting legacy to Emmaus or to your other charitable interests. BSS exists to help you do just that, without charge, to the glory of God.

If you have any questions, please get in touch with me. You may also contact Dave Allison, President of BSS at (888) 338-7810, or dallison@believerstewardship.org. Thank you for your continued support of Emmaus.

Because HE lives,


Steven R. Witter, PhD

Vice-President for Advancement



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