

**FIGHTING THE GOOD FIGHT  
OF FAITH**

**Lessons On  
Modern Moral Problems**

*By*

**JOHN WADDEY**

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## DEDICATION

To the members of Karns Church of Christ and the elders who have loyally supported every effort as we fought the good fight of faith against the moral evils of our day.

## OTHER BOOKS BY THE AUTHOR

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## INTRODUCTION

As one of the elders of the Karns Church of Christ near Knoxville, Tennessee I was privileged to be among those who encouraged John Waddey to move to Karns and become our full-time minister of the gospel. He moved here with his family in January, 1968. His family then consisted of his good wife Reba (formerly Reba Duncan) and three daughters, Lourene, Lesia and Becky. A fourth daughter, Rachel, was born in January of this year.

Brother Waddey came to us from Denver, Colorado where he had been active in church-related work for several years. In addition to his regular congregational preaching he had conducted a weekly radio broadcast for eleven years. For five years he had a weekly column in *The Rocky Mountain News* of Denver. He also wrote religious articles for brotherhood publications.

Since he came to Karns he has been active in many areas of work in addition to his duties as full-time minister, some of which are:

### A Writer

He has written extensively on many religious subjects as well as other timely topics. He writes regularly for several of our leading religious journals and presently serves as editor of the *Star Magazine*, published by Star Bible Publications, Inc., Fort Worth, Texas. He has an unusual understanding of the scriptures and great depth of reasoning. These attributes when coupled with his ability to express himself clearly and forcefully result in thought-provoking and effective teaching articles.

### An Author

He has grouped many of his writings such as sermons, special articles, class notes, etc. into books which he has published. To date he has authored 10 volumes, not including this one, and plans are made for several others.

### An Educator

Since he is the product of one of our earliest preaching schools, he, naturally, is interested in the training of gospel preachers. He did much of the ground work in organizing and establishing the East Tennessee School of Preaching and Missions here at Karns.

He continues to teach a full schedule in the school. He is a staunch supporter of Christian education, speaking and writing frequently on the advantages of educating our young people in Christian schools.

### A Missionary

He has done evangelistic work throughout this country and many other countries around the globe. He has visited and contributed to mission efforts in Africa, Trinidad and Caribbean Islands, Europe and Southeast Asia. He has preached in mission meetings in the eastern and northeastern part of our country and in Canada.

### A Lecturer

Brother Waddey has appeared on many brotherhood lectureship programs. He has also participated in workshops, forums, seminars, training-for-service programs, etc. His talents are widely recognized and the great demand for his services continues to increase.

### A Defender of the Faith on Moral Issues

He has taken a firm position and continues to be very

active in programs opposing those who would corrupt the morals of our people, destroy the home, or in any way attempt to warp the minds of people with false doctrines. He is the president of Tennessee Volunteers for Life, a pro-life group which opposes abortion. He is also in great demand as a speaker on this subject, not only across the state of Tennessee but throughout the nation. He has appeared in public television debates on the abortion issue as well as the Equal Rights Amendment issue. He has made numerous radio and television appearances on behalf of sound moral practices. The local newspapers have published many of his articles.

This book is another mark of distinction in the life and works of an outstanding gospel preacher, writer, author, educator, missionary, lecturer, and defender of the faith. May God give him many more years to expand his outreach into the hearts and minds of untold thousands.

Harold D. Duncan

September 14, 1978

## FOREWORD

The contents of this volume were written over several years. They reflect one aspect of the author's work in fighting the great moral evils of our day. His understanding of his duty in regard to publicly engaging the Devil on such issues as abortion and pornography has undergone major revision in that time period.

Typical of most fellow preachers of the church of Christ, he was content with the occasional sermon against such problems, until he realized that such was insufficient. Since 1974 he has been involved in the leadership of the Right to Life Movement, serving as president of the *Tennessee Volunteers for Life* and as a member of the executive committee of the *National Right to Life Committee*.

The various lessons have one thing in common, that is, they all relate in one way or another to the moral crisis in America. They are one Christian's response to these grave problems. The reception of them, both in the church and without, has been both gratifying and encouraging. Many have suggested that the various issues be combined in a single volume for wider distribution.

It is hoped that the lessons of this book will accomplish three things:

1. Inform and educate these readers of the great threat the various issues pose and God's assessment of them.
2. Challenge and motivate my fellow Christians to enter the battle for righteousness and against evil.
3. Provide ammunition for the Christian who wants to help stop the cancerous spread of ungodliness.



The contents of Part I are primarily lessons that were both preached and published in various brotherhood publications. Part II consists of a sampling of letters to editors which have been published over the years. With the information of the lead article and the samples of this volume, perhaps many other Christians will be prompted to make use of this valuable medium.

The book goes forth with a prayer that only good will come from it and that all the glory and honor be unto the great Moral Ruler of the Universe who gave us the infallible moral code – the Bible.

John Waddey  
Rt. 22, Weaver Road  
Knoxville, Tennessee 37921

September 15, 1978

## ACKNOWLEDGEMENTS

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To the elders of the Karns Church of Christ for the privilege to reproduce my articles on Abortion and Euthanasia from "Living Soberly, Righteously and Godly" and "The Kingdom Confronts Modern Moral Issues."

## THE PUBLISHER'S STATEMENT

Bro. John Waddey is one of the few preachers of our day who is effectively speaking out against the moral evils of our time. How we need hundreds and even thousands of others who will do the same.

It is not easy to take such a stand. There is the world to contend with, which means that one must go up against the majority. It is not even the popular thing to do as far as many of our own brethren are concerned. It takes a lot of time and a tremendous amount of work to adequately prepare and then to take advantage of the numerous opportunities to write, preach, and lecture against worldliness and ungodliness. Then there is not only opposition in different forms, but there is also criticism, abuse, and various types of persecution that one receives when involved in this type of work.

The author of this book works with a most unusual congregation of the Lord's church. He labors under the oversight of an understanding and equally dedicated group of Elders. I for one appreciate them very much for their willingness to give Bro. Waddey the time and freedom to do the work that he is doing.

I have personally heard Bro. Waddey as he delivered some of these sermons or lectures and even at the time of their presentation I was greatly impressed by them. When he told me that he was thinking about the possibility of getting together this material for this book then I told him that by all means he should do so and that we would see to it that it was printed. He did so and now we are keeping our promise. We believe that it is urgently needed and we are thankful that we can have a part in making it available to members of

the church and to any and all who may read it.

J.C. Choate  
Winona, Mississippi  
November 21, 1979

# CONTENTS

PART I:	Page
God Still Rules His World . . . . .	3
No Place to Hide . . . . .	9
Salting the Earth . . . . .	12
Moral Evil: To Fight It Or Not . . . . .	17
Fighting Moral Evils . . . . .	20
Preachers and the Moral Crisis . . . . .	23
Cowards . . . . .	26
The Stewardship of Citizenship . . . . .	29
God and the Nations . . . . .	32
How Can I Know Right from Wrong? . . . . .	35
Aspects of Christian Ethics . . . . .	39
Coming To Terms With Sin . . . . .	44
Abortion Is Shedding Innocent Blood . . . . .	48
Motherhood . . . . .	57
A Worthy Father . . . . .	64
Freedom of Speech and Religion . . . . .	68
Women's Liberation, Revolution for Self-Destruction . . . . .	70
Homosexuality, An Abominable Sin . . . . .	73
A Look Inside Sodom . . . . .	79
The Metropolitan Community Church of Sodom . . . . .	84
The Pollution of Pornography . . . . .	86
A K.O. to T.V. . . . .	90
God's Unchanging Law on Marriage and Divorce . . . . .	91
Changing Attitudes Toward Divorce and Remarriage . . . . .	98
The Case for Moral Chastity . . . . .	102
Keep Thyself Pure . . . . .	106
Letter To An Unwed Mother . . . . .	109
The Christian and Family Planning . . . . .	112

The New Barbarians . . . . .	117
Suicide, A Sin Unto Death . . . . .	127
Racial Prejudice. . . . .	132

**PART II:**

Write A Letter to the Editor . . . . .	139
Pagan Oath Shames Abortion Doctors. . . . .	141
Unborn Human Babies, An Endangered Species . . . . .	143
Capital Punishment – For Murderers of Unborn Babies? . . . . .	145
Child Abuse. . . . .	146
How To Treat the Unborn and Unwanted . . . . .	147
Abortion Advertising Attacked . . . . .	148
Where Have All The Children Gone? . . . . .	150
Exhorting an Editor to be Pro-Life . . . . .	151
Germany’s Holocaust and America’s Compared . . . . .	152
Unethical Ethicists . . . . .	154
Right to Die Bill Leads to Euthanasia . . . . .	155
“Gay” Is Not Gay But Sad . . . . .	157
A Gay Church Is Like A Christian Devil . . . . .	159
Anita Bryant Commended. . . . .	160
United Church of Christ is Not The Church of Christ . . . . .	161
Media Bias Against Pro-Family People. . . . .	163
The President’s Wife and the IWY . . . . .	165
A Moral Miss America Commended. . . . .	165
Hedonism Rebuked. . . . .	166
Battling the Beer Business . . . . .	168
Corruption in Government . . . . .	169
Rulers That Dearly Love Shame . . . . .	170
Is Capital Punishment God Ordained? . . . . .	172
Should Our Children Read Smut in School? . . . . .	174

## PART I

Lessons on various moral issues preached and published in numerous brotherhood publications by the author.

# GOD STILL RULES HIS WORLD

Modern man desperately attempts to deal God out of his world, yet the world's most dependable and trustworthy book still declares "that the Most High ruleth in the kingdom of men and giveth it to whomsoever he will" (Dan. 4:25). The God who created the heavens and earth in the beginning has not forfeited his right to rule (Gen. 1:1). Jesus is described as "the ruler of the kings of the earth" (Rev. 1:5). He stunned the governor of Judea, Pontius Pilate, by telling him, "Thou wouldst have no power against me, except it were given thee from above" (John 19:10).

## I. The Moral Governor of the Universe has set forth in the Scriptures principles by which he rules our world.

- A. "Righteousness exalteth a nation; but sin is a reproach to any people" (Prov. 14:34).

Moses taught this lesson to the Hebrews at the birth of their nation. "For what great nation is there, that hath a god so nigh unto them, as Jehovah our God is whensoever we call upon him? And what great nation is there, that hath statutes and ordinances so righteous as all this law.... Only take heed to thyself and keep thy soul diligently, lest thou forget the things which thine eyes saw, and lest they depart from thy heart.... but make them known unto thy children...." (Deut. 4:7-9). How aptly this admonition applies to America and her people today.

- B. God chastens nations that rebel against him and disobey his will. When the Jews rebelled against God and were disobedient and cast his law behind them and slew his prophets, God delivered "them into the hand of the adversaries, who distressed them" (Neh. 9:26-27).



When they selfishly indulged themselves and neglected God, he sent drought and famine upon them as a punishment (Hag. 1:9–11).

- C. Nations can so fill the cup of iniquity that they forfeit their right to exist on God's earth. God promised Abraham the land of Canaan. At that time, however, "the iniquity of the Amorite (was) not yet full" (Gen. 15:16). A just God would not take away their homeland until they deserved such a judgment. By Moses' day their cup of wickedness was filled to overflowing and he commissioned Israel to drive them out and take their land. God said, "The land is defiled; therefore do I visit the iniquity thereof upon it, and the land vomiteth out her inhabitants" (Lev. 18:25). A careful reading of the entire chapter will make one tremble when he sees how like these ancient reprobates our society has become.
- D. A righteous remnant will preserve a nation from destruction. Just ten decent people would have saved Sodom and Gomorrah from their fiery end (Gen. 18:32). Christians "are the salt of the earth" (Matt. 5:13). Salt flavors, heals and preserves, but only when it comes into contact with the element to be salted. Are we doing an effective job of influencing our society for good? Are there enough good people left to preserve our nation from a judgment of God?
- E. National repentance can avert national disaster. God tells us "at what instant I shall speak concerning a nation .... to pluck up and to break down and to destroy it, if that nation.... turn from their evil, I will repent of the evil that I thought to do unto them" (Jer. 18:7–8). We see this principle at work when the men of Nineveh repented at the preaching of Jonah (Jonah 3:10). God spared that generation.

F. The Creator has placed the stamp of inviolateness upon all human life. Mankind was *created*. We did not evolve from lower animals (Gen. 1:27). Because man is made “in the image of God,” no one is allowed to lay violent hands upon an innocent human life (Gen. 9:6).

Government was ordained to protect the weak and helpless (Rom. 13:1–4). God refused to hear the prayers of the rulers of Jerusalem until they learned to “.... seek justice, relieve the oppressed, judge the fatherless, and plead for the widow” (Is. 1:10, 15–17).

Today we witness a government that has forfeited its role to protect the weak and helpless. Rather, it approves and even finances a war against the innocent babes in their mother’s wombs. The founding fathers “held these truths to be self-evident: that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these rights are *life....*” They further held “that to secure these rights governments are instituted among men....” *Declaration of Independence*. Isaiah warned “woe to them that decree unrighteous decrees....” (10:1–2). A society is judged by the care and protection it gives its weakest members. The strong always survive.... that is the law of the jungle. In a civilized state the strong protect the weak. Evil laws which allow abortion on demand must be changed!

II. To properly understand the moral predicament of our day, we must recognize the two opposing kingdoms of this world: the kingdom of darkness ruled by Satan and the Kingdom of Jesus, God’s Son (Col. 1:13). Christians are locked in a mortal conflict with the devil and his legions (II Cor. 10:3–5). This is a moral, spiritual battle to be fought and won with spiritual weapons, i.e., Scripture and truth (Eph. 6:10–17). Evil men and imposters grow worse daily (II Tim. 3:13). They refuse to have God in their

knowledge and would exclude him from our world altogether, if possible (Rom. 1:28).

**III. At this hour our national situation is perilous.** Crime and violence threaten one and all. Corruption riddles the fabric of society from Washington to Watts. Greediness and selfishness surround us like a thick fog. Immorality is brazenly extending its territory. Porno shops, massage parlors (bawdy houses) and nude bars are in every city. The same filth is forced upon our lives through immoral magazines, books and movies. Filthy TV plots and records bring it into our very homes and our children's play rooms.

Even more serious is the deterioration of marriage and home life. Adultery, desertion and divorce are now commonplace. Unmarried couples defy God's laws of marriage and live in open fornication. Parents refuse to accept their parental responsibilities. This creates massive juvenile delinquency problems which confront us. Our generation seems obsessed and addicted to pleasure. This they pursue with wild abandonment. Fun at any cost to self or others. The lust of the flesh, the lust of the eye, the pride of life are the life-goals of thousands even though it means rejection of God and all things spiritual (I John 2:15-16).

We see a loss of respect for human life. First it was abortion. Now that men have been able to kill with impunity (1½ million babies this year) their unsatiated appetite calls for more blood. Voices are crying for legalization of euthanasia (so-called mercy-killing). Murder rates are soaring. Crimes of mass murder are now frequent. Violence in television and movies seems to stimulate the thirst for yet more. We are very much like the ancient Romans who paid to see men kill each other in public sports arenas.

The most repulsive and perhaps the most likely to bring

sudden wrath upon us is the rising tide of homosexuality. This disease of a dying nation has emerged from the darkness in recent years. One hundred twenty thousand perverts marched in San Francisco this year. Sodomy is portrayed on TV and in movies as an optional lifestyle that has real possibilities. Across the land homosexual churches are springing up calling themselves Metropolitan Community churches. This is a desperate attempt to gain respectability and recognition for their diabolic conduct. Many Protestant churches are stumbling over each other as they rush to welcome this new low to the world of Christendom.

Time fails to mention the problems of drugs and alcoholism.

In the face of this massive assault against all things sacred, we are a society that is unable to deal with such problems. The nation seems to be a helpless victim being ravaged unto death. There is a general decline of interest in Christianity. When a spark of interest is found it is more often in the occult and foreign mystical religions.

Is it not paradoxical that a civilization that has produced the best airplanes, cars, computers and gadgets has also produced the worst types of people in great abundance. Like Dicken's *Tale of Two Cities*, "It was the best of times, it was the worst of times." In Rome, before she fell, her standards were abandoned, the family disintegrated, divorce prevailed, immorality was rampant, and faith was at a low ebb. There was much talk about religion but few practiced it. In a decadent society the will to believe, to resist, to contend, to fight, to struggle, is gone. In place of this there is the desire to compromise, conform, to drift, to yield, to give up!

We have been so preoccupied with freedom's rights that we have failed to attend to freedom's duties. People are now

crying out for total freedom, meaning immunity from all restraint, self-discipline or sacrifice. Dostoyevsky the Russian poet philosopher, wrote, "When one begins with unlimited freedom, he ends with unlimited despotism." Signs of decadence are on every hand but the average man does not recognize this. This itself is a sign of a dying culture.

#### IV. What Must be Done?

People of character and ability are desperately needed to provide moral leadership for our land. God seeks for men to "stand in the gap" and fight the enemy (Ezek. 22:30). Men and women are needed who will let their Christian light shine to those around them (Matt. 5:14-16). The times demand "living sacrifices" to be voluntarily laid upon the altar of service (Rom. 12:1-2). Prophets must arise not afraid to "Cry aloud and spare not.... and declare unto (the people) their transgression" (Is. 58:1). We must rebuke those public leaders and teachers who dare to "call evil good and good evil" (Is. 5:20). Dedicated people are needed who will gladly "spend and be spent" for a holy cause (II Cor. 12:15).

We must recognize where the power to save a nation resides. We "can do all things in him that strengtheneth (us)" (Phil. 4:13). "If God is for us who is against us?" (Rom. 8:31). "Real power is always packaged as a person, and it is channeled into the universe through the lives of individuals." Bill Banowsky. Jesus said, "The kingdom of God is within you" (Lk. 17:21). Our weapons are truth and scripture. "The truth shall make you free" (John 8:32). The Word of God is the sword of the Spirit (Eph. 6:17). God's people must rise up and take the battle to the enemies' doorstep. We must resist the devil and he will flee (Jas. 4:7). We can be more than conquerors through him that loved us (Rom. 8:37). Paraphrasing the words of the late President Kennedy, Let every enemy know, whether they wish us ill or well,

that we shall pay any price, bear any burden, meet any hardship, support any friend, oppose any foe to assure the survival and success of liberty and godliness.

Sir James Barrie once issued this challenge: “.... do not stand aloof, despising, disbelieving, but come in and help — insist on coming in and helping.... ” You owe it to your God, yourself, your loved ones, to join the fray as it is in heaven (Matt. 6:10).

## NO PLACE TO HIDE

Isaiah describes a man trying but unable to hide himself from the Assyrian invaders of Israel. The bed was too short and the cover was too narrow for him to hide himself upon (Is. 28:20). I see a similar scene in America today among many Christians.

The church is like a small band of pilgrims in a hostile wilderness with swarms of enemy armies pressing the attack on every side (Rev. 20:8–9). The problem is the average Christian, preacher and elder is trying desperately to convince himself that no serious problem exists.

Some have quit subscribing to papers and magazines and sold their televisions to avoid the unpleasant news of current events. Others have carefully built a shield around their lives to screen out all evil and the very mention of such. Families keep moving further into the countryside away from the wicked city to escape pressures of moral corruption.

But out where the real world and 99% of the people live, evil men are waxing worse and worse (II Tim. 3:13).

Those who hold the false philosophies of humanism, evolution and hedonism and other similar views are boldly and militantly attacking Christianity and its value system from every side.

Most public schools have been captured by these hellish forces. Higher education is generally brazen in its anti-Christian program of attack.

The TV and movie industry is almost wholly controlled and used by these evil attitudes. The news media prints glowing reports of their conquests and shames and ridicules those who dare oppose them.

Most of the mainline Protestant churches have been successfully infiltrated and captured with hardly a struggle. The few remaining ones are under open siege. Denominational preachers and theologians such as Joseph Fletcher are among the chief spokesmen for skepticism, immorality and every ungodly moral evil.

Our children are being seduced and corrupted by these heathen forces before our very eyes. Our churches are feeling the same pressures in their own memberships. Our moral and spiritual standards are being eroded as pressures mount to conform to modern society.

Brethren, one can only hide from a belligerent enemy so long, one can run from the bully just so far. Sooner or later there comes the time when there is no place to run or hide. Inevitably we will be forced to stop, turn and do battle. The question is, should we wait until every outpost has fallen and the final fortress is surrounded and under attack. Or, should we now, while we yet have a little strength and influence in our society, unsheath the sword and make our stand for God, Christianity, marriage, the family and morality?

The question in many minds seems to be, is it right for Christians to do something other than go to worship, be morally good and to evangelize? The Scriptures authorize us to fight against sin and ungodliness and to defend the cause of God against the devil and his angels.

1. We are to fight the good fight of faith (I Tim. 6:12).
2. Our weapons are spiritual, not carnal, we fight against every high thing that is exalted against the knowledge of God (II Cor. 10:3–5).
3. We are commanded to stand and fight against the world rulers of this darkness with the weapons and armor of the Lord (Eph. 6:10–12).
4. We are to reprove the unfruitful works of darkness (Eph. 5:11).

Our fight must be more than a wringing of the hands and bemoaning what the world is coming to. It must be more than an occasional sermon on such issues. An emotional outburst in the church bulletin or a brotherhood journal will not suffice. We must put our words into action. Sermons without follow-up positive action are just like faith without works – lifeless, dead, useless.

The “ain’t it awful” society never accomplished anything! (That is, those good people who shake their head, wring their hands and say “ain’t it awful” and go home and sit down to watch TV). We must do more than just pray. Two small boys played around and were late getting started to school. Having a stern teacher, one suggested that they should stop and pray. The other countered, “Let us pray as we run.” Prayers are answered as God aids and rewards our human efforts for his holy name.

*Brethren, what must we do?*



Perhaps your heart is pricked and you want to join the battle to save our children, homes, church, and nation.

1. Inform yourself. Blind zeal is seldom productive and often destructive (Rom. 10:3).
2. Join hands with others who have launched a Christian counterattack.
  - A. *Right to Life* groups are functioning across the land in every state. They fight abortion and euthanasia (the selective medical killing of the weak and unwanted).
  - B. *Citizens for Decency* groups are found in many cities. They seek to rid communities of pornography, smut shops and filthy movies.
  - C. *Stop ERA* groups such as *Women Who Want to Be Women*, *Eagle Forum* and others who are actively opposing the proposed Equal Rights Amendment and the women's liberation movement.

Nearly every community is plagued with the common evils of liquor, beer, gambling, and prostitution, i.e., "massage parlors." These must be driven out. Our public schools have largely been lost but there is still hope in some areas. You must get involved to have a positive influence. P.T.A.'s must feel our influence. Christians need to be active participating members of these and similar groups.

We need elders who will recognize this need and bring in qualified Christian leaders to educate and inform their congregations in these areas. We need preachers and elders to stand up publicly and lead the members into affirmative action.

We need the boldness to go to City Council and make

our demands known. We must get over the shrinking timidity so common among us in these areas. We must go to the press and visual media and ask to be heard. We need to be strong, determined and stubborn in our resistance to these damning social and moral evils.

We must be willing to run the risk of being ridiculed, misrepresented and even slandered and attacked by the opposition who cherish their evil privileges and desperately wish to preserve them. This definitely is not the route of comfortable discipleship.

We must be intelligent and Biblical in our opposition. The ignorant rantings of the backwoods preacher gains nothing but derision. Leaders, however, will listen when we speak calmly, rationally and factually. Truth is still the best weapon in our arsenal (John 8:32).

We must be willing to invest our funds in this fight. Only when we are willing to spend and be spent will we win the battle in our arena (I Cor. 12:15). Our founding fathers declared their willingness to risk their lives, liberty and fortunes when they declared our independence from Great Britain. Nothing less could have brought about the victory. It is extremely costly to wage a successful war against entrenched evil.

We need strong backing from fellow Christians for those who are hesitant to boldly step out in such fights for fear of losing the support of their congregations and ultimately their jobs. This ought not so to be.

We must not only be against things bad but we must be for things wholesome and good. It is never healthy to be always "against" something.

We will have to be willing to work with other groups

in our community in addition to churches of Christ. Alone we do not have enough numbers or clout to make our voice heard. Without compromising in doctrinal or spiritual matters we can cooperate with civic groups, patriotic groups, as well as religious groups who share our concern for basic public morality.

Does it not concern you that in most cases the public battle against evil has been and is being fought by leaders of the denominational world? Is God's army not willing or able to enter the fray in the name of Jehovah? Can we really complain about how bad the world has become if we have never lifted a hand to drive the devil out? May we who have volunteered for Messiah's army now step forward with eager hearts to volunteer ourselves to be the front line assault troops to take the battle into Satan's domain and drive his alien armies forever out of our land.

## SALTING THE EARTH

Jesus our King has charged us to be the salt of the earth (Matt. 5:13). For this reason he leaves us here on earth to influence society for good, to lead lost souls to salvation and to maintain righteousness. Our prayer and our goal should be that God's "will be done on earth as it is in heaven" (Matt. 6:10). Many other figures are used by inspiration to teach us our duty to influence our society for good. We are like a candle lighting a dark room (Matt. 5:15). We are lights (luminaries) in the world, holding forth the word of life to people wandering in darkness (Phil. 2:15).

Tragically, many Christians have labored under the impression that it was somehow wrong for them to partici-

part in the shaping of society's future by voting or by actively promoting positive, constructive legislation that would thwart evil and promote righteousness. Generally most of us have spent our time complaining about the sad state of affairs in the public realm and bemoaning the moral decay engulfing us. This philosophy grew out of the confusion of the civil war era. It has affected our churches specifically in the South. The results have been to keep the very people most able to promote a decent society from doing the things necessary to that end.

God has given we American Christians a wonderful system of government so designed that we could have a positive input in it. Because we have largely abandoned our responsibility and privilege to do so, evil and corrupt men have often dominated the system to our hurt and shame. Should we not be good stewards in this realm as in others? (I Cor. 4:2). We can blame only ourselves if we fail to vote or express our wishes to our officials and wicked men get the posts and decree unrighteous decrees (Is. 10:1). If we let evil occur by our indifference and negligence, are we without guilt?

### Look What We Can Do

A few years back in a Tennessee community both party candidates for the state House of Representatives left much to be desired. Christians conducted a write-in vote campaign and elected an outstanding Christian citizen to represent them in government.

In Knoxville, Tennessee, a small group of Christians led by Bro. Jim Waldron petitioned city council to rid the city of massage parlors (i.e., houses of prostitution). They not only obliged but publicly thanked the citizens for their help and encouragement. Many other citizens joined in the effort.

A combined effort of decent, God-fearing people throughout the state demanded and got the nation's strongest anti-pornography bill in 1978. Prominent in the leadership of the *Concerned Citizens Against Pornography* were many members of the Lord's church. Thousands of Christians wrote letters, made phone calls and visited their elected officials. The vote was overwhelming in our favor in spite of fierce opposition.

*The Tennessee Volunteers for Life*, a pro-life group dedicated to stopping the abortion evil, was able to get four important bills passed to protect unborn babies from abortion death in the 1978 legislature. Members of the church are active in its leadership and ranks. We submitted the proposed bills to friendly members of the House and Senate. We lobbied and wrote and won. In addition, a pro-euthanasia bill was defeated through the same group.

Christian women were the predominate group in the giant pro-family/pro-life rally at Houston, Texas last November. The 20,000 women who made that trip demonstrated to every elected official in America that the ERA is not wanted by the great majority of our citizens. In large part due to the efforts of our sisters, the ERA has been defeated or rescinded in numerous states in the last three years.

Anita Bryant is reported to have said that members of the church of Christ have been her strongest supporters in her battle with the homosexuals.

Brethren, this is the salt of the earth, salting the community with the wholesome influence of God and his moral law. Salt kept shut up in the box flavors nothing. Nor will we influence our world for Christ shut up within our meeting houses. Let the redeemed of the Lord say so (Ps. 107:2). May we never cease to evangelize and worship the Lord;

but may we never limit our Christian life to those two areas. Resisting the devil and reproofing the works of darkness are Christian duties as well (Jas. 4:7; Eph. 5:12). May we so live and act that his will may be done on earth as it is in heaven (Matt. 6:10).

## MORAL EVIL: TO FIGHT IT OR NOT

Christians are locked in a deadly war with Satan for the souls and minds of men (II Cor. 10:3–5). This is not a carnal war with guns and planes. It is a war of ideologies, truth against error, the kingdom of God against the power of darkness. Such a war was fought by early Christians. They won over Satan and his cohorts “because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death” (Rev. 12:7–11). Today, God’s people will likewise win their battle with evil and error with those same three ingredients.

The war today is against Biblical morality, the sacredness of human life, the Christian concept of marriage, parenthood and the home, and the gospel view of church policy and women. Three choices only are before us. 1. We may withdraw from the world and build a fence about us, hoping that Satan’s warriors will not penetrate our world. Such, of course, is foolish thinking. 2. We could simply surrender as have the Episcopalians, Methodists and others. Such is unthinkable. 3. We can stand up and fight for God’s standards and against these destructive forces. This is God’s directive for us (I Tim. 6:12).

As one who has entered the fray against some of the evils (abortion, pornography, homosexuality, ERA, booze) I

urge my brethren to get involved and help turn the tide for righteousness. Inform yourself, use your pen to write letters and articles refuting evil and defending Biblical standards. Work, give, and lead the forces of decency.

If you cannot help us because of reasons known to yourself and God, please do not hinder the battle by opposing our efforts. Surely many will have perfectly good reasons for not volunteering to fight moral evil. Some, however, might be jealous of the public attention a brother might get by publicly leading the community against iniquity: i.e., TV and news coverage. Others may feel embarrassed for not doing their part and they must attempt to rationalize and justify their conduct to maintain respect. Such attitudes lead these brethren to "bad-mouth" those brethren who sacrifice their time and energies to save our nation from a moral judgment. Then there are a few folks who obviously just do not understand that resisting the devil is an important and legitimate aspect of being a Christian (Jas. 4:7).

On the other hand, those who have taken up the sword for the Lord's cause must never be judgmental of those who do not do so. We must not be guilty of judging our brothers (Matt. 7:1). 1. Not all men are fitted for public controversy. 2. A brother may be swamped with other duties. A man can only do so much. 3. It is possible for a fellow preacher to be totally unaware of the challenges before us today. The minister's study can leave one out of touch with the real world. 4. He may be faced with serious congregational pressures that make it impossible for him to take a public stand against sin and keep his job. The brother with one of these reasons will surely be able to explain it to the Lord.

We are urging individual Christians to help us fight these corrupting influences of our society. Of course, the universal Church of Christ cannot issue an official policy statement on

anything, for no one man or group of men is empowered to so speak. Certainly one congregation cannot speak for our whole brotherhood. The church cannot elect a good official, but individual Christians can. We are citizens of two kingdoms and have duties to both (Mk. 12:17). It is our duty to pray for our rulers "that we might live a tranquil and quiet life in all godliness and gravity" (I Tim. 2:1-2). We must obey the laws and pay our taxes (Rom. 13:5-7). And I believe we should actively work for the moral and spiritual welfare of our community (Gal. 6:10). While the church as a spiritual body may not directly engage in this public fight against immorality, she can encourage her members to do so in their daily lives.

If one can join the PTA, Lions Club or sponsor a Little League ball team and thus work for the good of the community, could he not also join the Right to Life movement and save babies from death by abortion?

Someone might object that membership in such a non-church organization puts the Christian in harness with members of other religious groups. But would we not join hands with our Catholic and Baptist neighbors to kill rattle snakes that threatened our children's safety? Would such mean compromise? A faithful brother can participate in fighting the snakes or fighting the pornographers and not necessarily compromise his faith. On the other hand, one might do NOTHING but study and preach and yet compromise the Lord's cause by refusing to "reprove the unfruitful works of darkness" (Eph. 5:11).

Brethren, the devil has cast the gauntlet at our feet. The Lord of heaven is riding forth on his white charger to victory. The armies of heaven are following him to the great battle (Rev. 19:11-16). Are you marching with him or watching from the grandstand?



## FIGHTING MORAL EVILS

As an active worker in the pro-life battle against abortion, I am sometimes asked by fellow Christians to explain why I involve myself in this and similar matters.

For nineteen years I taught classes, preached forceful sermons against sin and wickedness to my Christian brethren along with other Biblical themes each Lord's Day. The brethren generally were not guilty of such foul deeds. The teaching reinforced their convictions. The young did need to be taught principles of righteousness before they fell into sin. But the sinners who REALLY NEEDED THE LESSONS WERE NOT THERE. The worship assembly of the saints was the last place they would be found. While I thundered at brethren, and empty pews, the world kept getting worse and worse. I wrung my hands and lamented what the world was coming to.

Out in the world corrupt sinners were clamoring for more booze. They were promoting drug abuse. Free love was being glorified. Abortion on demand was legalized. Television and movies were prostituted. The moral fabric of the nation was putrifying. Repeatedly I was shocked to learn how many people in the country knew little of the Lord's church and nothing of what we stood for.

Some two years ago I became associated with the *Tennessee Volunteers for Life*, a pro-life group working to save unborn babies from death by abortion. Little by little I began to reach beyond the walls of the meeting house. To date, sixty-five letters on this subject have been published in the editorial columns. I have engaged in four televised debates on abortion and euthanasia. There have also been other debates on this and the E.R.A. issue. There have been

dozens of interviews on T.V. news and talk shows.

Letters have been written to politicians, both state and national. Some of them were personally visited. City Council has been visited. To my surprise, I found most of the leaders interested and responsive. We have seen some changes in their views and positions to support the cause of morality and decency.

It is now common for neighbors and even strangers on the street to stop me and thank me for the good work done in taking a public stand against this public evil. They speak highly of the Lord's church for holding such convictions. When a question arises in our city about some serious moral issue, usually the phone rings as citizens seek to learn if we can be counted on to help.

I hasten to add that we must be careful not to become unbalanced on such issues. We are first gospel preachers. Our primary task is to preach the gospel and save souls. There are daily duties to the congregation with whom we work; these must not be neglected.

I fight the sin of abortion and other evils, out where the sinners are, for several reasons, viz.:

1. Paul instructs, "have no fellowship with the unfruitful works of darkness, but rather even reprove them...." (Eph. 5:11).
2. Such work puts feet on my sermons delivering God's message of rebuke to the sinners where they are.
3. I thus fulfill my duty as a Christian citizen. If I do nothing to stop the cancerous spread of evil, who can I blame but myself for letting it happen? Evil people are only doing what comes natural for them. I can not expect them to control the growth of wickedness. The prophets

of God in ancient Israel not only preached God's religious message, but His moral message as well. See Amos 2:4-8.

4. I fight against these evils to protect my children from them. While I actively train them at home in God's ways of virtue and goodness, I know that soon they will go forth on their own into a crooked and perverse world. The wicked of the world make no distinctions in whose children they corrupt and destroy. Satan especially delights in capturing a young Christian. Stamping out evil practices in our community is just as reasonable as eliminating deadly snakes and health hazards from one's own yard.
5. I fight the abortion people to save the lives of millions of innocent unborn babies being ruthlessly destroyed. Most of us would get upset and concerned if we had knowledge of the systematic extermination of a class of citizens of one community, i.e., Jews, Blacks, Indians. Our conscience would demand that we try to stop it. Had Pilate no guilt when he allowed the Jews to murder innocent Jesus? (Matt. 27:24-26). Yet most Americans and Christians passively sit by while one million babies are annually killed by abortion at the whim of their mothers. Not over one percent of these are for threat to the mother's life, rape or serious deformity. What is the essential difference in this and Pharoah or Herod's massacre of the Hebrew babes? I believe I would be guilty of criminal negligence if I did nothing.
6. I want to do more than shadow box in the war against Satan. Paul tells us that he fought not as one beating the air (I Cor. 9:26). I fear that some of our sermonizing and church bulletins are little more than shadow boxing when it comes to really grappling with the enemy.
7. My efforts will actually help sinners not to commit yet more and greater crimes against God (II Tim. 2:25).

Some of them can actually be brought to repentance and conversion when they see our faith and hear our message.

8. I press the battle because Jesus said we are to be the salt of the earth (Matt. 5:13). Salt, however, is of no value if left stored in the box. The box must be broken open and put to use. So we Christians must be shaken out of our buildings before we will ever influence the world.
9. I go forth to battle to defend the sacredness of life made in the image of God (Gen. 1:26, 9:6). When a people lose their reverence and respect for human life, there can be little room left for respect for the giver of life.

Are there no knights left who will put on the shining armour of God and take up the banner of King Jesus and go forth to do battle against the cruel, inhumane king of darkness and his hosts? (Eph. 6:10–17). Must we sit idly by with trembling hand while our world is ravaged and defiled by sin's workers?

Up, ye soldiers of the Kingdom, let us take the battle to the enemy's door and then defeat him in the name of the God of Heaven.

## PREACHERS AND THE MORAL CRISIS

In the last half of the 8th Century B.C. Israel was in a moral crisis. God described her with searing words. "Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that deal corruptly! They have forsaken Jehovah, they have despised the Holy One of Israel. The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it...." (Is. 1:4–6).

A modern news columnist recently painted his concept of modern America. "The America of the 1970's is in a class by itself. Never before has so large a share of the population indulged in an orgy of self pampering, overdosing, loafing, spunging, indulging, cheating, shoplifting, looting, philandering, even murdering. That's what the statistics show." Jack Anderson, "What is Happening to the American Dream," *Parade*, March 19, 1978. One need not be a seer to conclude that we too are enmeshed in a moral crisis.

What is even more disturbing about the situation is the tolerant acceptance of it by the masses of the people. Signs of moral decadence are everywhere but the average American cannot see them. Society seems unable to deal with crime or to control the criminal element, it appears rather as a helpless victim. In our indulgent society the will to believe, to resist, to contend, to fight, is gone. In place of this is the desire to conform, to drift, to follow, to yield, to surrender.

Is it not strange that a civilization that has produced the best airplanes, cars and computers has also produced the worst type of people in abundance?

### Who Is Responsible?

It is common for the blame for such a social crisis to be passed on the politicians, educators, the media, or some other public group. The question rises to this writer if a part of the blame may not lay upon the preachers of America. It is tragic that not only have most pulpits been muted on the moral challenges, many have actually capitulated to Satan's side in the conflict. Thus we see such paradoxes as preachers calling for "gay rights" and opposing restrictions on pornography. Of course these are a minority. But it cannot be denied that the majority are failing to provide strong moral leadership 1. in the public teaching of Christian ethics and 2. in leading the battle against these vices.

Sadly, many of my fellow preachers in the Lord's church are in this last category. It is my personal experience that our people are looking for strong moral leadership in the pulpit. They will generally warmly encourage and help a man who launches out in a responsible way. Even the denominational world will follow our leadership in this area. All across the land there is a restless feeling of responsibility in the hearts of religious people. They know something needs to be done, they feel that they and the church leaders should do it, but the leadership is just not there. They will gladly fall in behind us when we lead out. (If today they follow our moral leadership, tomorrow they may well follow our spiritual leadership.) Consider the words from Dr. Karl Menniger: "We know that the principle leadership in the morality realm should be the clergy's, but they seem to minimize their great tradition and historical opportunity to preach, to prophesy, to speak out. ....Some clergymen prefer pastoral counseling of individuals to the pulpit function. But the latter is a greater opportunity to both heal *and prevent*. An ounce of prevention is worth a pound of cure, indeed, and there is much prevention to be done for large numbers of people who hunger and thirst after direction toward righteousness. Clergymen have a golden opportunity to prevent some of the accumulated misapprehensions, guilt, aggressive action, and other roots of later mental suffering and mental disease.

"How? Preach! Tell it like it is. Say it from the pulpit. Cry it from the housetops.

"What shall we cry?

"Cry comfort, cry repentance, cry hope. Because recognition of our part in the world transgression is the only remaining hope." *Whatever Became Of Sin?* New York, Hawthorne Books, Inc. 1974.

Remember brethren this is no preacher or elder, it is a

world famous psychiatrist. Surely if he sees the need for strong, fearless moral leadership in the pulpit, we can.

For our pulpit models we need to study the ancient Hebrew prophets of Jehovah. Preaching like theirs would revolutionize our diseased society and the church. God is still looking for men who will "stand in the gap" of the broken, besieged moral and spiritual walls of Zion and build them up (Ezek. 22:30). They were scarce in Ezekiel's day, as in ours. We, however, can be the volunteers who stand up bravely and volunteer, "Lord, here am I; send me" (Is. 6:8). Whether we win or lose in this great moral battle for the hearts and minds of men, at least they will know "that there hath been a prophet among them" (Ezek. 2:5). Always remember thou.... "son of man, be not afraid of them, neither be afraid of their words... nor be dismayed at their looks, though they are a rebellious house. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear...." (Ezek. 2:6-7).

## COWARDS

Among the multitudes populating hell will be *COWARDS* (Rev. 21:8).

Every person in every age has to struggle with the temptation to run, to hide from the challenges of life. To escape these difficult decisions many purposely close their eyes and turn away, lest they be forced to act. The world desperately looks for men who are "strong and very courageous" to lead the way (Josh. 1:7).

The call for courage comes in many areas of life. It may

be courage to stand up to the bully and defend one's rights. It may be the ability to make right decisions in the face of great pressures to choose the opposite or to compromise or to make no decision at all. For some it is the ability to resist temptation and the pressure of peers to engage in forbidden or questionable activities. Then there is the father who needs courage to guide his adolescent kids into the right paths by saying no when all the others are doing the doubtful deed. In the church, courage is needed by elders and preachers who must deal with factious brethren and false teachers. There is a special need for moral courage among God's people to stand up and fight against the great evils of our day. God is still searching for men to "stand in the gap" and build upon the walls of morality (Ezek. 22:30).

We live in a generation where sin runs rampant in the streets. The face of every large American city is covered with ugly sores. There are the massage parlors (houses of prostitution), adult bookstores (pornoshops) and X-rated movies (flesh flicks), nude bars and gay hangouts (sodomy shops). Every faithful Christian is against such vices as these. Nearly every preacher has spoken out against them. Really, it takes no special courage for God's men to decry these evils to God's people. The test is, will we take our message and protest outside our haven of rest into the enemy's den? Nothing less than this will win the battle.

While most can muster up enough courage to resist the sleazy sinners named above, there is another vice that often finds a comfortable place in our communities with virtually no opposition. I speak of abortion clinics. An abortion clinic is a chamber where evil doctors kill innocent unborn human babies for hire. Of course, the mothers conspire with their physicians. God has always hated hands that shed innocent blood (Prov. 6:16-17). This year 1½ million babies will die in these death houses. You wonder why



don't people do something about this. The answer is lack of awareness. We all can spot the enemy if he is obviously evil, but the abortionist doctor looks like any other healer of men. Abortion nurses resemble angels of mercy. Women who have aborted their babes look like all other typical ladies. The public mind still clings to the old image of the physician who graduated under the sacred Oath of Hippocrates, swearing "never to help a woman procure an abortion." We must realize, however, that we live in a new day as far as the medical profession is concerned. A new ethic is evolving. A few years ago the editor of *The California Journal of Medicine* made this observation:

"The reverence of each and every human life has been a keystone of western medicine, and is the ethic which has caused physicians to try to preserve, protect, repair, prolong, and enhance every human life.... Since the old ethic has not yet been fully displaced, it has been necessary to separate the idea of abortion from the idea of killing which continues to be socially abhorrent. ....it is suggested that this schizophrenic sort of subterfuge is necessary because, while a new ethic is being accepted, the old one has not yet been rejected."

Certainly not all physicians are willing to kill for money, but some are and their number is growing daily. Tragically I am too often learning of "Christian" doctors whose hands are stained with the innocent blood of the unborn (Gen. 4: 10-11). Although the white frocked killers in the medical clinics do not outwardly look the same as the drug pusher, porno peddler or street pimp, they are no less evil. Their sins must be condemned.

A few years ago one might have pled ignorance in reference to this monstrous evil. Every week the news deals with the fact of it. Scores of books and pamphlets have attacked

it. Qualified men are speaking extensively to the issue. If you have shunned your responsibility in this matter, read Prov. 24:11-12 and tremble.

Have we the courage to "cry aloud and spare not to remind God's people of this evil" (Is. 58:1)? More than this, have we the courage to move out of our "sanctuaries" (birds have sanctuaries) into the field of conflict and do battle with the baby killers? Can you stand on the sidelines and watch while the innocents perish? Can we close our eyes and walk away? Have you ever wondered why God styles His word as the Sword of the Spirit? (Eph. 6:17).

"There are two kinds of injustice; the first is found in those who do an injury, the second is those who fail to protect another from injury when they can." Cicero.

"The hottest places in hell are reserved for those who in a period of moral crisis, maintain their neutrality." Dante.

## THE STEWARDSHIP OF CITIZENSHIP

Two hundred years ago men of courage and conviction founded a nation under God so that free men and women could not only live in peace but also participate in ruling themselves.

God has been good to us in these intervening years. We have grown up in a land that has afforded us the greatest freedom of any people and material prosperity unequaled in the world. Here in this democratic society, God's church has flourished in marvelous fashion.

Today, however, dark clouds hang over our nation.

Moral decay is seen on every hand. Spiritual values are badly eroded. Corruption in high office is accepted by many as the norm. Our nation totters on the brink of internal collapse. Powerful enemies threaten our very existence.

How did it happen? and who is to blame? are questions that many are asking.

Could it be that people like us have contributed to our pitiful plight? No, we do not indulge ourselves in the world's vices, we have bribed no politician, but we have contributed to the problem by our indifference. God has granted us a system unique in all the world. We the people are privileged to choose our own leaders by the election process. We can choose the good candidate over the bad one. We can actively promote the decent candidate's cause and oppose the reprobate. To refuse to participate, however, is not to be neutral. It is to abdicate our role in selecting our rulers and thus forfeit the contest to the evil ones who care nothing for righteousness.

How many of us who follow Christ have thus treated God's rich blessing of self-government with contempt.... despising our birthright (Heb. 12:16). Can we not see that the Ruler of all the nations has granted us a stewardship which we must exercise if we would continue to enjoy it (Gen. 1:28, I Cor. 4:2).

Christians should be greatly concerned about the welfare of our nation and our society. We can read of God's judgments on wicked nations of the past (Amos 1:3–2:16). The author urges you to join hands with others in encouraging good people of high character to seek public office. Men of proven integrity must be returned for additional terms.

You are exhorted to immediately register for the coming

elections. Get acquainted with those who are running for election, let them know the things you are concerned about. Actively support the good so it will prevail over the evil. On election day cast your ballot, not for a party name but for a man or woman who will help preserve the Christian values of our nation. Remember we are the salt of the earth that will flavor, heal and preserve our society (Matt. 5:13).

Some issues that especially concern Christians today are:

1. The legalization and promotion of homosexual conduct
2. The radical women's revolution and the Equal Rights Amendment
3. The sacredness of human life and the questions of abortion and "mercy killing"
4. Legalized gambling
5. The compulsory teaching of evolution and the attack against creation in public schools
6. Pornography
7. Loss of basic integrity and honesty in government
8. Crime and violence

Of course, there are many other things that concern you; the question is, what will you do about it? If the millions of God-fearing, Bible-believing Americans who work to provide for themselves and their families would speak with clear and certain voice this election year much of the corruption would be rooted out and others would tremble with fear. Remember that "righteousness exalts a nation, but sin is a reproach to any people." (Prov. 14:34). We freely grant that righteous people do not need laws or law enforcers to make them do good and abstain from evil. But there is a type of citizen that will be civil, social and lawful only if the law insists that he do so (I Tim. 1:9-10).

It is still true that a better world begins with me.

## GOD AND THE NATIONS

Our God not only created the universe, he rules it to this day. Haughty King Nebuchadnezzar learned the hard way that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." (Dan. 4:25). Much wild speculation about modern nations and prophecy is seen in the religious literature and broadcasting today. Virtually all of it is false and misleading. God does not specifically prophesy of Russia, China, the United States, or any other modern nation, but certain principles of how God deals with nations in every age are set forth in the Scripture.

**I. Righteousness exalts a nation; but sin is a reproach to any people. (Prov. 14:34).** In every age those nations that were basically righteous have prospered under God's providential care. Conversely those societies that chose to ignore the moral and spiritual standards of the Creator have languished and not a few have died.

**II. God chastens nations that are rebellious towards him in order to recover them.** Assyria was the rod of God's anger and the staff of his indignation which he sent against a profane nation of Judah. (Is. 10:5-12). Joel interpreted the locust plague and the drought which struck his land as "a day of Jehovah." (1:15-20). Later he urged the people to repent that God might lift his sore judgment from their land. (2:12-10). The economic depression which stalked post exile Judah was said to be because they had neglected God's house while selfishly pursuing their own interest. (Hag. 1:3-10).

**III. God has no "chosen nation" in the world today.** "In every nation he that feareth him and worketh righteousness is acceptable to him." (Acts 10:34-35). Contrary to the idea

that the Jewish people are yet God's favored people, Paul affirms, "There is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him. (Rom. 10:12). God has "cast away" Israel as a political nation yet he is anxious to save every Jew who will accept Christ as Lord. (Rom. 11:15,20,23). God's kingdom today is the spiritual kingdom of Christ which transcends all national boundaries and racial groupings. The church is a kingdom not of this world. (John 18:36).

**IV. Nations can become so wicked as to fill the cup of iniquity and ultimately be destroyed.** God could not deliver the land of Canaan to faithful Abraham during his life because the iniquity of the Amonites was not yet full. (Gen. 15:17). The Hebrews had to wait some 400 years before a just God could eject the Amonites and give their land to Abraham's heirs. (Gen. 15:14). When Moses led Israel out of Egyptian bondage, God warned, "Defile not ye yourself in any of these things: for in all these the nations are defiled which I cast out before you; and the land vomiteth out her inhabitants." (Lev. 18:24-25). So wicked were they that the sovereign Creator ordered them to be exterminated with no mercy. (Josh. 6:17). At a later date the Amalekites reached that same depth of moral degradation and they too were consigned to annihilation. (I Sam. 15:1-4,12).

**V. A righteous remnant will preserve a nation from destruction.** When Sodom and Gomorrah had become vile in their sexual corruption, God commissioned three heavenly messengers to investigate the condition. In conversation with Abraham, one of these agreed that if ten righteous souls were found, God would spare the whole. Jesus described his disciples as "the light of the world" and "the salt of the earth." (Matt. 4:13-16). So long as there is a reasonable segment of society left to honor God, to work for improvement, God will be tolerant in withholding judgment. But

woe to that land whose righteous remnant vanishes. The nation's funeral is not far off.

VI. God wants all men of all nations to be saved and citizens in his spiritual kingdom. Peter reminds us that God is not willing for any to perish but wishes all to come to repentance. (II Pet. 3:9).

VII. Our task as Christians is to be busy fulfilling the Lord's commission by taking the gospel invitation to every man and woman on planet Earth. (Matt. 28:19-20). Christ promises to open doors for us which no man can close. (Rev. 3:8). No nation can successfully keep the leaven of Christ out, when God's people commit themselves to his holy cause.

VIII. All the kingdoms of this earth will pass away at that day appointed by Jehovah when he sends his illustrious Son back to consummate all things. The day and hour is unknown to mortal man. (Matt. 24:42). The Earth and the works therein shall be burned up (II Pet. 3:10) and the inhabitants of all the ages will be gathered before the judgment throne of Christ. (John 5:28-29).

Let all the King's children remember that their citizenship is in heaven. (Phil. 3:20). May we always view our life here as strangers and pilgrims who look for a better country at home with the Father. (Heb. 11:13-16). Daily we should strive to be the light of the world holding forth the word of life to a lost and dying world. (Phil. 2:15-16). And though the kingdoms of earth may pass one by one, our great kingdom will never be shaken. (Heb. 12:38). It shall stand forever. (Dan. 2:44).

## HOW CAN I KNOW RIGHT FROM WRONG?

Paul urges Christians to "understand what the will of the Lord is" (Eph. 5:17). However, some are puzzled as to just how to determine what is right or wrong for the Christian. Especially troublesome is the fact that there are so few "Thou shalt not" rules in the New Testament. The Law of Moses contains 613 specific rules of conduct, both positive and negative. These regulations were for one small nation living in one tiny territory in one distinct period of time. On the contrary, Christianity is for all nations throughout all the earth for all time until Jesus returns. To have specified every obligation and prohibition for Christians would have demanded a quantity of books as vast as an encyclopedia.

Rather than a legal code of specific rules, God chose to give us a small number of divine principles by which any question of any age or culture can be measured. If we can learn those principles and how to apply them, no question, problem or issue can arise but that we can quickly determine our Christian response to it. This is not to deny that there are *some* specific rules. Yet we stress that these principles will be used in the majority of our decision making.

1. God authorizes his people to do "whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report" (Phil. 4:8). In contrast, anything which is dishonorable or impure or unjust would surely be wrong to engage in.
2. The golden rule of Jesus places us under the responsibility to treat all others just as we would want them to treat us in similar circumstances (Matt. 7:12). This rule prohibits us from doing any wrong or harm to our



neighbor, but far more, it demands positive acts of goodwill to all such as we would covet for ourselves.

3. All the obligations of our faith are "summed up in this word; namely, Thou shalt love thy neighbor as thyself" (Rom. 13:9). The *agapé* love which Jesus demands of us all is not romantic love. Rather it is that attitude of heart that seeks the best interest of all men.
4. Whatever we do must be to the glory of God (I Cor. 10:31). If I do not honestly feel that a deed or action will glorify my Father in heaven, then I should immediately refuse it. The Bible does not condemn the smoking of tobacco by name, but the pious saint simply asks, "Does this glorify my God?" Who would say it does?
5. A disciple must do nothing that would cause his brother to stumble. Paul teaches us, "It is good not to eat flesh nor to drink wine, nor to do anything whereby thy brethren stumbleth" (Rom. 14:21). This principle teaches that even in matters that are innocent in and of themselves we are obligated to be considerate of our neighbor lest we lead him into sin. Christians following this rule will never selfishly assert their rights without due consideration of the consequences of that action on new, weak or untaught brethren.... and even non-Christians.
6. We must never do a thing if we have guilty doubts about the rightness or wrongness of it. Writing to Christians whose previous culture had taught them it was wrong to eat certain meats, Paul said, "But he that doubteth is condemned if he eat, because he eateth not of faith and whatsoever is not of faith is sin" (Rom. 14:23). God gave us our conscience and appointed it the task of reminding us when we violate the moral/spiritual code we have been taught. While the voice of conscience must never be equated as the voice of God, nor as an infallible guide, yet God warns us not to ignore our conscience and trample upon it. This is true even if it is crying out

against innocent things because of past conditioning. The human conscience when repeatedly ignored becomes seared as with a hot iron (I Tim. 4:2). To violate our conscience in any matter is sin. Do you have doubts about a certain movie? Do not go to see it.

7. As we can judge a tree by its fruit, so we can judge an activity by its fruit. Jesus said, "... every good tree bringeth forth good fruit, but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit" (Matt. 7:27-28). To illustrate this point we ask, what is the fruit of social dancing? Strong drink is nearly always associated with the dance party and almost inevitably there will be one or more who become drunk. Fighting between some of the young men is a common problem. Why else do we have to have several chaperones at such events.... often policemen are employed to preserve the peace. Because of the romantic and sexually stimulating nature of modern dancing, fornication is an oft recurring problem among those who dance. Now in view of this we ask what is the fruit of dancing? Is the fruit bad or good? Since bad fruit cannot grow on a good tree, and since the fruit of dancing is evil; therefore, the tree of dancing is bad and the Christian will reject it.
8. Christians must always take thought for things honorable in the sight of all men (Rom. 12:17). Our ethic demands that we not only be honest and pure but that we be thoughtful not to do anything that might be wrongly interpreted by our neighbor. We often use the expression "open and above board" to describe honorable business dealings. This should be the Christian's business *modus operandi*. This standard will govern our relationships with members of the opposite sex so that we avoid any situation that could be construed as evil or unwholesome.
9. Paul likens the Christian's body to a temple in which the

Holy Spirit dwells (I Cor. 3:16–17; 6:19–20). He then proceeds to warn us that anything that defiles the body is forbidden under strict penalty. When the child of God contemplates such matters as the use of tobacco, drugs, (for non-medical reasons), alcoholic beverages, this principle provides him a moral guideline.

10. Paul warns us to “flee fornication” (I Cor. 6:18). Anything that would lead to the sin of fornication is to be studiously avoided. This principle applies to many modern movies and magazines. It would govern the type of friends we associate with, and a certain type of party or social activity would be excluded by it.
11. In the same vein Jesus taught that looking upon a woman to lust after her is sin (Matt. 5:28). This teaches a man not to lust but it also teaches the ladies not to dress or act in such a way as to provoke lust in the boy’s heart.
12. Christians are to “abstain from the very appearance of evil” (I Thess. 5:21–22). We do not wait until a situation is totally bad, if it even appears to be evil, then we reject it. We do not see how close to the life of sin we can walk, we see how far away we can get.
13. To the Corinthians, Paul wrote, “All things are lawful for me, but I will not be brought under the power of any” (I Cor. 6:12). Christians will not allow themselves to be enslaved by any habit. This, too, deals directly with the problems of smoking, alcoholic beverages, illicit drugs, and gambling.
14. Christians are to adorn themselves in modest apparel before others (I Tim. 2:9). This principle certainly is the pole star for our public dress code. If a garment immodestly exposes the anatomy, the Christian rejects it forthrightly. This makes ample allowance for changing customs in clothing and yet provides a universal standard for all disciples.

15. Saints must let their light so shine that men may see their good works and glorify God in heaven (Matt. 5:16). When any activity that is questionable arises, we ask, will this cause men to glorify my God if I do it? If not, we abstain.
16. Self control is expected of all God's children. We must add temperance or self control to our faith (II Peter 1:6). This demands of us moderation in things which are innocent and complete abstinence towards things wrong in themselves.
17. Will this action make me more like the sinful world or more like Christ? Paul exhorts us not to be conformed to the world, but to be transformed into the image of Christ (Rom. 12:1-2).
18. Perhaps the most potent and helpful question of all is, would Christ do or say this if he were here on earth? We are to follow his holy example in everything (I Peter 2:21). If he would not, I should not. Surely these are not all of the guidelines to be found in Christ's new covenant; however, they are among the chief ones and may we ever use them in living soberly, righteously and godly for Christ.

## ASPECTS OF CHRISTIAN ETHICS

Ethics is the part of Christianity that teaches us how we ought to behave. Paul wrote to Timothy that he might know "How men ought to behave themselves" as Christians. (I Tim. 3:15). The study of Christian ethics teaches us how to conform our human wills to the will of the Lord Jesus. The noted Scottish scholar, William Barclay, has a very helpful book on this subject entitled *Ethics in a Permissive Society*.

Barclay notes many different facets of the Christian ethical system. We will notice nine of them.

1. Christians have a *community ethic*.

The Christian is always contemplated as a member of society, never as a recluse withdrawn from the world. He has responsibilities that grow out of his membership in the church. Paul writes, "Now ye are the body of Christ, and severally members thereof." (I Cor. 12:27). To meet with God's approval I must fulfill my duties and responsibilities to my fellow Christians. Also, the follower of Jesus is a member of society in general. As such he must honor his God-given duties to society. The Corinthian brethren were reminded that they could not escape association with sinners of the world. (I Cor. 5:9-10).

Under those circumstances, the saint is to live a blameless and harmless life before his neighbors and let the light of Christ shine through him. (Phil. 2:15-16). He must teach all men the good news about Jesus and actively seek to win them to the Savior's cause. (Mk. 16:15-16). Furthermore he must love all men in the world and seek to do them good at every opportunity. (Gal. 6:10).

As a member of the community the Christian is taught to "be subject to every ordinance of men for the Lord's sake, whether to the king, as supreme, or unto governors ... for so is the will of God." (I Pet. 2:15-16). The introverted brother who shuns his fellow man for perpetual spiritual solitude and contemplation fails to meet his obligations to his fellow citizens of planet earth.

2. The Christian ethic demands that we be *different*. Though we live in the world we must be different from the world. (John 17:14-16). The very term "saints" so often applied to Christians means "holy, separated unto God." Collectively the saints make up the church, the *ekklesia*, which simply means "the called out body of people." Although

we share this planet with the children of darkness, we do not partake of their evil deeds. Paul reminds the Ephesian brethren, "...that ye no longer walk as the Gentiles also walk, in the vanity of their mind." (Eph. 4:17). The Christian that is afraid to be different from his worldly contemporaries is of no value to the Master. Nor can we be secretive about our differentness. We must let the unique light of Christianity be seen by all. Richard Glover writes, "There is no such thing as secret discipleship, for either the secrecy kills the discipleship or the discipleship kills the secrecy...."

3. Our ethic is one of *body, soul and spirit*, that is, it invokes the whole of man's being. (I Thess. 5:23.) God rejects both asceticism-(which condemns the body and its desires as all bad) and the hedonism (which gratifies every desire of the body). God made the human body and it is good. (Gen 1:31). He gave his own Son a physical body like ours. The Holy Spirit dwells in the body of the Christian. (I Cor. 6:19-20). God demands that our bodies be used in His holy service. (Rom. 12:1-3). When Paul talks about sinful flesh, he speaks not of the body literally, rather he describes human nature apart from God. (See Gal. 5:19-20). Thus while some religions or philosophies indulge the body and deny the spirit, and others abuse the body and extol the spirit, we Christians serve God with all body, soul and spirit, despising neither.
4. The Christian standard goes *beyond the world and time*. It teaches us that we will be responsible for our deeds both now and in eternity: The truth of the gospel hinges upon the resurrection of Christ and ultimately of our bodies as well. (I Cor. 15:3-4; John 5:28-29). The life beyond the grave offers two choices, a blissful eternity with God, or an eternity of punishment with Satan. (Matt. 25:46). The gospel promises us a coming judgment where we will give an account to God for all the deeds

done in this life. (II Cor. 5:10). Thus the Christian makes the choices of today in the light of eternity. The fleeting pleasures of the hour give way to the enduring rewards of eternity.

5. *Imitation* is an essential ingredient of our ethical system. We are exhorted to imitate God as his beloved Children. (Eph. 5:1). We are to walk in the footsteps of Jesus. (I Pet. 2:21). We learn by imitating the great disciples of the past and present as they follow Jesus. (I Cor. 11:1; Heb. 6:12). Christian leaders are to offer their godly example for the congregation to follow. (Heb. 13:7). In fact, all Christians are to be good examples of their religion. Thus can wives win their unbelieving husbands. (I Pet. 3:1). All are charged to "Be thou an example." (I Tim. 4:12).
6. The Christian code demands that we be *at peace* with fellow Christians and all men. The apostle condemns jealousy and strife among Christians as carnal and childish. (I Cor. 3:1-4). We are obligated to give diligence to maintain the unity of the spirit in the bond of peace. (Eph. 4:1-3). As much as in us lieth, we are to be at peace with all men, even the heathen of the world. (Rom. 12:18). If our enemy is hungry we must feed him and by so doing him good, make him ashamed enough to agree to peace. (Rom. 12:20-21). Even when we are harassed by sinners we Christians should look to the government, God's appointed minister of wrath, to punish the evil doer. We are not to personally avenge ourselves. (Rom. 12:9-19). Jesus' ethic was truly new and revolutionary when he said, "Blessed are the peacemakers for they shall be called sons of God." (Matt. 5:9).
7. Christian ethics calls for *humility*. Jesus said, "Ye know that the rulers of the Gentiles lord it over them and their great ones exercise authority over them. Not so shall it

be among you, but whosoever would become great among you shall be your minister and whosoever would be first among you shall be your servant." (Matt. 20: 25–28). Christ's apostles taught this concept to all their converts. For example, Paul urges the Philippians, "Do(ing) nothing through faction or through vainglory, but in lowliness of mind each counting others better than himself: not looking each of you also to his own things, but each of you also to the things of others." (Phil. 2:3–4). Peter wrote, "All of you gird yourselves with humility, to serve one another for, God resisteth the proud, but giveth grace to the humble." (I Pet. 5:5). This was a shocking, revolting concept for the proud Greek mind. They considered humility as undesirable weakness. Yet the demand of Christ won out and all now see its virtue, even if they do not practice it.

8. Christ's ethical teaching calls for *agapē* love for all men. We must learn to love our neighbor as ourself. (Matt. 22:39). This is not romantic love, nor is it an easy going, emotional or sentimental thing. It is not subject to impulse or passion. *Agapē* love is active goodwill that cannot be quenched. This love will govern our attitudes and actions toward our enemies. It will make us always act in their best interest and seek their good, even when they do us wrong. (Matt. 5:44). This Christian love will make us tolerant in dealing with others. (Rom. 14:1, 15: 1–2). We will always labor to speak the truth in love. (Eph. 4:15). Some disciples handle truth as a bludgeon against their foes. This Christ forbids. This new way of unselfish love has done more to civilize and refine the manners of mankind than any other gift of God.
9. *Family* responsibility is central in the Christian ethic. Most of the heathen religions were male-centered. Women and children were of value chiefly as the property of the man. Man had limited responsibilities to his family. But Christ painted an entirely new practice of domestic life.



Wives were to love their husbands and be in subjection to them as is fitting in the Lord. (Col. 1:18). Husbands were to love their wives as Christ loved the church, being willing even to die for them. (Eph. 5:25). Children were to be properly trained and nourished in God's way. (Eph. 6:4). They were to be obedient to their parents. (Eph. 6:1). Aged parents and grandparents were to be given haven in their children's homes. To fail in these family duties was to be worse than an infidel. (I Tim. 5:4,8).

Of course there are yet other areas we have not touched upon, yet these nine areas give us a reasonable view of what is surely the grandest system of human conduct ever set forth for men to live by. May all of God's children remember as they sojourn in this earth, to "abstain from fleshly lusts which war against the soul. And may our behavior always be "seemly" among the Gentiles; that, wherein they speak against you as evil doers, they may by your good works, which they behold, glorify God in the day of visitation." (I Pet. 2:11-12).

## COMING TO TERMS WITH SIN

Sin is rampant in our society. It is daily increasing in both degree and frequency. The pollution of sin is daily encroaching upon the church through the lives of some of her weak, worldly members. Denominational churches are losing their influence and members in alarming proportions. Both Protestant and Catholic churches have repeatedly lowered their standards to accommodate their members' life-styles and convictions about worldly practices.

The Lord's church is growing in numbers, yet she is shrinking in proportion to the mushrooming population of the world. Some carnal minded brethren would lower the church's standards of moral conduct to encourage more people to come in and keep more of her present members.

There have always been some members of the church who lived far below the standard of godliness set forth in the Bible. They were usually a minority and kept their worldly views and practices quiet and hidden, fearing to bring them into open light. Then they were looked upon as an erring minority. Now we see a new boldness and a change in attitude in worldly, carnal church members. Many of them now openly practice their sin with no fear of reproof. Some men who serve as elders, deacons and preachers now engage in social drinking, smoking, mixed swimming, without shame or inhibition. Some of them openly approve of promiscuous divorce and remarriage. These compromisers now publicly publish their views and attack those who oppose such conduct as being "unChristian, unloving, legalistic, without Bible authority, or troublemakers." Now we actually see brethren seeking to justify such conduct by distorting the Scriptures to make them seem to uphold their aberrant practices.

### What God Expects of Christians

Today, just as 1900 years ago, God expects a certain high level of moral conduct of those who would be His children. We must deny "ungodliness and worldly lust" and "live soberly, righteously and godly" lives. (Tit. 2:11-12). Christians are expected to abstain from fleshly lusts which war against the soul and to have their behavior seemly before their sinful neighbors (I Pet. 2:11-12). They cannot "conform" to the sinful habits of the world, rather they must be transformed into Christ-likeness (Rom. 12:1-2). Saints must never forget that pure religion involves keeping oneself un-

spotted from the world (Jas. 1:27). We are taught to “come out” of the sinful world and be different thereto (II Cor. 6:17). Again, we are to “cleanse ourselves from every defilement of the flesh and spirit” and then strive to perfect holiness of life (II Cor. 7:1). Upon becoming Christians we must cease to live as sinners, putting off the deeds of the old man and replacing them with the godly habits of Christ (Eph. 4:17–24). Not only must we have no fellowship with the works of darkness, but we are obligated to reprove them (Eph. 5:11–12). Christians should be modest in dress and practice shamefacedness and sobriety which becomes people professing godliness (I Tim. 2:9–13). In addition to correct doctrine and worship, we must pursue a godly course of living (I Tim. 6:11).

### The Duty of God’s Preachers

The man who accepts the sacred responsibility of a gospel preacher is obligated to proclaim the *whole* counsel of God, including moral duties (Acts 20:26–27). He must “put the brethren in mind” of God’s standards. (I Tim. 4:6). His lessons must consist of reproof and rebuke as well as exhortation whether such is popular or not (II Tim. 4:2). *Brethren* must be forewarned that if they engage in the works of the flesh they will not inherit the kingdom of heaven (Gal. 5:21). Most important of all a man of God must be a willing example of godly living (I Tim. 4:11–12).

### Some Problem Areas of Our Day

Our congregations are burdened with problems that not only are wrong in themselves, but which compromise and weaken the church before a lost world. We see some Christians dressed in shockingly immodest apparel. Others engage in social dancing. Many yet engage in the use of tobacco. Some even indulge in the social use of alcoholic beverages. Multitudes of God’s people marry non-Christians. Marriages are broken by divorce and second marriages entered into with

little or no regard for God's divine regulations. Some saints are members of secret fraternal lodges that are competitive with the claims of Christ. All of these things and others are detrimental to godliness and ruinous to congregations. The shame of it all is that in hundreds of pulpits these topics are never discussed and no warning is ever given. Worse still, we are seeing some "relevant" preachers and elders daring to defend some or all of these sins as respectable and acceptable conduct for Christians. Some dare to stand in the pulpit of God's assembly while practicing some of these things in their daily life.

### How God Views Such A Situation

God speaks to such compromising men through His Word. Through Isaiah He thundered, "Woe to them that call evil good and good evil" (5:20). We are taught to imitate faithful Paul who preached the whole counsel of God (I Cor. 11:1; Acts 20:26-27). We are forbidden to "diminish from" God's message (Deut. 4:2). When Micaiah was pressured to declare good works unto wicked Ahab, he responded, "As Jehovah saith unto me, that will I speak" (I Kings 22:13-14). He went to prison on bread and water rather than back down! May God raise up ten thousand of his tribe for our generation.

Congregations must never discourage faithful leaders who cry out against sin, neither should they tolerate spineless professionals who fear to stand up against sin and sinners. Jeremiah bemoaned the fact that "both prophet and priest (were) profane" in his day. They practiced wickedness even in Jehovah's sacred temple (23:11). He described the condition as astonishing and horrible when the prophets prophesied falsely, and the priests ruled by their means and God's "people loved to have it so" (5:30-31). Woe to that congregation who encourages delinquency in the pulpit and eldership! "Prophecy not unto us right things, speak unto us smooth things." Really they were saying "prophecy deceits!"

(30:10). The church of Christ in Thyatira was rebuked for tolerating a teacher in their midst who encouraged ungodliness (Rev. 2:20). How many of our congregations would receive a similar letter today? Remember, a preacher can encourage a sinful practice by never letting it be known it is wrong!

As Christians we must be prepared to be different from the sinful society about us. We must never conform to the ungodly standards of Satan's children (Rom. 12:1-2). Saints must make no provision at all for the sinful flesh (Rom. 13:14). When congregations become corrupt with sin, whether it be doctrinal or moral and when we are unable to change them for the better, we must be prepared to come out of them so that we do not have fellowship with their sin and share their judgment (Rev. 18:4).

## **ABORTION IS SHEDDING INNOCENT BLOOD**

In Proverbs 6:16-17 the wise man Solomon tells us "There are six things which Jehovah hateth; yea, seven which are an abomination unto him: haughty eyes, a lying tongue, and hands that shed innocent blood...."

Each day in America 3,500 human lives are put to death. The victims will die without benefit of trial or counsel. They are executed by techniques more cruel and inhumane than any horror movie ever portrayed. These deaths occur in abortion clinics and hospitals throughout our land. Conspirators in this atrocity include willing mothers, medical doctors, government social planners and Supreme Court Justices. These victims are not convicted criminals, they are

innocent unborn human babies. One and a half million of these youngsters will die in the United States this year. It is estimated that between 40 and 55 million abortions will be performed throughout the world. In the face of this, Pharaoh's extermination of the Hebrew boys was but a ripple on the ocean of time. The slaughter of the babes of Bethlehem by Herod did not equal one abortion clinic's daily quota.

### Some Simple Questions

Is that which is growing in the pregnant mother's womb alive? At what point of time? When the sperm and ovum united! Is this a human life in the expecting womb? Remember, it is the product of two human lives. If one says it is not a human life, then of what kind is it? Animal or vegetable? Is this life merely an appendage of the mother's body? Not at all. It is altogether a new life totally different from the mother. Is this human life innocent? Without doubt! Is this innocent human life willfully killed in abortion? Yes, for that is the express purpose of the abortion. Is it wrong to deliberately kill innocent human life? If so, why? It is because mankind alone is made in the image of God (Gen. 9:6).

### Biblical Teaching on the Question of Abortion

While abortion is not mentioned specifically by name in either testament, there are numerous divine principles that speak to this issue. Notice some of them.

Life is a gift from God. "He giveth life and breath to all things" (Acts 17:25). As creator and sustainer of life, God alone has the right to take man's life (Gen. 50:15-19). Only human life is made "in the image of God" (Gen. 1:26). Thus, human life is elevated to a plane above all other forms of earthly life. This declares that man shares kinship with God. A degree of sacred inviolateness flows from that relationship. Man has always been forbidden the right to kill his

fellow human because of this "image of God." The penalty for thus killing an innocent neighbor was death (Gen. 9:6).

Christ taught the value of human life. First century society had little respect for life. In the Roman Empire, sixty million souls lived in debasing slavery. Thousands flocked to the gladiatorial games to watch men fight each other to death for entertainment. Frenzied mobs demanded more brutality and bloodshed. Infants being the property of the father were commonly killed or abandoned at birth. Abortion was wide-spread.

To this society Jesus taught the sacredness of human life. He showed that God so loved all the inhabitants of the earth, that he gave the best of heaven to save them (John 3:16). He commanded that every creature in the world have opportunity to hear the gospel and be saved (Mk. 16:15-16). Little children were precious unto him and he rebuked those who tried to turn them away (Matt. 19:14).

No distinction is made in the Scriptures between babes in the womb and those born. The word *brephos* used to describe the baby in Elisabeth's womb is used interchangeably for both prenatal and postnatal babies (Lk. 1:41). It means "an unborn child, embryo, fetus; a newborn child, an infant, a babe." *Thayer's Greek English Lexicon*, p. 105. Christians who question this should ask themselves, was it the Christ-child in Mary's womb or a lifeless blob of fetal tissue?

God's Word still teaches "thou shalt not kill" (Ex. 20:13; Rom. 13:9). The Hebrew literally reads, thou shalt do no murder. The deliberate taking of human life without provocation or just cause is murder. Abortion intentionally kills a human life. The abortion victim is totally innocent, having done no wrong towards the mother, her doctor or society. There is often a selfish motive in abortions, for the interests

of others are placed above those of the baby. The conclusion of moral guilt is inescapable.

Christ's golden rule tells us, "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them" (Matt. 7:12). This rule applied would close all abortion clinics. Would the mother want to be killed by dismemberment such as the D and C (dilation and curettage) abortion procedure? Would the abortionist doctor want a corrosive poured over his body and forced into his lungs and stomach and then be left to convulse for hours till death? This is the baby's fate in the salt-poisoning abortion. Is there a nurse who attends in abortion who would want to be ripped apart by a powerful suction machine? By the time early abortions are performed (8-12 weeks) the baby has his entire organ system in place and has sense of pain.

We are taught "not looking each of you to his own things, but each of you to the things of others" (Phil. 2:4). Selfishness lies at the root of most abortions. Unmarried couples selfishly indulge in sexual pleasure and then when pregnancy occurs they kill the life that would embarrass them. The same attitude is seen when the married professional woman chooses to abort rather than accept the responsibilities of motherhood, which would hinder her personal ambitions.

God condemns people who are "without natural affection" (Rom. 1:31). Without doubt, a mother that can deliberately kill the innocent child in her womb lacks the normal, motherly affection which God expects of mankind.

### Some Objections Considered

Since Adam did not become alive until God breathed into him the breath of life, and since the baby does not breathe until he leaves the womb, some argue that the unborn baby has no soul and thus can be killed without guilt. But there is



no parallel here. Adam had no life at all until God inbreathed him. But the babe from the moment of conception is alive and growing. His oxygen is supplied through his umbilical system. At birth his system for getting oxygen is replaced by one suited for his new environment. It is a biologic fact that each human life begins at conception. James says that the body apart from the spirit is dead (James 2:26). The opposite of this is obviously true, i.e., to be alive, the spirit must be in the body. But the babe in the womb is unquestionably alive (else there would be no need for abortion). Therefore, the living babe in the womb must have a spirit in his body.

Some feel that they have found scriptural proof that the unborn child is of less value than the mother, therefore she has the right to kill the babe if it is a bother to her. The passage in Exodus 21:22, "If men strive together, and hurt a woman with child, so that her fruit depart, and yet no harm follows; he shall be surely fined according as the woman's husband shall lay upon him... but if any harm follows, then thou shalt give life for life. They reason, "if the baby is killed, only a fine is imposed, but if the mother is killed, capital punishment is given. Therefore unborn babies are not persons."

But "that which proves too much proves nothing." Notice in verses 28–32 of the same chapter: If a man's ox gores a free man, the animal and the owner shall be put to death, but if it only gores a servant (slave) the owner of the ox shall pay a fine. Since the slave's death is punished more lightly than the free man's, shall we conclude that slaves are not full persons and can be killed with impunity? If the case of the woman and her unborn babe teaches that the babe is less valuable life, then so does this.

But there is an alternative. The words "and yet no harm follows" may mean "the child is miscarried, but does not

die." Then the expression "if any harm follows" means that if either the child, the mother or both die, then the guilty party is to be punished with death. If this be accepted, then no greater value is placed on the adult than the prenatal life. The fine is for the injury which caused the early delivery, the death penalty is for the causing of a death of either mother or child. Regardless of the construction we put on the passage, it does not parallel the abortion situation. Moses is dealing with accidental damage to the mother or child. In abortion a deliberate decision is made to destroy the living babe in the womb by the mother and doctor. These verses lend no comfort to the abortionists.

Can we kill the developing baby if the mother's life is threatened? A doctor's mission in medicine is to save life, not to kill. If faced with a truly "either/or" situation, he may remove a cancerous uterus or a tubal pregnancy. In doing so, the child would inadvertantly die. But this would not be the purpose of the surgery. The purpose is to save a dying mother. You may feel that this is simply an exercise in semantics. But it is a fine distinction that reflects a difference in motive and a sacred respect for all human life. Situations where the mother's life is jeopardized by pregnancy are extremely rare today. Dr. R. J. Hefferman says, "Anyone who performs a theraputic abortion (for physical disease) is either ignorant of modern methods of treating the complications of pregnancy, or is unwilling to take time to use them."

If the baby is the result of rape, could we abort? Our hearts go out to victims of rape and we must offer every kind of help and assistance that God allows. There are, however, certain facts about rape and pregnancy which throw a much different light on this tough question. Less than 1 per cent of our annual million and a half abortions are for hardship cases such as rape, deformity, incest and threat to the mother's life. Our concept of judgment seems grossly unequal

on this point. Judges have declared the death penalty for rapists to be cruel and inhumane. The guilty father can only get a few year's punishment, and often goes scot-free. But the innocent babe in the womb gets capital punishment! He has done nothing wrong in the case at all. Is this fair?

If there is danger of deformity, could we then abort the baby? Ask yourself these questions: Is all human life sacred or just some? Is the defective baby in the womb human? What of the defective child after birth, is it human? If we can abort the defective unborn, why not kill the defective at birth? Wherein is the difference? Should we decide to eliminate those who are imperfect, we need to ask and answer two important questions:

- a) Just how perfect will one have to be before he is allowed to live?
- b) Who will have the power to make the decisions? Has any mortal man the wisdom or the right to thus play God?

Men destroy the weak and defective offspring of their fine-blooded animals. Are we now prepared to begin doing this to the human race? In Nazi Germany the point was reached where babies were killed who had wrinkled ears and who were bedwetters. "A society is measured by the care and attention it gives to its most helpless members."

Is then birth control wrong? These are entirely different questions. In birth control, conception is kept from occurring. Abortion kills life after it is conceived. It is the author's view that birth control does not violate any scriptural injunction. This is a personal matter left to the discretion of each married couple. We would add this word of warning: some birth control methods work by causing early miscarriage or abortions, i.e., the inter-uterine device and the morning after pill. These we would reject.

## What Can Be Done?

Few people are fully aware of the humanity of the unborn child. Most do not realize that the present legal status allows abortion on demand through nine months under the ruse of the mother's mental health. There is little public knowledge of the cruelty and inhumanness of the various abortion procedures presently used. We must meet the pro-abortion people with sound arguments and intelligent response. Emotionalism and indignation alone will never win the battle. Ninety-nine percent of those who learn the truth about this awful evil will never choose abortion.

We must work to secure a constitutional amendment that will guarantee the right to life to all human beings, including the unborn from conception to natural death. An exception should be made in those cases where the mother's life is threatened. Only this will override the Supreme Court's ruling on abortion.

Seventy per cent of all who have abortions are unwed mothers. We must teach and encourage young people to honor God's principles of sexual morality. "Thou shalt not commit adultery" (Rom. 13:9). Virtuous young couples who abstain from sex until marriage are never faced with a decision about abortion. Especially needed are basic facts-of-life teaching in a Christian context. Parents must face up to their responsibility. Our churches need to provide Biblical studies in morality as well, if we are going to prepare our young people to live responsibly in our hedonistic age (Prov. 22:6).

Christian compassion must replace judgmental harshness (John 8:1-11). The old attitudes of ostracizing the unwed mother must give way to compassion and help. When we drive the unwed mother out, the friendly abortionist is waiting to greet her. If we expect the woman with a problem

pregnancy to carry it to term, we must be prepared to lend the needed support. Also, we need to change our attitudes toward victims of rape. In our attempt to discourage promiscuity by penalizing the unwed mother, we have actually encouraged them to take the abortion route which appears so much easier than enduring the social stigma. We must actively oppose abortionists whose hands are shedding this innocent blood.

### Should Christians Actively Oppose Such Evils?

Isaiah was charged by God, "Cry aloud, spare not, lift up thy voice like a trumpet, and declare unto my people their transgression...." (58:1). We have a moral responsibility to aid those whose lives are being threatened. "Rescue those who are being dragged to death, and from those tottering to execution withdraw not. If you say, 'I know not this man' does not he who tests hearts perceive it? He who guards your life knows it, and he will repay each one according to his deeds" (Prov. 24:11–12). *The New American Bible*. We cannot hide behind the feeble question of Cain, i.e., "Am I my brother's keeper?" (Gen. 4:9). The answer is YES! Jesus taught that any human being in distress is our neighbor and we must aid him (Lk. 10:35–37).

All agree that we who are children of light are not to partake in deeds of darkness (Eph. 5:7). But Paul carries our responsibility even further saying, "...have no fellowship with the unfruitful works of darkness, but rather even reprove them!" (Eph. 5:11).

May we who love God rise up in holy indignation and drive this Satanic evil from our midst lest the land vomit us out as ancient Canaan vomited out her heathen inhabitants who filled the cup of moral iniquity (Lev. 18:24–25; 20:2).

## MOTHERHOOD

“And the rib, which Jehovah God had taken from the man, made he a woman, and brought her unto the man” (Gen. 2:27). “And God blessed them and God said unto them, be fruitful and multiply and replenish the earth....” (Gen. 1:28).

Today we all will gladly confess that mothers are one of those indispensable ingredients of life. Each of us is indebted to our mother to such an extent that we could never repay the debt we owe. To you who have borne children, we pay our tribute.

**I. To Be A Mother is a Gift From God.** “The fruit of the womb is his reward” (Ps. 127:3). Motherhood is a stewardship assigned by the Creator of the race to women. To successfully fulfill that sacred responsibility, He specially designed the woman physically and emotionally to not only conceive and bear a child but to nurture and raise a child as well.

To be a mother then is a holy privilege. Can one imagine a more exalted privilege than to join hands with the Mighty Creator of man and the universe in generating a life that will endure for eternity? The first mother said, “I have gotten a man with the help of Jehovah” (Gen. 4:1). Surely being a mother is the ultimate joy of earth’s experiences. It stands in a category all by itself, nothing of this realm compares with it. Our Lord said, “a woman when she is in travail hath sorrow because her hour is come: but when she is delivered of the child she remembereth no more the anguish, for the joy that a man is born into the world” (John 16:21). Great moments in life are never without their special problems and motherhood certainly has its share.

Is there ever a more beautiful period in a woman's life than when she is blest by God with a child? Within the holy confines of marriage there is no shame in motherhood (Heb. 13:4). Paul wrote, "I will, therefore, that the younger women marry, bear children, guide the house...." (I Tim. 5:14 KJV). In this he reflects the Creator's charge to the first couple, "Be fruitful and multiply" (Gen. 1:28).

The irony of our age is that the mother wolf licks her pups and nurses them. She will fight to the death any who would bother them. But some human mothers despise the fruit of their womb and fight for the right to kill their babes.

The propaganda of the population controllers has succeeded in casting a stigma over the beauty of motherhood. Some of them would issue birth permits which would limit each couple to a statistical average of 1.7 children. The mother of more is shamed as irresponsible, as a threat to the environment. While we would never encourage irresponsible propagation of offspring, we would affirm the right of any couple to have that number of children they are capable of providing for and so choose to have.

There are at least two other sources of the current attack on motherhood. There are some unhappy disgruntled women who have renounced God's purpose and plan for women. They are fighting against God's plan. Children are in their way as they seek their goals. They find no joy in being a mother and a homemaker. Their life is dedicated to some secular pursuit. It is true that no woman should marry and have children who does not want to accept a mother's duty. However, this should be decided and avoided before a child is conceived. Once a new life grows in her womb she has no right to destroy it to protect her freedom. She may then choose to let other parents adopt her child, but not to destroy the life God has begun.

Then there are men who view women as objects for their pleasure and profit. The playboy sees no beauty in motherhood. The babe in the womb robs him of his playmate for a season. It may mean financial responsibility for the mother and child. He wants abortion as a way out. The professional abortionist, the abortion counsellor, the abortion clinic franchise owner, these all are enemies of motherhood. Every live born baby is a contract they missed. Pregnant women must be sold on abortion. Abortion is a \$250-\$300 million dollar a year business in America.

**II. Problem Pregnancies.** Not all mothers experience the joys we have described above. Those of us with happy, stable families are prone to overlook the hardships that many of our fellow earthlings are burdened with. The sick mother with poor health may not enjoy the experience of pregnancy and motherhood. The poor mother with too little income to adequately provide for herself and her baby may well be distressed when told she is pregnant. The mother with too many children, too close together, may be bitter at the thought of another little one to care for. The mother who might have a handicapped child is under tremendous stress and pressure during her pregnancy. The mother who has been deserted by her husband is surely in a difficult situation. The unwed mother is another case of a hardship type of pregnancy. Such a condition carries a stigma in our society. Often friends and family will abandon her in her hour of need. Abortion is so readily available, so (apparently) simple a solution to the problem. The pressures from family, peers and society to abort are tremendous. The victim of rape who conceives has burdens. While the number of girls who actually get pregnant from rape is extremely small, those so unfortunate deserve our help and understanding.

Such unfortunate cases of motherhood present to us a unique challenge and opportunity to demonstrate the love,



compassion and service of Christ. He expects us to "remember the poor" (Gal. 2:10); "To bear the infirmities of the weak" (Rom. 15:1); To be kind and tenderhearted (Eph. 5:32). Like Jesus, we must be forgiving and helpful to the woman taken in adultery (John 8:1-11). The Christian will be filled with a holy compassion and be anxious to bear the burdens of the distressed mother (Col. 3:12; Gal. 6:2) whether she be sick or poor, unmarried or a victim of rape.

Rather than cast the stone, let God's people be the volunteers to counsel and help the troubled mother. Let us open our purses to provide the needs of the poor mother so she can have proper pre-natal care and the necessary things for her child. Perhaps you could open your home as a haven for the unwed mother who has no other place to go but to the abortionist. We must be willing to open our homes to the unwanted child, so the mother will have a genuine option to abortion. Churches must face this great challenge and offer some positive constructive help. Too long we have been content to condemn the sin, while unwilling to help the sinner to do better with his or her life. Such an unloving, hostile attitude on our part might well drive the distressed mother to the abortionist who waits to help her be rid of her baby. Uncle Sam will even pay the bill in many cases. Worse still some might be driven even to suicide.

**III. Some Affirmations of Truth Regarding Motherhood and Birth.** All human life is sacred and must be protected by society. Mankind is made in God's image (Gen. 1:27). As creator and author of life, only God has the right to take a human life (Acts 17:25). He himself attached the death penalty to the crime of murder (Gen. 9:6).

Thus every child conceived has the fundamental right to be born and protected by law until a natural death overtakes him. Our Declaration of Independence affirms the *right to*

*life*, liberty and the pursuit of happiness as an unalienable right conferred by the Creator. It further states that the purpose of society is to guarantee and protect these and other basic rights. Even the ancient pagan physician Hippocrates caused his students to swear that "I will not give a woman a pessary to produce an abortion". Tragically this pledge has been excised from most modern medical oaths.

A child need not be planned to be loved and wanted. How many of us can be certain we were a planned birth? Any parents can learn to love an unplanned child. If they cannot, someone else can.

Poverty is no crime, nor does it make motherhood shameful. Mary and Joseph were poor. Yet how blest is our world because they let Jesus be born. How poorer would our world be if every child conceived in poverty had been destroyed. Would you be here today?

Adoption is always preferable to abortion. This frees the mother who is unable or unwilling, of the responsibility of raising the child. The child is given the most priceless gift of all: life. The adoptive parents are blest beyond words with a child to love and cherish. For many it would be their only child. Every adopted child should be especially grateful to their adoptive parents. You are a chosen selected child. We would especially honor those adoptive mothers.

Abortion is a horrid, barbaric evil for it is the shedding of innocent human blood. Such a deed God hates (Prov. 6:16–17). Every decent, God-fearing person will not only abstain from this foul deed, but actively oppose it (Eph. 5:11–12).

Such a sacred and heavy responsibility as motherhood deserves, yes even demands special training. It is God's will

that older women "train the younger women to love their husbands, to love their children, to be sober-minded, chaste, workers at home...." (Tit. 2:3-4). Every church should have such instruction in their program of education. Every mature woman should be willing to share her experience first with her daughters, but with others as well.

**IV. The Great Renunciation.** Since the Supreme Court issued its infamous ruling on abortion in 1973, over 5 million American mothers have renounced the gift of motherhood and ordered their unborn infants killed. To what can we lay this awful tragedy? The contributing factors are many. The *Women's Liberation Movement* has championed the right of every woman to have an abortion at any point in her pregnancy. By their successful propaganda they have cast an image of repugnance over motherhood. The philosophy of Hedonism has contributed to the problem. The glorification of pleasure without responsibility has encouraged sexual promiscuity with accompanying conception. To avoid the displeasure of an unwanted child, an abortion is secured.

Materialism and greed have played a significant part. Greedy doctors have turned from the positive practice of healing and life-saving to abortion-killing because there is big money in it. Some abortionists have made up to \$400,000 per year from Medicaid abortions.

Selfishness makes the young father encourage the mother to abort her babe for \$175 rather than accept the responsibility and costs of raising the child. Precisely the same logic is used by governmental bureaucrats and politicians. Abortion is cheaper than welfare programs for the poor. "The love of money is a root of all kinds of evil...." (I Tim. 6:10).

Unbelief and a rejection of God's moral standards have contributed greatly to this wave of violence. "If God is not,

nothing is morally wrong." Dostoyevsky.

Ignorance is a major factor. Pro-abortionists have conspired to keep the facts about the humanity of the unborn child from the potential customer. They persuade a girl that her baby is a blob, like a bad appendix or bad tonsils. Once she buys this, she feels no inhibition in destroying the little one. Sooner or later, however, she is bound to discover the facts.... but then it is too late to do anything about it. "Truth makes men free"(John 8:32). This is true here as in salvation. People are destroyed for lack of knowledge (Hos. 4:6).

**V. The Kind of Mothers the World Needs.** We desperately need mothers like Eve who saw her child as a gift from Jehovah (Gen. 4:1). We need mothers like Mary who gladly accepted the motherhood of our Lord although she was poor (Lk. 2:22). We need mothers like Sarah who was happy to accept a child even in her old age (Gen. 21:1-7). We need mothers like Jochabed who refused to let her child be killed and gave the world Moses (Ex. 2:1-10). We need mothers like Eunice who taught her child the ways of God from his youth up (II Tim. 1:5). We need mothers like Hanna who dedicated her child Samuel unto Jehovah (I Sam. 1:26-27).

### WHAT GOD HATH PROMISED

God hath not promised  
 Skies always blue,  
 Flower-strewn pathways  
 All our lives through;  
 God hath not promised  
 Sun without rain,  
 Joy without sorrow,  
 Peace without pain.  
 But God hath promised  
 Strength for the day,

Rest for the labor,  
Light for the way,  
Grace for the trials,  
Help from above,  
Unfailing sympathy,  
Undying love.

Today we honor those women who have accepted God's gift of being his partner in giving the world the new life of tomorrow. We remind ourselves of our duty in helping those who make their commitment to life in the face of great hardship. May we not fail or forsake them!

## A WORTHY FATHER

One of man's greatest privileges is that of being a father. However, with privilege comes responsibility. Most any man can be a father, but to be a worthy father a man must meet his responsibilities to the very best of his ability.

To be worthy a man must accept the responsibility of any child he conceives. It is common to see young men who want the pleasure of sex but not the duties of fatherhood. When their female companion conceives a child, they pressure her to have an abortion. Such is a cowardly abandonment of duty. It is a sin against God, the woman and the child. "Do not sin against the child" (Gen. 42:22). God hates hands that shed innocent blood (Prov. 6:17). If Cain was held responsible as his brother's keeper, surely a man is not guiltless who urges the death of his unborn child (Gen. 4:9-11). Sex outside of marriage is wrong on many counts. One of them being it allows a child to be conceived under circumstances that rob it of the love and protection of

a happy home.

A worthy father will provide for the needs of children. Not to do so makes a man worse than an infidel (I Tim. 5:8). The needs of a child are many and varied. A child may have food, clothing and shelter to spare and yet be neglected and deprived in things most important to a healthy life. Every child needs and deserves love, attention and training. Not only does he/she need someone to teach him/her social graces and how to ride a bike, the child needs a father to teach him/her how to live and meet one's duties as an adult. Children need moral and spiritual guidance. Every man who fathers children must "nurture them in the chastening and admonition of the Lord" (Eph. 6:4). That man sins and proves himself an unworthy father who abandons his family. He has no right to expect his wife or relations to support his children. The welfare department cannot relieve one of his duties herein. The male animal often does this. When a man abandons his little ones he classes himself with the beasts. Another class of men would never abandon their home but they become so busy in their career, or recreational activities, that they have no time to provide their sons and daughters that personal training so desperately needed. Such men make themselves unworthy fathers.

A worthy father is always a good example before his children. He recognizes the fact that a child learns most from what he sees and observes in his parents in their daily life. "Be thou an example" (I Tim. 4:12) is an obligation of parents as well as preachers. Moses instructed ancient Israel, "Remember the days of old, consider the years of many generations: ask thy father and he will show thee; thine elders and they will tell thee" (Deut. 32:7). The old adage, "I would rather see a sermon than hear one", expresses the point I make. A smoking father will not greatly impress his

son when charging him not to use tobacco. A lazy father can never command diligence into a child. Often I hear the remorseful cry of parents who cannot understand why their child went bad. They relate how they told them the right things, sent them to church and such. Usually the flaw was that they failed to demonstrate the importance of such in their own lives. Your child is saying, "Show me thy faith." Like James, you should be able to say, "I by my works will show thee my faith" (2:18).

No father is worthy who fails to discipline his child in a proper fashion. Foolishness is bound up in the heart of a child, but the rod of correction will drive it far from him (Prov. 22:15). "Withhold not correction from the child; for if thou beat him with the rod, he will not die. Thou shalt beat him with the rod, and shall deliver his soul from Sheol" (Prov. 23:15). Certainly we must interpret this as the corrective rod of chastening and not of violence and brutality. Discipline is part of your child's basic education. "The rod and reproof give wisdom; but a child left to himself causeth shame to his mother" and father (Prov. 29:15). The father who neglects the discipline of his child does not truly love him. "He that spareth his rod hateth his son, but he that loveth him chasteneth him betimes" (Prov. 13:24). When the fathers of our flesh chasten us we give them reverence (Heb. 12:9). Fathers, do not deny your child the discipline he needs. You cannot leave this duty to mama, the school or church. If you fail you may well see the law having to discipline your child.

A good father will teach his child the dignity and importance of honest labor. We cheat our kids and hurt them when we fail to train them to be diligent workers. The Hebrews had a proverb, "He that does not teach his son a trade trains him to be a thief." God has ordained that man earn his bread in the sweat of his face (Gen. 3:17-19). Paul

charges, "If any will not work, neither let him eat (II Thess. 3:10). It is a sad spectacle to see thousands of young adults in our society who are totally unprepared and unwilling to make their own way in life. A recent news report said that some 2 million American males are unemployed by choice. Our welfare state will fund such worthless leeches. We should never begrudge assisting those in hard circumstances beyond their control, but the lazy irresponsible man should not be supported. This training must begin at home when children are small. Train them by letting them help their parents. Even though it may be quicker to do it yourself, the experience is invaluable. Make work fun, make it rewarding. Do not allow them to shirk duty and escape their work. You will be proud of them in years ahead.

A worthy father will be a Christian. No man reaches his full potential in life apart from God. While a sinner may be a fair father, he can never show his child the most important lesson of all until he follows Christ. "Man cannot live by bread alone but by every word that proceedeth out of the mouth of God" (Matt. 4:4). "The fear of Jehovah is the beginning of knowledge" (Prov. 1:7). Your child needs to see that in you. Like Paul, you must say to your child, "Imitate me as I imitate Christ" (I Cor. 11:1). Listen to this divine observation: "A righteous man that walketh in his integrity, blessed are his children after him" (Prov. 20:7). It is safe to say that one of America's greatest needs is a strong, Christian father in every family who will gladly accept his sacred duty to train up his child in the way he should go (Prov. 22:6).

What greater privilege is there than to join hands with the divine Creator of life in bringing an immortal soul into the world and then to be entrusted with the responsibility of preparing that soul for an eternal existence with God. May every male who reads these lines accept that privilege and



responsibility to be a worthy father whose children will rise up and call him blessed!

## FREEDOM OF SPEECH AND RELIGION

Among the things most cherished by Americans are those freedoms guaranteed by our Constitution and Bill of Rights. These guarantees to personal, individual freedom have made ours the most fortunate nation on earth in every way. Here the Lord's church has flourished as no where else in the world.

The words of Moses to Israel well describe our situation, "For what great nation is there, that hath a god so nigh unto them, as Jehovah our God is whensoever we call upon him? And what great nation is there, that hath statutes and ordinances so righteous as all this law.... only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes saw.... " (Deut. 4:7-9). Surely the Most High that rules in the kingdoms of men hath smiled on us (Dan. 4:25). But those to whom he gives his holy gifts must be careful to protect them lest they be stolen away.

Today dark shadows are being cast over the land of the free. Crime and immorality of all kinds blight our nation and infringe on our personal rights to life, liberty and the pursuit of happiness. The Supreme Court has arrogantly denied the right to life to the unborn. Now a new assault upon our liberties is seen.

N.B.C. radio has censored a sermon to be preached on the Lutheran Hour radio broadcast. This is the first time in 22 years of broadcasting that such has happened to the

Lutheran program. This is a bold step toward the denial of the first amendment guarantee of the freedom of speech. That it is directed toward a responsible religious group is all the more ominous. The sermon topic? *Sanctity of Life*, a Biblical study of abortion, concluding it to be sinful. The approach was moderate and restrained.

N.B.C. is now pioneering this denial of the freedom of speech to those who hold to the traditional Judaeo-Christian view of the sacredness of human life. She joins numbers of newspapers which refused to sell ad space to pro-life groups for similar messages.

One wonders why those media professionals who are so sensitive to the very thought of outside censorship (even when one of their peers has been obviously irresponsible) express no moral outrage at this blatant abuse by N.B.C.? Where are the American Civil Liberties lawyers?

On the other hand, if the Supreme Court can deny the "unalienable right to *life*, liberty and the pursuit of happiness to 1½ million human lives (unborn babies) each year, it is really a small matter for the media to deny the right of free speech to a church. Does President Carter's campaign for human rights apply here at home or only in Southern Africa? Freedom is a precious commodity held together by fragile threads, easily broken. Those who would preserve their freedom must ever be alert to any threat against it. For once broken it is extremely difficult to mend.

You may respond, but that is the Lutheran church, why should we worry? The answer is simple, we are dealing here with principle and precedent. If this denial is allowed, then the same could happen to our own radio, television, newspaper evangelistic work. Paraphrasing the immortal words of John Donne:

No Church is an Island, entire of itself,  
 If England loses its freedom, is Europe not the less?  
 Any Church's oppression diminishes us, for we are  
 involved in mankind.  
 Therefore, if someone shall say a church has lost  
 its liberty,  
 Do not send to find for whom the bell tolls,  
 It tolls for thee.

## WOMEN'S LIBERATION, REVOLUTION FOR SELF-DESTRUCTION

A war is raging in our society. At this point it is not a war of guns and bombs. Rather, it is a war of ideologies. Those who love God and honor his law for the home and family find themselves under serious attack by those who reject and repudiate these sacred values. This is a moral and spiritual battle for the minds of men (II Cor. 10:3-5). In Rev. 12:7-11 a mighty war is described between Michael and his angels and the devil and his angels. This conflict seems to be symbolic of the struggle of Jesus' disciples with pagan Rome. The saints won "because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death." Christians will win in this current struggle when we, like them, hold this threefold attitude.

The current war rages on many fronts. We will notice but two: The Equal Rights Amendment and the International Women's Year Conferences. The latter is the carriage for the former which has not fared too well in recent months.

The issues at stake are crucial and vital.

The ERA and its IWY carriage are in fundamental conflict with the following traditional Christian values:

1. The sanctity of heterosexual morality by their promotion of homosexuality (Gen. 1:27; Rom. 1:26–27).
2. The sacredness of marriage as a divine institution for men and women for life (Matt. 19:5–9), which they view as female slavery.
3. The Christian concept of the home with the father as the head of the family (Eph. 5:22–25), which they vehemently oppose.
4. The Christian concept of womanhood (Gen. 2:18; I Pet. 3:7) by their demands for total equality, while ignoring the fundamental differences of the sexes.
5. The Christian concept of child rearing (Eph. 6:1–4) by their insistence on government child care centers to implant their radical views.
6. The sacredness of all human life including the unborn (Prov. 6:16–17) by their promotion of abortion on demand.
7. The Christian concept of church government (I Cor. 14:33–37, I Tim. 2:11–12a) by their demands for ordination of women in all churches.

### **IWY— A Challenge and a Response**

As a husband and father of three daughters I am concerned about the welfare of women in America. As a minister of a church of Christ which is 60% women, I am interested in women's issues. As president of the Tennessee Volunteers for Life, which is predominantly women, I feel a responsibility to be informed on all such matters. As a taxpayer whose taxes funded the International Women's Year, I felt a right to attend the IWY meeting at Clarksville, Tennessee. Last of all, the IWY news releases said that they would not be

guilty of sex discrimination and that men were invited. So I was one of three men who registered. I helped Mrs. Sue Thompson of Chattanooga organize a group of 125 pro-life, pro-family ladies who participated.

We saw an alleged democratic convention, that was rigged and stacked from beginning to end in favor of the radical feminists, pro-abortionists and lesbians. They dominated all the planning sessions, and speaker's slots. The resolutions were handed down pre-packaged from Bella Abzug in Washington and they were determined to rubber stamp them. This was the same sorry experience throughout the nation.

I never cease to be amazed at the tyrannical tactics of that radical element of our society who are determined to force the Equal Rights Amendment on the American people. Now the White House is moving to get a seven year extension to the seven year period for ratification. It is obvious that the women of America do not need or want this blunderbuss amendment. Its demise is already in sight. Now the pushers are trying to rewrite the game rules to give them another chance. This is crooked and totally unacceptable.

President Carter has been in hot water on his energy bill, the Panama Canal Treaty and his foreign policy, but he hasn't seen anything yet. If he continues to lobby for the ERA using International Women's Year tactics, he will find a vast ocean of God-fearing American female voters and their mates who will give him their opinion with a negative vote at the polls.

A president who claims to be "evangelical and born again" ought to be able to see "the handwriting on the wall" if he expects to be one of "the elect" in 1980.

A small noisy minority of unhappy female has arrogantly claimed to speak for all U.S. women. The tide has now turned as thousands of intelligent wives, mothers and singles are standing up to be counted for God and family, Christian morality and the right to be God's kind of women.

## HOMOSEXUALITY, AN ABOMINABLE SIN

An all-wise creator made the distinctive sexual natures of men and women and assigned their unique roles in life. True happiness comes to men and women who understand their proper sex role and observe it. Unhappiness and moral disaster comes to those who pervert the natural role which God assigned their sex.

### 1. The Problem Defined.

Homosexuality is defined as "excitement for one of the same sex." I would add that to be sin one would have to "lust after" such forbidden experiences in his own heart (Matt. 5:28), or actually engage in the evil act. We emphasize that one who has had one such experience in his past is not to be classed as a homosexual. He would be such only if it was continued. This distinction is important because it is a fairly common thing for children to have such experiences only to go on to normal sexual maturity.

Paul specifies this as a prevalent sin among the Gentiles of Roman society. "...for their women changed the natural use into that which is against nature: and likewise also the men, leaving the natural use of the women, burned in their lust one toward another, men with men working unseemliness" (Rom. 1:26-27).

Such perverted souls are often described as homos, queers, faggots, and fairies. They prefer to describe themselves as "gay." Women of this persuasion are called lesbians. This term comes from the Agean island of Lesbos where this practice was widespread in the 6th Century B.C.

## 2. The Extent of the Problem.

It is now estimated that between one in ten and one in six adults in America is homosexual. This would be between 10 and 20 million. Because of the present confusion of sex roles and the deterioration of home stability, sexual perversion is rapidly a growing problem in our society. In 1964 it was established that there were 4,000 homos in Washington, D.C. Over a five year period of time more than 400 were dismissed from the U.S. State Department alone in the nation's capital. San Francisco now has the dubious honor of being the "gay capital" of our land with over 100,000 such citizens. Jess Stern in his book *The Sixth Man* boasted, "Someday we will outnumber you, and you will be the abnormal ones and we will be the normal."

## 3. An Ancient Evil.

Sexual perversion is an ancient evil. The citizens of Sodom were given over to homosexual practices. In Gen. 19:1-8 the men of Sodom accosted Lot's house desiring to "know" the two guests within. The word "know" is the same as that used in Gen. 4:1, where it is said that Adam "knew" his wife Eve and she conceived. Some scholars think that this was the sin of Canaan against his drunken grandfather Noah. This would explain the severe penalty which God imposed on him (Gen. 9:20-27).

Homosexuality flourished in ancient Greece and Rome as their civilizations grew old and began to decay. Notable perverts included Alexander the Great, Socrates and Plato. Among the Romans were Julius Caesar and other emperors.

In the Renaissance period we find such names as Michelangelo, Leonardo de Vinci, and Frederick the Great.

It seems that sexual confusion is the curse of affluent, advanced civilizations. Rarely is it found in the primitive societies where sex roles are clearly defined and the lifestyle demands masculinity in males and forces the women into the motherly role. An African brother told me that his tribal language did not even have a word for such in its vocabulary.

#### 4. God's Word on Homosexual Conduct.

We have already noted the sin of the men of Sodom towards Lot's guests. Moses relates that "the men of Sodom were wicked and sinners against Jehovah exceedingly" (Gen. 13:13). Jude comments that the people of Sodom had given themselves over to fornication (literally sexual uncleanness) and gone after strange flesh (Jude 7). The angels of God declared that the judgment on Sodom and her sister cities was because of just such conduct (Gen. 19:13). This is significant because modern day apologists for the gay "sub-culture" attempt to whitewash the people of Sodom by saying their sin was only a lack of hospitality. The absurdity of such interpretations is patent. The word "sodomy" has been applied to this practice from ancient times.

Moses' law strongly condemned homosexuality. "Thou shalt not lie with mankind, as with womankind: it is an abomination" (Lev. 18:22). In such cases "both of them have committed abomination: they shall surely be put to death...." (Lev. 20:13). The wages of a Sodomite were not to be brought into the house of Jehovah (Deut. 23:17-18). It was for just such moral crimes as these that God had taken their land from the Canaanite tribes. The land vomited them out. Moses warned Israel that the land would also vomit them out if they took up these corrupt actions (Lev. 18:24-30). Centuries later when Israel had absorbed the heathen



Baal worship, blending it with Jehovah's religion, sodomites set up shop in the very temple of Jehovah. Heathen fertility cults fostered all kinds of sexual indulgence in the name of religion. Josiah had them driven out in his reformation (II Kings 23:7).

The new covenant condemns homosexual conduct in no uncertain terms. In Romans 1:26–27 Paul points out the prevalence of such among the Gentiles and in verse 32 he concludes by saying that according to “the ordinance of God .... they who practice such things *are worthy of death*....” In writing the Christians in Corinth he warns that adulterers, the effeminate and abusers of themselves with men will not inherit the kingdom of God. He comments that some of these Christians had been such in the past but they had been washed, sanctified and justified in the name of Christ and the Holy Spirit (I Cor. 6:9–11). The implication is plain that such unholy activities were past events in their lives.

### 5. What Causes Perversion?

To escape guilt and condemnation some argue that homosexuals were born that way, therefore they cannot help themselves. Dr. Charles Socarides, M.D., says that homosexuality is not “innate” or “inborn” but “an acquired or learned process.” *Journal of American Medicine*. Dr. Isadore Rubin, M.D., writes in an official publication of SIECUS (Sex Information and Education Council of the United States), “That genetic, constitutional or glandular factors play little role in the causation of homosexuality.” (Rubin sees no wrong in such conduct. J.H.W.) Homos admit that at some period in time they made that choice of lifestyle. Dr. Morris Fishbein in his book *Successful Marriage* notes that though genetic and hormonal factors may contribute to causing homosexuality, the environment which leads to homosexuality would still have to be provided. “The training is the differential in the individual's ultimate behavior.”

In his excellent book *The Psychology of Counselling*, Dr. Clyde M. Narramore points out the following factors that contribute to sexual maladjustment such as we are discussing.

- A. It may stem from a lack of wholesome sex education. When bashful parents fail in their responsibility here they may be contributing to their children's moral ruin. Children will seek out information about their sexuality. Either they will find it at home or from some far less desirable source.
- B. Faulty childhood impressions and unwise handling of sexual training by parents can have profound effects on children. Such may cause serious problems of adjustment later in life. Little children must never be told scare stories or shamed when they need and desire information in this realm.
- C. Sex problems may be created and/or aggravated by the unwholesome influence of a secular society. Many movies, T.V. shows, books, and magazines portray homosexual love as normal, tender and exciting. This stirs curiosity in some and awakens latent emotions in others. It also erodes social convictions that such is disgusting and wrong. Dr. Lawrence J. Hatterer of Cornell University told the American Academy of Psychoanalysis that homosexuality can be triggered by environmental influences, chief of which are suggestive homosexual literature, plays and movies.
- D. A dominant mother who stifles and belittles her son's budding masculinity may cause him to lose confidence in his own manly sexualness. It may cause him to fear women in general and thus turn to men.
- E. A thoughtless mother treats her son as a girl which she wanted but did not get. She dresses him in frilly clothes, keeps his hair long and encourages him to play with

girl's toys. He thus grows up thinking it is natural to fill a feminine role in life.

- F. A weak father may be the cause. The son cannot look to such a father for moral support in his struggle to be a man. Even a daughter may lose respect for men in general because of her weak unmanly father. These children may be drawn into homosexual liaisons.
- G. When the father is cruel to his son, the boy may be fearful of competition with all males. Yet boys desperately need acceptance with their peers. They win this by allowing other boys to abuse them sexually. This gains the attention and the comrades they long for. Girls with cruel fathers may transfer their fear and hate to all men and turn to women for a lover-companion. Lesbians are commonly the victims of a lack of love.
- H. Over-indulgent mothers can hurt their sons. Such mothers spoil their sons. Often they unconsciously try to make their sons substitute husbands. Sometimes his emotional attachment to his mother is so strong that he cannot love another woman. His sex drive leads him to men.
- Dr. Irving Bieber, M.D., in his study *Homosexuality: A Psychoanalytic Study of Male Homosexuals*, writes, "We have come to this conclusion that a constructive, supportive, warmly related father precludes the possibility of a homosexual son; he acts as a neutralizing, protective agent should the mother make seductive or close-binding attempts." Peter and Barbara Wyden in their book *Growing Up Straight* argue: "This much is certain, it is just about impossible for a homosexual to be the product of warmly loving, sensible parents and a sexually well-adjusted home atmosphere."
- I. Initial sex experiences may warp a child. Children are often seduced and molested by homosexuals. In their

innocence and naivete, they find such erotically pleasurable and a pattern of behavior is established before the parents know it. Parents, be watchful of the friends and associates of your youngsters.

- J. Homosexuals recruit heterosexuals in their fellowship and practice. They not only prowl the dark streets, they have their social clubs and promotion societies.
- K. Such practices as unisex hair styles and clothing fads tend to blur the distinctions in sex roles. Youngsters growing up in such a culture may be adversely affected. In Deut. 22:5, Moses warned Israel against men dressing as women and vice versa.
- L. Last, we note that spiritual degeneracy tends to lead to moral decay. Because the Romans first refused to have God in their knowledge, God then gave them up to moral reprobation including sex perversion (Rom. 1:24–27). Evil men wax worse and worse (II Tim. 3:13).

#### Conclusion:

Is there no hope for the homosexual? The answer is yes. Some Christians in Corinth had been salvaged from such a horrid life. But there can be no saving of such until it is recognized as sin, repented of and forsaken with the help of God! “Keep thyself pure” (I Tim. 5:22).

## A LOOK INSIDE SODOM

The name of Sodom has become one of the most common proverbs of our world. When we would describe the worst kind of wickedness or when we think of Divine judgment, we use Sodom to illustrate it. Seemingly, most people

are only aware of their sins of sexual immorality and perversion. However, a careful study, especially in the prophets, reveals a number of other sins that made Sodom the object of God's wrath. Acquaintance with these underlying problems puts Sodom and her sister cities in much clearer focus for modern-day Christians.

Sodom was located in the lush Jordan valley probably just above the northern end of the Dead Sea. The Plain of Jordan was well watered everywhere, before Jehovah destroyed Sodom and Gomorrah, like the garden of Jehovah, like the land of Egypt (Gen. 13:10). This fertile plain supported not only Sodom and Gomorrah but three other satellite cities, Admah, Zebolim and Zoar (Deut. 29:23). Two of these smaller cities fell into the same pattern of sin as their neighbors and were destroyed with them (Jer. 49:18).

In a stinging rebuke to a degenerate generation of Israelites, Ezekiel, the prophet, declared they were greater sinners than the men of Sodom. Then he relates the catalogue of Sodom's sins.

"Behold, this was the iniquity of thy sister Sodom: pride, fullness of bread, and prosperous ease was in her and in her daughters; neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me: therefore I took them away as I saw good" (Ezek. 16:49-50).

*Pride* went before their fall. It has well been said that pride lies at the root of every sin man commits. Pride is one of the most respectable sins. It can be found in practically every situation of life. It often flourishes in congregations, pew and pulpit alike. Commonly it is catered to and pampered. Yet to God it is an abomination (Prov. 6:16-17; 1 John 2:15).

*Fullness of Bread and Prosperous Ease* were in Sodom. A modern term for this situation is affluence. Few generations since Noah have known the meaning of these words as well as we of America today. Rather than being sin, this is the incubator of sin. It provides a perfect environment for sin to spawn and flourish in. The KJV renders the second phrase, "abundance of idleness." It is strange that God's blessing of a fruitful land was twisted to promote greed, pride, idleness and voluptuousness. No greater danger confronts our nation and the church today than fullness of bread and prosperous ease. Every civilization that survived long enough to reach this affluent state has fallen victim to its decaying influence. Persecution has never destroyed the church, but prosperity and ease have wrecked her time and again.

*She did not strengthen the hand of the poor and needy.* Selfishly indulging herself, Sodom neglected the poor. God did not overlook this heartless act. Despising self discipline and catering to the fleshly appetites tends only to make them more insatiable. The poor have always been with us and always will, perhaps they are God's test of our character (Mk. 14:7).

The people of Sodom were *haughty*. This is defined, "Disdainfully or contemptuously proud." It best describes the kind of action and conduct that grows out of a proud heart.

The *abominations* they committed are not specified by Ezekiel, but appearing in a catalogue such as this, it would likely refer to some special sin especially hateful or detestable or to idolatry (see Is. 44:19 and 66:3). In view of the fact that no other verse mentions Sodom being guilty of idolatry, and in the light of the repeated mention of their gross sexual aberrations, we would conclude that is what "abomination"

here refers to. If the foregoing conclusion be correct, then it is a striking fact that another of Sodom's ills was the lack of religion, even of a pagan sort. Even the most corrupt form of worship usually has some restraining power on at least some social evils and sins. Sodom shows no sign of restraint whatever.

Turning to Jeremiah 23:14, we discover yet three more sins of Sodom cited. Charging the false prophets of Jerusalem with having become like the men of Sodom, he gives three examples.

"In the prophets of Jerusalem also I have seen a horrible thing: they commit adultery, and walk in lies and they strengthen the hands of evil-doers, so that none doth return from his wickedness: they are all of them become unto me as Sodom...."

Before they degenerated to the vilest forms of perverse immorality, they had given themselves over to *adultery*. Those who set out on the paths of fleshly lust seldom stop until they have plunged to the depths of degradation. An old Arab proverb says, "Passion is a tyrant which slays those whom it governs." It is like fire, which once kindled can scarcely be quenched.

*They walked in lies.* Not an occasional lie in a moment of temptation, but a way of life, marked by lying.

They strengthened the hand of evil-doers so that none did turn from his wickedness. In God's sight, not only is the overt sinner guilty, but he who encourages his evil is held as an accessory to the fact. "He that justifieth the wicked and he that condemneth the righteous, both of them alike are an abomination unto Jehovah" (Prov. 17:15).

Isaiah cried out against the sinners of his day, "The show

of their countenance doth witness against them; and they declare their sin as Sodom, they hid it not" (3:9). Sodom's citizens were brazen sinners. They had no shame. Their moral consciousness no longer felt pain when abominations were committed or when others knew about it.

We could not close the record of her indictment without mentioning her awful sin of homosexuality. This is the import of the disgusting event in Gen. 19:4–5: "The men of Sodom.... both young and old, all the people from every quarter.... called unto Lot, and said unto him, where are the men that came in to thee?.... bring them out unto us, that we may know them." As Jude states, they gave themselves over to fornication and went after "strange flesh," (vs. 7).

Space does not allow the citing of present day parallels to those we have seen inside Sodom. Really it is not needed, since anyone with eyes to see and ears to hear can see the similarities on every hand. The daily newspaper, the evening T.V. news, plus numerous entertainment shows, the rash of X-rated movies, filthy books and magazines, *ad infinitum ad nauseam*.

The tragedy of this sordid community was that a handful of righteous people could have turned away the wrath of judgment from them. But ten righteous souls could not be found (Gen. 18:32). So long as there is a righteous remnant in our land, the justice of God will spare it. Woe be unto a sinful land if He does not find "the ten righteous souls." We do not know what the minimum percentage of faithful people must be. This makes it all the more imperative that we be about our Father's business, seeking and saving that which is lost. We must not deceive ourselves, should our society fill the cup of iniquity, the land will vomit us out (Lev. 18:24-25).

Sodom is an example of the punishment of eternal fire



which awaits the wicked (Jude 7). It points out the certain judgment awaiting the wicked, especially the immoral and perverted. God delivered righteous Lot from the destruction of that society. So God can and will deliver His faithful ones whose righteous souls are vexed in the midst of a wicked and corrupt generation (II Pet. 2:8-9). Finally, the world must be made to realize that it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for those who reject the blessed light of the gospel of Jesus and the moral standards He has declared (Matt. 10:15).

## THE METROPOLITAN COMMUNITY CHURCH OF SODOM

I recently read with interest a "Statement of Purpose and Beliefs of the Metropolitan Community Church" in Knoxville, Tennessee. This is one of our latest denominations and its main thrust is toward the homosexual community. While the phenomena is as old as Sodom, the attempt to be reclassified as an evangelical "Christian" community is only 10 years old.

Respectability and public image are important. Pornographers want their material recognized as *art*; Communists call their totalitarian states "*Democratic Republics*"; and homosexuals want the respectability of being a "*Christian church*". A man had a dog which he called his Arabian horse, but everyone knew it was still a dog. Calling an organization "Christian" does not necessarily make it so. Even Anton LaVey wants his Satan worshippers called the *Church of the Devil*.

MCC claims to be a church for all people including

sexual deviants. To this we all agree. However, when it says "this is the kind of church described in the pages of the New Testament" we challenge the conclusion.

The church of the Bible called upon all men to repent of their sins (Acts 17:30). Repentance was prerequisite to baptism and church membership (Acts 2:38–47). Repentance is a change of mind which results in a change of life for the better. The Bible clearly condemns *sexual* relations between members of the same gender as sin (Rom. 1:32). Therefore, homosexuals who would enter Christ's true church must repent (forsake) their sins (including sodomy) before they can be acceptable members of it. Since MCC does not encourage its homosexual members to forsake their sexual sins, how can they possibly be like the Church of the Bible?

Paul the apostle wrote, "Be not deceived: neither fornicators.... nor effeminate, nor abusers of themselves with men .... shall inherit the kingdom of God.... " (I Cor. 6:9–10). Note this logical conclusion: Homosexuals (the effeminate, etc.) shall not inherit the kingdom of God; but MCC is a society of homosexuals; therefore, MCC shall not inherit the kingdom of God. Of what value is a church whose members cannot inherit God's heavenly kingdom?

MCC claims to deal with human sexuality openly and honestly as Jesus did. But Jesus told the sinners to go and "sin no more" (John 5:14). MCC says Jesus died for sinners, not for sexuality. Jesus did die for sinners (Rom. 5:8). He also "died for our sins according to the scriptures" (I Cor. 15:3). Thus, we see that Jesus died for all sinners including homosexuals and his death was to save them from the damning power of sin (including sodomy) so they could live a reformed life now and enjoy heaven in eternity.

True Christians would never persecute anyone, including

sexual perverts. On the other hand, neither can we stand quietly by while evil men deceive the public by calling their vice "Christian". We not only abstain from the unfruitful works of darkness, we must actively reprove and oppose them (Eph. 5:11).

## THE POLLUTION OF PORNOGRAPHY

Pollution is a major problem of our day. Nearly every American is concerned with environmental pollution. Vast amounts of money and effort are daily being expended to control this menace to human health and the ecosystem. It is paradoxical, however, that while people are concerned about polluted air, streams and land, they are generally apathetic and unconcerned about the far more serious problem of moral pollution. In this time we direct our attention to the pollution of pornography.

### I. What is pornography?

Many Christians live such sheltered lives that they are naive to the ways of the world. Like one old timer who was asked what he thought about all this new pornography, he replied that he hadn't had a chance to decide whether he was for or against it since he did not have a pornograph.

The word pornography is a compound word. *Porneia* is the Greek term for sexual uncleanness of all kinds, including fornication. *Grapho* means to write or picture. Thus we are talking about vulgar obscene books and films sold in the "adult book stores" that pollute our land. In addition, the word describes many adult magazines sold on the racks of drug stores, news stands and grocery stores. Numerous

books, especially of the paperback variety are pornographic, as are many movies shown at family theaters and even some of the shows piped into our homes via television.

## II. Some Things We Do Not Oppose.

A common defense tactic of the porno-pushers is that we are old fashioned, prudes, out of step with modern enlightenment and reality. To this I now respond.

We are not against sex. The reproductive systems of men and women are a marvelous demonstration of Jehovah's creative wisdom. Truly we are fearfully and wonderfully made. (Ps. 139:14). The sexual drive and appetite in men and women is perfectly normal and natural. Everything God created was "very good" including this. (Gen. 1:31). The Creator provided the marriage bed as a legitimate and lawful place for fulfilling the need for sexual love. (Heb. 13:4). "Because of fornications, let each man have his own wife, and let each woman have her own husband." (I Cor. 7:2). Sex out of marriage has always been branded as illicit and immoral. (I Thess. 4:3-8).

We are not opposed to art. There is a vast difference in true art which may focus upon the beauty of the human body which God made (with no intent of producing lust) and pornography. The latter distorts the human body into something vile and vulgar by focusing only upon the erotic portions of the human body for the express purpose of stimulating lust for the greed of money. In art we see the human body, the glory of the Creator's power. In pornography we see a nude woman to gratify the bestial passion of fornicators.

We do not object to sex education for either adults or children. Surely, a person should know all about his body and the design of the opposite sex of the human family.

Knowledge is always preferable to ignorance and superstition. The author has participated in numerous sex-education programs in the congregational situation and in public schools. Such instruction, however, should be given in the light of God's moral guidance and not as a course in "how to do it" without getting caught. True sexual training must always be in the context of the intent and purpose given by the Creator.

We are not puritanical in our attitudes toward human sexuality. The puritanical view was a denial of sex as a normal wholesome function of even married life. We affirm sexual love as a gift from God to mankind to bless his marriage relationship and to add to his total happiness and joy. (Gen. 2:18, 21-25). We reject both the prudery of puritanism and the promiscuity of the hedonistic pornographer.

### III. Why Pornography is Wrong.

It distorts sex from its God-given purposes to sheer animal lust.

It prostitutes and makes a burlesque out of human love, making vile and dirty that which is intended to be pure and beautiful.

It exploits women, by depicting them as playthings and sex objects of men. Women are dehumanized. They appear as so much merchandise to be bought, stolen or appropriated. Men who view such filth cannot help but lose their respect for women.

Pornography affects a lurid obsession with illicit and abnormal sex. To lust in the heart is the prelude to adultery in reality. Jesus condemns both. (Matt. 5:28-29).

It promotes and glorifies homosexuality and bestiality which God forbids and punishes in no uncertain terms. (Lev. 18:22-24). Such perversion was grounds for God to dispossess the Canaanites and give their land to the Hebrews.

It corrupts young minds and leads them into immoral conduct. If we allow a generation of youngsters to grow up with minds polluted by such refuse, what type of family and community leadership will they be able to furnish?

By encouraging unrestrained sexual indulgence, it contributes to the continuing epidemic of venereal disease in our land.

Some readers of pornography become addicted to this sickly diet and lose their ability to function in a normal, loving marriage relationship. It is thus as dangerous and destructive as drug abuse.

Crimes of rape, violence and even murder are provoked against women by the reading of sexually inflaming porn.

To descend the ladder of moral turpitude even further, it promotes the sexual abuse of children. Child pornography is the ultimate plunge into human degradation. It is presently flourishing in our once great land. Estimates are that upwards of 1.2 million youngsters are being exploited for porno films and magazines and prostitution. Only God knows how many kids are sexually abused by fathers, brothers and other lustful wretches who feed their souls on porno.

It makes merchandise of young men and women who are used for porno filming. Many of the girls are recruited and seduced into this vice even as they are for prostitution and drugs. This exploitation of humans for the personal enrichment of the porno czars is criminal.

#### **IV. The Scripture's Message on Pornography.**

It is an evil tree since it produces evil fruit. Its indulgers will be punished by God. (Matt. 7:16-19).

Being rank lasciviousness, its promoters and partakers cannot enter the kingdom of heaven. (Gal. 5:19–20).

God's people are warned to guard their minds against all such perversions. (Prov. 1:23). Those who fill their minds with such garbage will live lives that reek of the garbage dump. (Matt. 12:34).

Christians should never allow fornication and uncleanness to be found in their lives. (Eph. 5:3). Not only must we refuse to partake in such works of darkness, but they should boldly reprove them for their evil deeds. (Eph. 5:7–12). In his epistle to the church in Thyatira, Jesus threatened the sorest of punishment against a woman called Jezebel who taught his people to commit fornication. (Rev. 2:20–33). Surely the same judgment awaits the hucksters of pornography who pollute our land and people. May the righteous remnant rise up and drive them from our midst before the land vomits us out. (Lev. 18:20–24).

## A K.O. TO T.V.

I am disgusted with the sleazy fare the networks have offered the American public instead of violence. Sex seems to have become the obsession from Carol Burnett to the six-thirty news. Each network is desperately trying to outdo the other in legitimizing homosexuality and foul speech.

The broadcast officials must have been duped by the foul-minded writers. They are evidently incapable of producing non-filthy creative plots. They assume all Americans are sex crazed lunies who can't appreciate a clean comedy, adventure or variety show.

If you feel like me, let's show them a thing or two. Let's turn off the boob-tube. Read the newspaper for today's news. Read the little kids a story at night. Get the family around the table and play a game of Monopoly. You will even have time for a family devotion and Bible reading. Write some of those letters you are months behind on. Put the records on the stereo, or turn on the F.M. station. Soft music is therapeutic for tired minds and nerves at day's end. Invite some friends or neighbors over. Fellowship and neighborliness are almost lost arts, yet there is still nothing quite like a friendly visit. Stop by the library and pick up some good books. Try some of the classics. They have stood the test of time and have won the admiration of millions. We have cheated ourselves by not having time to read.

Wednesday night and Sunday evening could be profitably spent in church. Worship has blest and elevated man through the ages. It offers more positive returns than the T.V. movie.

Oh yes, try helping your kids or grand-kids with their homework. There might be time yet to help them learn to read and make a change before graduation from high school.

One last thing, write the television stations and let them know what you are doing. Some day they may return to their sanity and then we could spare them a few hours per week.

## **GOD'S UNCHANGING LAW ON MARRIAGE AND DIVORCE**

Modern man finds it difficult to accept and conform to God's rules of morality. In no area is this seen as in the case



of marriage, divorce and remarriage. God's book reads the same in modern America as in ancient Judea or Corinth. Our great task is to convince men and women to humble themselves and accept it. Strangely, it is members of the church who seem to have the largest problem doing this rather than aliens. We cannot be true to our commitment to restore original Christianity if we fail to accept, teach and live by this original legislation on divorce and remarriage.

1. Marriage is a *sacred* institution. The same God who made the first man, made his mate and ordained their marriage (Gen. 2:20–24). God made only one wife for Adam and one husband for Eve. No arrangements were made for a second choice or exchange. Jesus based his teaching on God's pattern in Eden (Matt. 19:4–5). Jehovah has given specific regulations for marriage to maintain it in an honorable way (Heb. 13:4). Man is expected to conform to these divine rules for marriage as in all other matters.
2. God has indicated who can marry. Those who have never been married before may marry so long as they choose a partner who is eligible in God's sight. Paul writes to the Corinthians, "...if a virgin marry, she hath not sinned" (I Cor. 7:28). Those who are widowed may remarry (I Cor. 7:39). If they are Christians they must marry in the Lord. Those who have previously been married but whose former mate broke the marriage vow by unlawful sexual intercourse can remarry. Jesus forbade divorce and remarriage "except for fornication" (Matt. 19:7). We have no right to impose our own restrictions on the divorcee with such grounds. The term used by Jesus to identify this exception is *porneia* which means any type of unlawful sexual relation. This then would include such heinous evils as homosexuality and bestiality as well as heterosexual adultery. Lusting in one's heart is not adequate grounds for putting away one's mate since

no actual intercourse is involved (Matt. 5:28).

3. God shows us who *cannot* marry. Those who have been previously married but whose mate was not put away because of fornication may not remarry with God's approval (Matt. 19:9). Of course, here I speak of a former mate yet living. If the former mate is deceased, then the survivor is free to be married to whom he will (Rom. 7:3). Those who would marry a person previously married, whose mate was not put away because of fornication, enter an unlawful union. Jesus said, "He that marrieth her when she is put away committeth adultery" (Matt. 19:9). Then those who were put away because of their own immoral conduct are forbidden to remarry. Jesus plainly declares that even the innocent victim of an unlawful divorce cannot remarry. "Whosoever shall marry her when she (the innocent, loyal wife) is put away, committeth adultery" (Matt. 5:32). Since God is just (Ps. 89:14) and since He is no respecter of persons (Acts 10:34) how could he allow the guilty fornicator to remarry when He has denied the innocent person that privilege?

#### 4. God's View of Divorce.

To the Jews who were putting away their loyal wives without due cause, God said, "I hate putting away...." (Mal.2:16). So evil is the deed of divorcing that it always involves one or both parties in dishonor. States may create a "no-fault divorce" code, but the Creator of mankind and marriage still hates it and holds those parties guilty who dishonor His sacred marriage covenant and seek unscriptural dissolution of their marriages. Jesus said that God joins man and woman in marriage (Matt. 19:6). He proceeds to warn, "What therefore God hath joined together, let not man put asunder." Remember, God made the first marriage. It was a perfect model

with one husband and one wife (Gen. 2:18–24). The Creator forbids men... even of government and the courts, to dissolve what He hath joined. He goes on to label unacceptable remarriages as “adulterous” (Matt. 19:9). He promises that adulterers will be judged, i.e., condemned by His righteous law (Heb. 13:4). When Herod Antipas took his brother Philip’s wife, John the Baptist told him, “It is not lawful for thee to have her” (Matt. 14:4). It was not lawful on two grounds: (a) She was a close relative, thus it was incestuous, (b) She was another man’s wife.

#### 5. Some Modern Attempts to Circumvent God’s Marriage Laws.

A. It is argued that Paul added another exception allowing remarriage in I Cor. 7:15. There Paul says, “If the unbelieving departeth, let him depart: the brother or sister is not under bondage in such cases.... ” Thus they say desertion is grounds for remarriage. Their mistake is in assuming that to be *bound* in marriage (I Cor. 7:39) is the same as to be under bondage (7:15). Paul uses two distinctly different terms to describe two distinctly different things. In 7:39 the woman is *bound* to her husband. The word derives from *deo* which means, “to bind, to tie, to fasten.... ” In vs. 15 he says the wife is not under bondage if her unbelieving husband depart. The word bondage derives from *duoloo* and means “to make a slave of or reduce to bondage.... ” Thayer. He simply says that the Christian is not a slave to an unbelieving mate. Therefore he/she is not obligated to disobey God in order to please such, even if they threaten to leave.

B. Others find grounds for legitimizing second (or more) marriage unions in I Cor. 7:20. “Let each man abide in that calling wherein he was called.” Thus, if one is married to his fourth wife and becomes a Christian, they

argue he should keep her. But that which proves too much proves nothing. What of the polygamist with ten wives? Should he abide with his ten wives upon obeying the gospel? And what of homosexual partners? Some even claim to be married to their perverted lovers! Shall they abide in their marriage calling? The truth of the matter is, we should abide in *honorable* callings which are acceptable to God. If a man is in a sinful relationship, he must come out of it upon obeying the gospel. That is what repentance is all about! The reader should open his Bible to I Corinthians Chapter 7 and carefully read verses 18–24. Is the context there discussing marriage? Is it not rather discussing such things as circumcision, bondservice and redemption? Whatever it teaches, it cannot be made to disannul the teaching of Christ in other places (Matt. 19:4–9, 5:32; Rom. 7:1–4).

C. Some argue that baptism sanctifies a sinful marriage relationship. Baptism does wash away the guilt of past sins (Acts 22:16) if truly repented of (Acts 2:38). But baptism cannot justify an unholy relationship. In I Cor. 6:9–11 Paul reminds the Corinthian brethren that though they *had been* idolaters, adulterers and effeminate, among other gross sins, they had been washed, sanctified and justified in their conversion. Granted, the idolater was forgiven his idolatry but could he continue his idol worship after his salvation? Could the effeminate homosexual continue his perversion once saved? Can then the person living in an unholy marriage union continue to live in that relation? The obvious answer is no.

D. It is argued by some that the non-Christian is not under Christ's law of marriage. Therefore, marriages and divorces prior to salvation do not count. They seem to forget that marriage is as old and wide as the race of man (Gen. 2). In the centuries before Christ came and de-

clared his law, marriage was with us. I ask the brother who takes this view, were Abram and Sarai married? I know that God's laws for marriage were prevailing then because he punished Pharoah and Abimelech for taking Abraham's wife (Gen. 12 and 20). Would these brethren affirm that none are married in God's sight today save those who are true Christians? Some might pontificate such, but no careful student of the Bible would dare to so affirm. The truth is that aliens are amenable to Christ's law. The first century Gentiles stood condemned for transgression of God's law (Rom. 1:26, 32). All sinners today are commanded to *repent* (Acts 17:30). But to repent means to change one's mind and conduct regarding his conduct toward God and His law. Therefore, all sinners are amenable to God's law.

E. Some argue that the sin is in the divorcing, not the remarriage. They say if the party guilty of breaking the marriage will just admit that he sinned, in so doing he is freed to be remarried, be it one or ten times. But really, this is just a shuffling of words that confuse the issue. In fact, Jesus condemned both unlawful divorce and unlawful remarriage in Matt. 19:14–19. Since God hates putting away (Mal. 2:16), all unscriptural divorces are evil. Inasmuch as the unlawful second marriage is declared to be adulterous, it is sinful (Matt. 19:9). Those holding this view argue that one cannot "live in the state of adultery." But they must reject the clear statement of Col. 3:5–7 which orders the Colossians to put to death such kind as "fornication, uncleanness, passion, evil desires... wherein ye once walked, when ye *lived in these things...*" Also the expression "committeth adultery" in Matt. 19:9 is third person singular, present indicative in the original, which literally means, "he is committing adultery."

F. It is argued by some that the *guilty* fornicator can

remarry once the marriage is dissolved by the innocent party. This view is absurd when one remembers that even the innocent victim of a broken marriage that does not involve fornication cannot remarry acceptably to God (Matt. 5:32). God is just in all of his doings (Deut. 32:4). But to deny an innocent victim the right to remarriage while granting the privilege to the immoral marriage breaker would be grossly unjust. Also, such a doctrine would open the door for terrible abuse. If the guilty fornicator can remarry with impunity and still go to heaven, would not people who had unhappy marriages be tempted to escape their plight by committing adultery, confessing it to their mate and then urging the innocent party to divorce him so he could choose a new partner?

G. Some fear that such a firm unyielding stand will put the church out of business in a society where divorce has become so prevalent. First of all I deny this assertion. It is my experience that sinners of the world look to the church expecting us to honor and maintain the high standards of God in this and every other moral issue. It is the weak, worldly Christians who seem to have the most trouble accepting God's regulations. Most sinners know that they must change their lives and conform to God's rules in this and every other aspect of life. Secondly, the same philosophy would force us to come to terms with all other popular sins such as the use of liquor, drugs, tobacco, free love, etc. The church must call men up to the standard of Christ, regardless of the popularity polls. We can never lower his standards to those of the sinful world but be transformed is our challenge (Rom. 12: 1-2). The broad way which the many travel still leads to death. Only in the narrow way will we find life (Matt. 7:13-14).

6. What Can We Do to Change This Unholy Trend? We

must do a better job of training and educating the young regarding God's rules for marriage both at home and in the church. If trained right, most children will act right when older (Prov. 22:6). Let the church proclaim God's message on marriage clearly and forcibly to all the world, along with the saving gospel. Let us encourage Christians to marry Christians. Although this is not a 100 percent guarantee of a happy marriage, it does remove some of the major obstacles to happiness and provides a spiritual bonding that helps marriages to survive (I Cor. 7:39; II Cor. 6:14–16). The church should have ongoing programs to educate and help married couples build and maintain stable, happy homes. There should be skilled Christian counselling available for couples with marital problems. Prevention is always better than trying to cure a bad disease once contracted. The elders should deal firmly and quickly with those who would destroy their marriage or enter into unlawful unions. Since the sin of the unlawful marriages is the adultery, obviously the unlawful sex must be given up by those that wish to follow Jesus.

May we with gentleness, forbearance and meekness correct them that oppose themselves in this or any other like cause if peradventure God may give them repentance unto the knowledge of the truth, and they may recover themselves out of the snare of the devil (II Tim. 2:24–26).

## **CHANGING ATTITUDES TOWARD DIVORCE AND REMARRIAGE**

In days past, Christians and the church stood firmly opposed to the evil practice of promiscuous divorce and

remarriage. Always there have been those who were weak and compromising in dealing with this problem. Some never preached on the subject, though they did hold the scriptural point of view. Others performed marriages for divorcees with never a question about the circumstances of their divorce or a scruple about doing so. Some few tried to justify their beliefs and practice but seldom in a bold public way.

### Things Are Changing

In recent years there have been several books and pamphlets published that boldly challenge the long held views on the subject. Not only would such brethren excuse the practice of divorce and remarriage but they accuse brethren who cry out against this of being trouble-makers and persecutors of innocent people.

### Some Reasons For This Change

1. Some congregations have many remarried divorcees in their midst. To appease them they have abstained from preaching against the sinfulness of the situation. Many times the oft-married brother or sister becomes very prominent in the life of the congregation. Feelings of guilt make it necessary either to admit the wrong and right it, or to try to justify the situation (I Cor. 5:6).
2. Some leaders in their desire to have a large growing membership are anxious to take in anyone regardless of their life and conduct as long as it is not outrageous by community standards. They equate quantity with quality.
3. Some preachers measure their message by the popularity charts. That which is unpopular is quietly passed by (II Tim. 4:3).
4. Some are intimidated by wealthy or influential members



of their congregations whose lives are affected by this problem. Fearing reprisals or trouble they conveniently preach on other, acceptable themes (I Tim. 6:17-19).

5. Preachers who weakly went along with accepting such divorced people and who performed marriage ceremonies for them had to rationalize their conduct in the face of Jesus' teaching.
6. Some leaders who once stood opposed to the divorce evil have been gradually worn down by pressures of a degenerate society that steadily beat upon the walls of the Kingdom and are slowly encroaching upon the conduct of its members. Their resistance has finally given way to the new morality.
7. Some leaders held the correct, scriptural view and taught it until a member of their family entered into a second marriage which stood condemned. Under those circumstances, they readjusted their interpretation to clear the guilty (Prov. 17:15).
8. There are some preachers and elders who are ignorant of God's teaching on this vital subject. We now have a second generation of leaders in the church who have grown up in many congregations with little or no teaching on the subject. Men who are not taught on a given subject cannot provide effective leadership in that area (Hos. 4:6).
9. Many have been so confused by the numerous theories being tossed about on the subject that they do not quite know what to believe or do.
10. Some leaders have unconsciously grown so accustomed to the darkness of this moral sin that it just does not seem

too bad any more.

11. Many have allowed their sympathies for hardships that would be faced by the involved families, especially where children are involved, to blind them to the righteousness of God's law.
12. Some brethren have turned to this compromising view because they were "turned off" by the attitude and conduct of some leaders who opposed divorces and remarriages which are contrary to Jesus' teaching. Some were harsh and heartless in dealing with men and women trapped in unlawful marriages (II Tim. 3:24-25). There have been cases of discrimination where some were called to account for such illicit unions while others were passed by (Jas. 2:9). Some ignore the exception Jesus allowed, i.e., "for fornication" and insist on no grounds for remarriage. Yet others pontificate that although Jesus allows the exception, there are no innocent parties in a broken marriage. Such attitudes always drive some souls to opposite extremes.
13. Some brethren are always looking for easy solutions to hard problems. There are no tougher problems faced by congregational leaders than those of unscriptural marriage unions. While it is highly desirable to seek new and easy solutions in the secular realm, it is fatal in the spiritual (Prov. 4:25-27).
14. Some falsely believe that God's word is not static and unchangeable, but is plastic and may be adjusted to meet the changing moods of man's behavior (Matt. 24:35).
15. No doubt, some men are being used by Satan to corrupt and weaken the Lord's church (II Cor. 11:13-15).

16. Human wisdom has sometimes been allowed to be exalted above the revelation of God on these matters. Unscriptural divorce and remarriage just does not appear too bad to man's jaundiced eyes (Is. 55:8-9).
17. Liberals who scoff at God's law and reject the very idea of a law that man is expected to conform to, cannot bring themselves to accept this strict, high standard for marriage and divorce.

Though men may protest and though a score of alternate views may be proposed, Jesus' word still plainly says, "And I say unto you, whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery" (Matt. 19:9).

## THE CASE FOR MORAL CHASTITY

A great number of people in today's society have rejected God's established rules of sexual purity. Through the news media, the classroom and the halls of Congress, spokesmen for the New Morality are seeking to destroy all guidelines for moral conduct except the individual's desires and passion. Rejecting the concept of man being specially created in God's image, they view him only as a sexually motivated animal. They call for unlimited expression of man's physical desires with no restraint.

Christians cannot allow themselves to be squeezed into the world's moral mold. Hear Paul, "For *this is the will of God*:

1. Even your sanctification;

2. that ye abstain from fornication;
3. that each one of you know how to possess himself of his own vessel in sanctification and honor;
  - a. not in the passion of lust, even as Gentiles who know not God;
4. that no man transgress and wrong his brother in the matter;
  - a. because the Lord is an avenger in all these things, as we forewarned you and testified.
5. For God called us not for uncleanness, but in sanctification. Therefore he that rejecteth, rejecteth not man, but God, who gives his Holy Spirit unto you." (I Thess. 4:3-8).

The child of God sees numerous reasons for living a morally pure life. Consider the following points:

**I. Respect for God's law demands purity.** "Thou shalt not commit adultery" (Rom. 13:9). One cannot honor God and dishonor His divine law.

**II. Respect for God's claim on our bodies calls for moral uprightness.** "...he that is joined to the Lord is one Spirit. Flee fornication... or know ye not that your body is a temple of the Holy Spirit which is in you which ye have from God? And ye are not your own; for ye were bought with a price: glorify God therefore in your body" (I Cor. 6:17-20). When one considers the awful price paid on Calvary to redeem us, he knows that he must honor and glorify God in his whole being.

**III. The Christian abstains from illicit sex out of respect for the Holy Spirit, whose temple we are.** He trembles at the very thought of defiling the temple in which the Spirit of God dwells (I Cor. 3:16-17; 6:19). Fornication defiles and

God will not hold one guiltless who defiles His dwelling place.

IV. Because of our respect for Jesus who died for us and is our Savior and Lord, we live above the base passions of lust. He.... “bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness.... ” (I Pet. 2:24). Loving him, we keep his commandments (John 14:15).

V. Out of respect for our own selves, we abstain from moral uncleanness. Like Job, the child of God affirms, “Till I die, I will not put away mine integrity from me” (Job 27:5). Any act of immorality robs one of his integrity. The Christian loves God first, then his neighbor, but then himself (Matt. 22:39). We must think of the consequences of sexual sin to our lives.

Our *soul* is affected, for fornication is always sin (I Thess. 4:6–8).

Our *conscience* is affected, for fornication is always sin (I Thess. 4:6–8).

Our *happiness* is affected, for we worry about the outcome and we fear detection.

Our *reputation* is affected, for even sinners know it is wrong. And our sins are sure to find us out (Num. 32:23). Remember a good name is rather to be chosen than great riches. It takes years to repair a damaged reputation.

Our *physical health* may be affected, for those who are indulging in forbidden pleasures often contract venereal diseases that can ruin their minds and bodies and even be passed on to their lawful mates or future children.

Our *emotional health* is affected by such sin. Guilt and anxiety may cause immediate problems and even surface in the distant future to hound and plague our steps.

Our *future* can be ruined by ignoring God’s moral standards. An unwanted child may well be the result of our

immorality. An unwanted marriage may be forced upon a young couple, yoking them to someone they do not really love.

Our *chances for a happy marriage* can be spoiled by foolish acts of immorality. Because of personal guilt, some mates suffer from frigidity and impotence, being unable to express their love to the legitimate partner. If your past mistakes become known to your partner, it could arouse suspicion and jealousy even years later. Some marriages fail because of problems related to past sins of immorality.

**VI. Respect for our parents keeps a young adult from sexual misconduct.** Children should honor their parents and their guidance (Eph. 6:1–2). The shame of immorality dishonors them and wounds them grievously.

**VII. If we truly respect the person with whom we are tempted to sin, we should refuse to submit.** It is a foregone conclusion that they will pay a price for the few moments of carnal pleasure enjoyed. If we love our neighbor as ourselves (Matt. 22:39), we would never subject them to the problems that accompany sin.

**VIII. If we think of the child that might be conceived as a result of our foolish conduct, we would cease from sin.** Few people are penalized so severely for a sin they had nothing to do with as a child born out of wedlock. The golden rule applies here, too (Matt. 7:12).

**IX Respect for our nation calls for proper moral behavior.** “Righteousness exalteth a nation; but sin is a reproach to any people” (Prov. 14:34). God will eject a people from their land whose moral standards are like those of the Canaanites (Lev. 18:24–25). It is estimated that more than 10 million Americans have been born out of wedlock, at this present time. Venereal disease is epidemic in the land. Homes are

decaying, and marriages are disintegrating at a frightening pace. Personal integrity is rapidly disappearing across our land. A decent remnant, living soberly, righteously and godly in the evil world, abstaining from fleshly lusts which war against the soul, is the best insurance our nation can have. That is worth more than an arsenal of nuclear warheads or a treasury full of gold.

May all of the King's children reject the alluring voices of worldly pleasure and adorn themselves in the pure garments of righteousness.

## KEEP THYSELF PURE

Young Christians face an increasingly immoral world. Each week seems to announce a new low for the nation's moral standards. Movie producers vie with each other to see who can have the most risqué films. Magazine stands offer slick pornography for all ages to view, if not to purchase. T.V. brings burlesque and intimate bedroom scenes into the nation's homes. Society's general acceptance of this new morality is obvious on every hand. How can the young person keep himself pure in this hostile environment?

### Six Suggestions that Will Help you Keep Yourself Morally Pure

The following thoughts are gleaned from N.V. Peale's book *Sin, Sex and Self-control*.

- I. **Recognize the power of sex.** Do not assume that you can handle it or control it. It is like nitroglycerin.
- II. **Look ahead.** The long term disadvantages of immor-

ality outweigh what seems like desirous reasons of the moment. Think of your whole life when you are tempted to indulge in unlawful sex.

**III. Be honest with yourself.** Are you living up to the standards you have been taught? Just what kind of person are you? Are you looking for an excuse to indulge? Are you proud of the kind of person you are? Some immoral people have convinced themselves that they are really very moral.

**IV. Make a commitment to yourself and to God that you are going to live a virtuous life.** Give your body as a living sacrifice unto God (Rom. 12:1–2).

**V. Make that commitment ahead of time.** Do not wait until you are confronted with the choice; by then passion will likely have disabled your will-power. Talk about your commitment, pray and think about it.

**VI. Respect the established moral code.** For the Christian that is the Bible. These moral guidelines are time tested. The race of mankind has tried and tested them and many others throughout history and always come back to the Divine standard. Remember the same God who created us and gave us our sexuality gave us the Bible for a code of conduct. He knew what would bring us the greatest happiness.

Remember that one of the best reasons for morality is that immorality does not work. It does not pay off. It does not lighten the burden of living, rather it increases it. There will be times when the way of righteousness will seem the loneliest place in the world. Be prepared for it. In those times remember the words of the 23rd Psalm. "Demand the highest ethical performance of yourself. God did not intend for us to be mere robots. He gave us the power to make our own decisions. He had faith in you that you would



make the right choice. Do not let Him down.” Peale.

### Other Suggestions That Will Strengthen Us Morally

To the above thoughts I would add the following.

Be a regular reader of God’s word. “Thy word have I laid up in my heart that I might not sin against thee” (Ps. 119:11).

Be in constant contact with God through prayer. Pray without ceasing (I Thess. 5:17). It is hard to do wrong when you are in communication with God.

Worship God faithfully with the church (Heb. 10:25). Great spiritual strength is to be found in assembling with the saints. It helps us keep our spiritual and moral strength high.

Associate with Christians at every opportunity. As evil companions corrupt good morals, holy companions strengthen our morals. Try to choose Christians for your dating partners. You will have eliminated much of your temptation to immorality by so doing.

Only go to social and recreational places and events that you could invite the Lord himself to attend with you. The atmosphere of a place or event can influence us for weal or woe.

Learn to say *no* to those friends or dates who invite you to questionable places or to do doubtful things. It is the most powerful medicine against immorality. Never be ashamed to refuse any invitation to sin. The Lord will be proud of you. Be proud of yourself. Remember, no one ever regretted being decent but thousands have eschewed the day they fell into immorality. “Keep thyself pure” (I Tim. 5:22).

## LETTER TO AN UNWED MOTHER

This letter was written to a young Christian girl who was expecting a child out of wedlock. Perhaps the thoughts and admonitions will be helpful to someone else. All personal notes have been deleted. *The author.*

Dear \_\_\_\_\_

Your Mom wrote in her recent letter about the troubles and heartaches that have fallen upon you. As a friend, Christian brother and your spiritual father who baptized you, I feel I must write a few words that perhaps will be of some help to you.

I well remember that Sunday some 8 years ago when it was my privilege to unite you with Christ in baptism. We have enjoyed many hours and occasions of Christian fellowship and joy since then. I have seen you grow up from a young girl to a grown lady. Life is always tough in those teen years. Satan works constantly to destroy God's children, and especially does he seek to allure the young and inexperienced through the youthful passions to forbidden sexual indulgence. All of us have been tempted as you were.

Looking back, you can now see your mistake. The question is, will you let that mistake ruin the rest of your life, or will it be a turning point that is the beginning of a new life for God?

Once again, the boy who promised to stand by the girl and marry her if she would give him all her love, has backed out and run away. Though there is no consolation in it, remember you are not the first, and surely you will not be the last that has been so deceived. But look at it this way, it might not be the worst thing, after all. Marriages that are

forced upon young people because of unwanted pregnancies seldom work well. They are usually a burden that eventually is despised. They nearly always fail and usually involve both parties in the worst kinds of hard feelings, strife and sorrow. It is far better for life to find out now that he does not really love you, than to first be married and then find out. That would probably mean a divorce and unless you were able to put him away for adultery, it would mean a life of singleness.

As it is, after you have had time for the wounds to heal, and to grow a little older and wiser, you can find a good man who will truly love you and make you a good husband and home. God will forgive the act of fornication if you repent of it and sincerely ask Him to.

You have to decide what to do with your baby. That no one else can do for you. There are pros and cons. On the one hand some mothers resent, after a while, a baby born under these circumstances. It will pose some problems to eventually finding a husband. There is sometimes a resentment in a husband towards someone else's child. Also, you will have the big problem of providing for the two of you, and caring for the baby while you work.

The baby has a big stake in your decision. He will be born without a legal father and in our society, there is still a social stigma in being "illegitimate." People can sometimes be very cruel. If kept, he may never enjoy the privileges of a normal home with a father. Some children of unwed mothers resent the burden their parents placed on them in life. You must think of this side of the question.

If given for adoption into a Christian home, he would have a normal home, a father and father's name. He would not face the social problems mentioned above. He likely

would never have to worry about resentment because of the circumstances of his birth.

Also, there are points for keeping the baby. He is part of you. He is the fruit of a love that you cherished very much. He is all you have left of a romance that fell apart. You have learned to love him already as you have carried him in your body.

The main thing to consider in whether or not to keep the baby is, what is best for the baby? Do not let only your personal interests dictate your decision, for both of you must live with the decision the rest of your lives.

I have tried to point out all the considerations for you, not to decide for you, or even to recommend a course. I shall be praying for you and I hope you will let God help you. Two lives are at stake and a lot of interested people who love you dearly, have a real concern for your welfare and happiness.

Remember Jesus loves you; God, a loving heavenly Father is willing to forgive any and all sins you have committed. He will help you overcome these present problems and give you a victorious and happy life in Christ.

Dear sister, you have a whole life before you, do not let these heartbreaks and disappointments ruin it for you. Look to the future, forget the past. Learn by your mistakes. Do not make them over again. Devote your life to serving Jesus and your fellowman. Perhaps you can be of help to some other young girl who has similar problems.

We love you very much and want to do anything we can to help you. Please take this letter as the sincere words of someone who cares. We remember you often in our prayers.

I hope that one day we will see each other in heaven. If you want to talk any of these things over, please write or call. We would be glad to have you come and visit us if that would help.

Yours in Jesus,  
(Signed) John Waddey

## THE CHRISTIAN AND FAMILY PLANNING

The God who made us gave us a sexual nature. When God had completed his creative work of man and the universe he saw that "it was very good" (Gen. 1:31). Sexual fulfillment in marriage is said to be honorable (Heb. 13:4). Sex outside of marriage will bring God's judgments.

At least three important purposes can be seen for marital sex. It is God's appointed way for the race of man to perpetuate itself. "Be fruitful and multiply and replenish the earth...." (Gen. 1:28). It can be the most intimate and complete expression of one's love for another (Gen. 24:67). Jesus says this relationship is such that in marriage the two become one flesh (Matt. 19:6). The sexual privileges of marriage allow man and woman an honorable, legitimate way to fulfill their sexual drives which the Creator instilled within them. "...because of fornication, let each man have his own wife, and let each woman have her own husband" (I Cor. 7:2). Thus Paul reasons "...if they have not continency, let them marry: for it is better to marry than to burn" (with lust) (I Cor. 7:8).

Since there are three purposes for sex in marriage, repro-

duction is not the single purpose of sex. In days past some religious teachers so viewed sex. But such is clearly not Biblically sound. While we must accept the responsibility to bring children into our home, we are not under obligation to replenish the world all by ourselves.

This then raises the question, can the Christian couple limit their family growth by means of artificial birth control methods? Without doubt the practice is common among our people, but it is equally obvious that it is a totally unstudied question. Like most questions relating to sexual matters it has been left undiscussed and our people have made their decisions on the basis of social acceptance and uneducated guesses.

Since one legitimate purpose for marriage is to satisfy our biological need for sex (I Cor. 7:2), and not just child production, it appears to this author that no wrong is done in using some form of birth control to prevent conception. This is altogether different from abortion which would destroy a new life, once it is conceived. Contraception keeps the sperm from reaching the ovum. Even Catholics agree to family planning and natural birth control. It is the use of artificial means which they question.

#### Some Possible Reasons for Curtailing Conception

1. Newlyweds do not really need to immediately begin their marriage with a pregnancy. It is universally recognized that all couples need two to three years to adjust to marriage and each other and to further mature. An early child sometimes finds a home not ready to give him the proper environment for growing up in.
2. Ability to care for a child financially is a key factor. "If any provideth not for his own and specially his own

household, he hath denied the faith, and is worse than an unbeliever" (I Tim. 5:8). This implies that we should not purposely bear children which we are unable to provide for. I have no right to father a large number of children and expect you to care for them.

3. The health of the mother is a prime consideration. Too many children, especially too close together, can be ravaging to a mother's physical and mental health. She may have other serious health problems that would be aggravated or be fatal if she conceived and carried a child. Her body is a temple of God's Holy Spirit (I Cor. 6:19–20). Even as too much eating can be harmful, so can too many pregnancies.
4. Overpopulation is a factor that has promoted many Christian couples to curtail their number of children. Information now coming to light indicates that the population scare was not as real as the news media and the prophets of doom would have us believe. Especially is this true of America. Consider these facts from Dr. Robert Sassone's *Handbook on Population*.

All of man's artificial artifacts such as homes, paving, buildings, etc. take up less than 75,000 square miles. This is 1/6 of 1% of the land area of the world and about 1/3,000 of the world." *Handbook on Population*, Robert Sassone, p. 96–97.

"The United States has already gone below the point of population stagnation and has entered an era of population decline," p. 105. Our population density is only 22 per square kilometer. The Netherlands has 319 per sq. kilometer, West Germany has 240, and Switzerland 152, p. 110.

Did you know that all of earth's 4 billion people could be

assembled in the city limits of Jacksonville, Florida and lie down? All of our present world population could live within the states of Texas and New Mexico with less crowding than the present population of New York City. With four billion people the United States would have a population density like that of New Jersey, i.e. 1,000 per square mile. Those interested in learning more real facts about the earth's population and resources should read *A Handbook on Population* by Dr. Robert Sassone, 900 North Broadway, Suite 725, Santa Ana, California 92701.

While Christians should not ignore the possibilities of a potential population problem especially in some areas of the world, neither should we be frightened or deceived into an anti-child bearing mentality. It is still an honorable thing to be a parent in holy wedlock (Heb. 13:4). The "fruit of the womb is still his reward" (Ps. 127:3-4). The Psalmist goes on to say, "Happy is the man that hath his quiver full of them", meaning children (127:4-5). The average Christian couple is conforming to the population planners' "two children family." Observation seems to suggest that large families are usually happy families, all other things being equal. Perhaps children in the small family unit do not have so many opportunities to learn sharing. Maybe the presence of babies in the home brings its own measure of happiness to spread around to all members. The love and comradeship of brothers and sisters in a Christian family is beautiful to behold. While we must never be reckless in our production of children, we should not cheat ourselves out of the heavenly joy of several children. And as we raise them to the glory of God they will be our greatest gift to a society that desperately needs Christian citizens to lead it through the darkness to a brighter day.

### Are All Birth Control Methods Good?

While the concept of artificial birth control is not wrong



per se, there are some problems which the Christian woman must understand.

Some methods of birth control may pose a serious threat to a woman's health. The printed media has had scores of articles relating to the dangers of "the pill." Some social engineers and doctors argue that the benefits of sex without fear of pregnancy allowed by the pill outweigh the dangers of blood clots, strokes and other complications. Your body is a temple of the Holy Spirit and you must never knowingly harm it (I Cor. 6:19-20; 3:16-17). This should be carefully discussed with your physician before deciding for its use.

There are at least two methods of birth control that are abortifacient in nature. By this we mean that they allow conception to occur and then cause the womb to empty itself in what appears to be a regular monthly menstrual period. The most common of these is known as the I.U.D. or loop. The small metal or plastic device is placed in the womb by the physician. It does not interfere with conception but it does trigger the menstrual cycle thus discharging the new life. Some have styled this a mini-abortion. The second abortifacient method is the morning after birth control pill. Rather than prevent an egg from being produced, it functions by stimulating the uterus to empty its contents including the conceived life if there. This method is still in the testing stage but is expected to soon be available. Since all human life is sacred whether large or small, young or old (Gen. 9:6) and since God hates hands that shed innocent blood, the God-fearing woman will exclude such methods of birth control from her range of options. For those who question the accuracy of these observations, I urge you to ask your ob-gyn doctor for the facts.

Thousands of Americans have chosen sterilization to control fertility. While no Scripture refers directly to such a

practice, Christians should give it long and prayerful consideration before proceeding.

1. There is the question of destroying a vital function of the human body which was given by the Creator.
2. The uncertainty of the future should be considered. A family was involved in a freeway car wreck which killed all three of their children. If one of the parents had been sterilized, they would never again have children. A man had a vasectomy to assure no more pregnancies for his wife. She later left him for another man, taking his children. He is scripturally remarried but can never give his second wife a child. Many couples have felt that two or three children was enough only to decide several years later to add another. What if one had been rendered sterile. To voluntarily give away one's God-given ability to be fruitful is a momentous decision not to be made on the spur of the moment.

Marital sex is a beautiful gift from the Lord God to his children. Within the confines of holy marriage it is of great benefit to every soul. By it the deepest emotions of love are shared and through it our darling children are conceived. Let us hold our sexuality as a sacred stewardship to be used to the glory of God (I Cor. 10:31). May we never defile ourselves in immorality and sexual misconduct.

## THE NEW BARBARIANS

From the trembling top of smoke-shrouded Sinai, Jehovah said, "Thou shalt not kill" (Ex. 20:13). Later, Moses foretold a heathen, barbaric nation of fierce countenance, "thou

shall not regard the person of the old, nor show favor to the young" (Deut. 28:50). Our American society is rapidly becoming like that.

The inhumanity of man to man is truly astounding. This year 1½ million helpless, innocent unborn babes will be slaughtered by their mothers and doctors. Like the blood-thirsty monsters of mythology, the manslayers are not satisfied. Now they are clamoring for the right to extend their freedom to kill their fellow man. A British doctor, John Coundry, predicts "that a 'death pill' for old persons will be available and perhaps obligatory by the end of the century. Society's view of life will change from the sentimental to the calculated and sophisticated, and the over-riding policy will be the survival of the fittest." From *Pulse* magazine for British physicians, St. Louis Globe-Democrat, August 6-7, 1977, p. 9a. The doctor went on to affirm his belief that doctors should be able to give a "demise pill" to old persons who request it; then said, "But in the end I can see the state taking over and insisting on euthanasia." A similar statement came out of Sweden a few days later. Lest you be lulled into thinking that this is only some 'foreign' kook's idea, consider what some American elitists are doing and saying.

In 1938 the (Rev.) Charles F. Potter founded the Euthanasia Society of America. The newly elected president is Dr. Joseph Fletcher (father of situation ethics). The new name is now the "Society for the Right to Die, Inc.". Their tax exempt associate is the "Euthanasia Educational Council" of some 50,000 members.

Dr. Winston Duke says, "With regard to the specific question of humanity in homo sapiens infants, much is already known. There is little evidence that termination of an infant's life in the first few months following extraction from

the womb could be looked upon as murder.... It would seem .... to be more 'inhumane' to kill an adult chimpanzee than a newborn baby, since the chimpanzee has greater mental awareness. Murder cannot logically apply to a life form with less mental awareness than a primate." "The New Biology," *Reason*, August 1972.

In his widely praised book, *The Sanctity of Life and the Criminal Law*, Dr. Glanville Williams strongly advocates legalization of both "humanitarian infanticide" and "euthanasia for handicapped children."

The infamous Joseph Fletcher feels no restraint. He calls it ridiculous to give ethical approval to the ending of a 'sub-human' life by abortion while refusing to give approval to the ending of a 'subhuman' life by positive euthanasia. *American Journal of Nursing*, 1973.

They have plans for the aged, too. George Paulson writes, "How long shall life be preserved when there is no redeeming social value? If life has no apparent purpose, perhaps it is to the benefit of others that such lives not be salvaged." "Who Shall Live," *Geriatrics* 28, March 1973, pp. 126-183.

Dr. Robert Williams of Washington State Medical School has an even broader vision. "There are various levels at which one can consider the indication for euthanasia: a) a group of individuals who will soon be encountering death; b) a group with such severe mental damage as to be unable to express proper judgment with respect to termination of life; and c) a group with varying degrees of cognizance, but with disabilities so incapacitating and so common as to produce great hardship on society." Our role in the Generation, Modification and Termination of Life. *J.A.M.A.* 209, August 11, 1960, pp. 914-917.

The late Dr. Walter Alvarez, a syndicated medical journalist wrote in 1970, "It will probably be many years before we (physicians) in America can bring ourselves to chloroform an idiotic infant or to permit a slowly dying patient to take an overdose of medicine. What we will first have to train ourselves to do will be to leave by the patient's bed a lethal drug, which he can take some night if he so desires." *The Mercy Killers*, p. 21.

Likely you are shocked and gasp, "How can intelligent people think like this?" The Russian poet-philosopher Dostoyevsky said it succinctly: "If God is not, then nothing is morally wrong." If the living God did not create all men in his divine image and endow them with the right to life, there is no moral principle that demands that we protect all human life. Then those who do not meet society's standards can and will be destroyed as a social, political and economic expediency. "....the image that we hold of a man cannot fail to affect attitudes that influence our behavior in the world of action...." Mortimer Adler. Today we view the first fruits of a ghastly harvest that has been sown for the last 100 years. We now have an adult generation that have virtually all been taught the evolutionary philosophy of life. Convince a people that they are only highly evolved, tool-using animals and they will have no inhibition in killing those who are weak and defective. We do this to our domesticated animals. If there is no moral governor of the universe and if evolution explains our being here, then no one can fault the practice of selective killing or euthanasia. This is the true fruit of Darwinism in all its ugliness. Atheism, humanism, evolution, and materialism are the foundation stones of the anti-life movement. You will search vainly for a truly converted God-fearing soul who will lay violent hands to an innocent life. But of those who espouse the above mentioned anti-Christian philosophies, they are a common lot.

Many are puzzled that doctors, educators and public

officials would allow such a thing to happen, much less promote it. It is evident that from these ranks come the most avid spokesmen for death. Thomas Merton wrote, "....we rely on the same people of the world to preserve it from barbarism, madness and destruction. Now it begins to dawn on us that it *is* precisely the sane ones who are the most dangerous." Merton has authored an analysis of Adolph Eichmann, the grizzly head of Hitler's Jewish extermination project. Dr. Rene Bubos writes, "A society that blindly accepts the decision of experts is a sick society on its way to death." We do not face a bunch of ignoramuses, rather they are from among the nation's intelligentsia! This obsession with death verifies Jeremiah's analysis, "O Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps" (10:23). Remember it was sophisticated legal, medical and psychiatric professors of pre-Nazi Germany who planted and nurtured the anti-life movement that blossomed later in the Third Reich. "The German atrocities began as the voluntary deeds of eminent scientists, not as the reluctant response to a mad despot's commands." Paul Marx, *Death Without Dignity*, p. 29. The historian, George Santayana has said, "Those who cannot remember the past are condemned to repeat it."

What is euthanasia? Literally the term means "good death." In present usage euthanasia means an act directly causing death painlessly to end the suffering of victims of incurable disease, lingering illness and other conditions deemed by elitists to make life not worth living.

### Confusion of Terms

The public is generally confused by the current debate on the legality of disconnecting mechanical life support systems for long-term comatose patients, or the patient's right to request that no extraordinary means be used to keep them alive when all hope is gone. This is not euthanasia. Leah

Curtain, R.N., writes, "It must be made abundantly clear that the humane practice of medicine has always allowed the physician and patient (or his family) to decide what measures if any should be employed to prolong the patient's life; There is absolutely no need for legislation to protect either the physician or patient in this regard. If legislation is passed, it must inevitably affect a) the right of the patient to demand of the state the means by which to commit suicide or, b) the right of a physician to directly terminate (kill) the patient." *The Mask of Euthanasia*, p. 4. Dr. Paul Marx writes, "No physician is required by law or ethics to use extraordinary means of preserving life, and none has ever been convicted for failing to do so." *Death Without Dignity*, p. 16-17. We agree with Dr. Elisabeth Kubler-Ross, we are "totally opposed to any kind of mercy killing, but in favor of allowing the patient to die his or her own death, without artificially prolonging the dying process."

### Euthanasia Viewed in Light of Scripture

The ancient command that said "Thou shalt not kill" is still a binding precept in Jehovah's moral catalog (Ex. 20:13; Rom. 13:9). Every time a victim is deliberately euthanized this moral code is broken. Those guilty will answer to the divine law-giver. When Noah and his kindred disembarked from the ark, the Lord who had preserved them warned: "Whoso sheddeth man's blood, by man shall his blood be shed" (Gen. 9:6). In the next phrase he gave the reason for this severe penalty for the man-slayer: "For in the image of God made he man." Thus he reminds us of that sacred uniqueness of human life which inheres in our being made in the image and likeness of Jehovah (Gen. 1:26).

Rather than kill the poor, the aged, the handicapped and the unwanted, God charges his people to benevolently care for them.

1. We are to visit the fatherless and the widow in their affliction, providing their needs (Jas. 1:27).
2. We are to rise up with respect before the aged (Lev. 19:32).
3. We are to plead the cause of the poor and oppressed (Is. 1:11, 23).
4. We are to bear the burdens of those who are struggling through life and so fulfill the law of Christ (Gal. 6:2).
5. We who are strong are to help the weak (Rom. 15:1).
6. We are to do good unto all men (Gal. 6:10). But to offer death to a suffering soul is the opposite of all these injunctions. Christ demands a positive, constructive, healing response from the disciple to the unfortunate.
7. Moses' precept "Honor thy father and mother" is repeated by Paul in Eph. 6:2. Jesus interpreted this to mean provide their needs (Matt. 15:3-5). He did not have in mind providing them a suicide pill!

Children are expected to show piety towards their parents and even grandparents (I Tim. 5:4). To refuse this responsibility is to be worse than an infidel (I Tim. 5:8). No child who truly honors his parents would even contemplate "mercy killing".

8. The heathen of Paul's day were "without natural affection" and stood condemned for it (Rom. 1:31-32). What is more unnatural than to order the death of one's child or parent?
9. Jesus's most famous axiom forbids euthanasia. "All things, therefore, whatsoever ye would that men shall do unto you, even so do you also unto them" (Matt. 7:12). Would you want to be destroyed if you were sick or be helped to recover? Would you want love and positive support in your old age or a push into the grave?



10. Solomon warns us, "Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard" (Prov. 21:13). The people of God are challenged to minister to the unfortunate, not destroy them.
11. Christians are taught "not (to look) each of you to his own things, but each of you to the things of others" (Phil. 2:4). Selfishness and personal interest are the chief roots of this problem. The selfless agape love which Christ expects of us will keep us from this reversion to barbarism toward the weak (Matt. 22:39).
12. The Lord hates hands that shed innocent blood (Prov. 6:16-17). We are not talking about convicted criminals. We speak of killing defective babies, senile grandparents, people who are suffering severe illness. The paradox of this issue is that the champions of mercy killing and abortion are nearly always opposed to capital punishment, even for the mass murderer.
13. To legalize euthanasia would complete our journey back to the moral standards of the Pharaoh of Moses' day: Herod the Great who slaughtered the babes of Bethlehem; pagan Rome whose law allowed parents to destroy their unwanted offspring and Hitler's Germany.
14. Since God gave life and takes it away (Job 1:21), no one can know just when another person has used up his usefulness. All of us have read of people who were given up as hopeless even by physicians, who revived and enjoyed many more years of meaningful life. Suffering Job would have been an ideal case for mercy killing, yet look how the Lord blest him in the end (Job 42:10-17).
15. When the strong and healthy encourage those with serious illnesses or the debilitations of old age to choose euthanasia, it is a default on our responsibility to assist and protect them. It violates the spirit and letter of our nation's constitution which guarantees *life* to all. To secure the inalienable right to life "governments are

instituted among men.” *Declaration of Independence*.

16. Such anti-life views cheapen the value of human life, robbing it of its inherent, God-given worth “made in the image of God.” (Gen. 1:26–27). Humanists see life only in utilitarian terms. Those who do not contribute economically to society are considered a burdensome problem to be removed. Notice the recent adoption of such terms as “human resources.”
17. It will grant to government — to her committees and bureaucrats of unknown and unpredictable intentions — the power to determine who can live. Then there is the danger that the legal machinery originally designed to kill those who are a nuisance to themselves, might someday swallow up those who are a bother to others. Such a death dealing program may well become an uncontrollable monster that no one could contain once it was loosed. It would place a great temptation upon families, physicians and society to make selfish decisions concerning who should be euthanized.

“Once you permit the killing of the unborn child, there will be no stopping. There will be no age limit. You are setting off a chain reaction that will eventually make you the victim. Your children will kill you because you permitted the killing of their brothers and sisters. Your children will kill you because they will not want to support you in your old age. Your children will kill you for your homes and estates. If a doctor will take money for killing the innocent in the womb, he will kill you with a needle when paid by your children. This is a terrible nightmare you are creating for the future.” Dr. R.A. Gallop.

Remember that every mistake made in administering euthanasia is always a fatal mistake.

A major problem among our brethren is their lack of

knowledge and general apathy towards this cruel, anti-life movement. Most brethren just cannot get stirred up about aborted babies, and threats to defective and hopelessly ill people. The following words are from Martin Neimoller, a Protestant preacher imprisoned and finally martyred by the Nazi government. They will help us see why it is imperative that we delay no longer but act now.

“In Germany they came first for the Communists and I didn’t speak up because I wasn’t a Communist. Then they came for the Jews, and I didn’t speak up because I wasn’t a Jew. Then they came for the trade unionists, and I didn’t speak up because I wasn’t a trade unionist. Then they came for the Catholics, and I didn’t speak up because I was a Protestant. Then they came for me, and by that time no one was left to speak up.”

Let all of us who worship and serve the Creator of life rise up to defend every innocent life that is threatened by violent hands. God’s word charges us to “Deliver them that are carried away unto death, and those that are ready to be slain, see that thou hold back” (Prov. 24:11). We are our brother’s keeper. If we who revere life as a sacred gift do not fight to defend it, who will? How will we answer our children or grand-children who ask us, Did you not care? Did you do anything to stop the terrible bloodshed of the so-called mercy killers? May God help us to see the need, arm and equip ourselves for battle, and then enter the fray.

The End

For additional reading the interested student is encouraged to consult the following materials:

Curtain, Leah, R.N. *The Mask of Euthanasia*, 3400 Lehman Rd, Cincinnati, Ohio 45205, Nurses Concerned for Life,

Inc. 1975.

Graham, Robert A. *The Right to Kill in the Third Reich, Prelude to Genocide, U.S.A.* The Catholic Historical Review, Vol. 62, No. 1, Jan. 1976.

Marx, Paul, *Death Without Dignity*, Collegeville, Minn. 56321. The Liturgical Press, 1975.

McHugh, James. *Death, Dying and the Law*, Noll Plaza, Huntington, Ind. 96750. Our Sunday Visitor, Inc., 1976.

Sassone, Susan M. and Robert. *Handbook on Euthanasia*, 900 N. Broadway, Suite 725, Santa Ana, California 92701, published by the author, 1975.

## SUICIDE, A SIN UNTO DEATH

One of the major social problems of our day is suicide. Suicide is self murder. The term is from the Latin *sui* (one-self) and *cidium* (to intentionally kill). This year some 25,000 Americans will destroy themselves. It is estimated that another 50,000 deaths will be undetected or unproven suicides. *Industry Week*, Nov. 30, 1970. Only about one in ten who attempt suicide are successful. So prevalent has this problem become that one American in ten has had their life touched by a case of suicide. It is not uncommon to hear of Christians who have made attempts upon their own lives. Sociologists have noted that the prevalence of suicide is highest amongst Protestants, and that Jews have a lower rate than Catholics.

This is that kind of problem that we seldom talk about until the tragedy strikes near us. But its prevalence and seriousness demands that we think about it and arrive at a correct understanding before being faced with it. Then it is

usually too late.

### Some Causes of Suicide

That *mental derangement* is a common cause is undisputed. However, while many suicide cases are the result of emotional illness, not all could be so classed. Some of the wisest and greatest intellects have chosen this path. Soldiers operating behind enemy lines and spies commonly carry suicide pills to avoid capture and torture. In some societies, especially the Orientals, self inflicted death is considered preferable to humiliation. China has traditionally allowed condemned criminals to commit suicide. It is still a live option in Japanese culture. Many important personalities who are found guilty of dishonesty or disloyalty choose death rather than to live in dishonor and be reduced to a level of poverty.

*Pressure of life and business* and *dread of trouble* are notable causes. Such can cause emotional breakdown which may lead to suicide. But even the sane when faced with intense pain, great misfortune, disgrace or the fear of destitution, may choose this escape. The Philippian jailor reflects this type, (Acts 16:27).

*Remorse* and *despair* lead to depression which is a frequent cause of suicide. Judas was such a case. He chose to hang himself rather than live with his guilt and shame (Matt. 27:5).

Sometimes a *desire to punish or hurt others* by making them feel guilty or responsible for their death prompts people to kill themselves. Adolescent children have been known to do this to their parents. Aged parents sometimes follow this route. Partners of unhappy marriages have occasionally done this.

## The Foolishness And Sinfulness of Suicide

Suicide is a flagrant violation of God's prohibition, "Thou shalt not kill" (literally do no murder) (Rom. 13:9). It is self-murder. The very nature of the deed makes it impossible to repent and ask forgiveness of it. This is why we style it a sin unto death.

To kill oneself is contrary to nature. The love of life and self-preservation are two of the strongest principles implanted in man by his Creator.

Such a deed reflects a lack of trust and confidence in God. The prospective suicide obviously believes that God has failed him. The Christian's God has promised, "I will in no wise fail thee, neither will I in any wise forsake thee" (Heb. 13:5). To choose self-destruction is a declaration of unbelief in such promises. The person may feel that God has been unjust in assigning his station and work in life.

Self-murder is a contemptuous casting away and destroying as something worthless, God's precious gift of life. Such is utter ingratitude, the opposite of the thankful heart we are commanded to have (Phil. 4:6).

Suicide is a refusal on man's part to accept God's assignment if it proves difficult or unpleasant. God expects us to be *faithful* stewards of whatever responsibilities He lays upon us. The Christian must be willing to "suffer hardship" as a good soldier of Christ (II Tim. 2:3). Suicide is a cowardly abandonment of a trust God has given us. We, like Paul, must fight the good fight and keep the faith even unto death (II Tim. 4:6-8).

The act of suicide is a serious injustice to family and friends. Our life is not for our benefit alone. It is given for the sake of others as well. Paul argues in I Cor. 7:4 that the

husband and wife mutually possess each other. To destroy oneself is to rob and injure them in the most cruel and irreparable way. It is a clear violation of the rule called golden (Matt. 7:12). Surely you would not want your loved one to so deal with you.

The Christian's body is a temple for God's Holy Spirit (I Cor. 6:19). To commit suicide is to destroy God's temple and we are warned that God will destroy one who does so (I Cor. 3:16–17). It is fallacious to reason, "It is my life, I'll do with it as I please." God says, "Ye are not your own; for ye were bought with a price" (I Cor. 6:19–20). I have no right to destroy God's possession.

Suicide violates all of those scriptures which enjoin patient endurance of trials and tribulations, i.e., Jas. 1:2–4; I Pet. 1:5–7. To enjoy heaven we must be faithful until death comes in its own due time. The crown of life is only for those who are faithful unto death (Rev. 2:10).

No misery in this life can compare to that which the victim of self-destruction recklessly plunges into. It is to stand before God guilty of murder. It denies one all possibility of repentance. It brings the judgment of a never ending hell upon the offender.

For a man to do such a deed is to place himself in God's place and take His prerogatives in his own hands. Only God has the right to kill and make alive (Gen. 50:19).

#### Preventives Against This Awful Sin

Strong and constant faith in God will keep one from this desperate act. The faith building promises of Romans 8 will fortify us against the thought of such: "The Spirit also helpeth our infirmity" (vs. 26); "To them that love God all things work together for good" (vs. 28); "If God is for us

who is against us?" (vs. 31); "Who shall separate us from the love of Christ?" (vs. 35); "In all these things we are more than conquerors" (vs. 37). Read these and others and make them your strength for living.

Moderation in regard to things of this world will help to safeguard us. If we love these things too much, we are overwhelmed when we lose them. Seek first His kingdom and His righteousness and do not worry overmuch about the material things of life for the Father will provide what we need (Matt. 6:33).

Habitual self-control is a safeguard against suicide. The intemperant person is far more likely to commit this rash and thoughtless deed. Keep working to add temperance to your faith (II Pet. 1:6). This will help you to accept all of your duties and responsibilities in life.

The continual practice of believing prayer is a powerful protective against suicide. Peter exhorts us to cast all our anxieties upon him, because he cares for us (I Pet. 4:7). Paul promises the peace of God which passes all understanding to the man who faces everything in prayer (Phil. 4:6). With this help, self destruction is out of the question.

In addition to this, fellowship with the saints is most helpful. Since many suicides are lonely and feel unloved and unwanted, the Christian family provides those basic human needs. Saints help to bear one another's burdens (Gal. 6:2). Every Christian is needed and wanted and never lacks for meaningful and purposeful experiences.

We must accept and have total confidence in the grace and forgiveness of God to remove all the guilt and shame of sin. Despair of forgiveness is a chief cause of self-murder. The grace of God continually cleanses us of all sins when we



confess our sins and walk in the light (I John 1:7-9). Likewise we must believe in and enjoy the great love of God. Many who make an attempt on their life believe that no one loves them. With David, we believe, "When my father and my mother forsake me, then Jehovah will take me up" (Ps. 27:10).

Fear of punishment beyond the grave provides a strong defense against suicide. Catholics, who are taught that suicide means certain damnation, have a very low rate of it. It is healthy to fear Him who can destroy both body and soul in hell (Matt. 10:28). This will help us balance our thoughts when problems arise.

No matter how heavy the burdens, how dark the night, nor how intense the pain, let us promptly and resolutely reject the very idea of suicide. It is in no wise an option for the child of God who wants to live with God in eternity.

## RACIAL PREJUDICE

One of mankind's most universal sins is racial prejudice. Its blighting influence sows hate and oppression in every nation. Not only aliens but some who confess Christ are afflicted with this disease of the soul. For a racial bigot to hide 'neath the cloak of Christianity is a diabolic thing. Peter warned against using one's religion as a cloak of wickedness (I Pet. 2:16).

The Word of God condemns racial prejudice.

I. James writes: "If ye have respect of persons ye commit sin being convicted by the law as transgressors" (Jas. 2:9). This principle is reiterated more than ten times throughout the Scriptures.

II. All men are from the same common progenitor, Adam (I Cor. 15:45). Eve is “the mother of all living” (Gen. 3:20). Also, when the flood destroyed the race, Noah and his three sons were the beginnings of the new civilization of the earth (Gen. 9:19). All of us then have a single family origin.

III. Paul affirms that God made of one (the KJV reads one blood) every nation of men to dwell upon the earth (Acts 17:25). Modern science has long since established that all races of men are of one general family. Looking back to the days of slavery we gasp as we read the belabored attempts of proud whites to convince themselves that the African was not of the human race. May God have mercy on their souls. Some argued that Cain’s descendents were cursed with black skin. But all of them perished in the flood. If the curse of Canaan, the son of Noah’s son Ham, was blackness, then Jesus bore the curse for the blood of Rahab, a Canaanite, flowed in his veins (Matt. 1:1–11).

IV. While the Mosaic code made a distinction between Jews and Gentiles on the basis of race as well as religion, that is changed under Christ. He broke down the middle wall of partition that separated the two races (Eph. 2:14). He now reconciles them both in one body, i.e., one church (Eph. 1:22, Eph. 2:16). As many as are “baptized into Christ” do put on Christ. “There can be neither Jew nor Greek, there can be neither bond nor free.... for ye are all one man in Christ Jesus” (Gal. 3:27–28). It seems strange reading the history to see people attempting to practice Christianity while denying this fundamental principle of the faith. Today few would make such foolish arguments, but they cling to the practice of separation.

V. The Biblical concept of *one church* forbids racial separations among Christians. “For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free....” (I Cor. 12:13). Since God has only one

church to add a saved man to (Acts 2:47), how could there be separate churches for men according to race?

VI. It is interesting that the first group of disciples which God honored with the name "Christian" was that church in Antioch which overcame racial barriers and integrated both Jews and Gentiles into one fellowship (Acts 19–21, 26). Among the teachers and prophets of that faithful congregation was Simeon called Niger. Niger is the great river that flows through northwestern Africa and many Bible scholars understand Simeon to be an African. (Acts 13:1).

VII. Jesus demonstrated the attitude his disciples must have toward other racial groups. When he taught the women of Samaria at Jacob's Well, and requested to drink from her container, he did what no prejudiced Jew would think of doing (John 4:7–9). The woman was surprised at his broadmindedness. He saved her soul. His famous lesson on the Good Samaritan plainly taught that racial hostilities should never hinder us from doing good to any man. The Lord's disciples must live above such low, carnal attitudes (Lk. 10:25–37).

VIII. One of the first serious problems that plagued the early church was that of Jewish racial prejudice toward our Gentile ancestors. Paul branded such Jewish disciples as "false brethren" and refused to allow them to impose their limitations on his Gentile converts (Gal. 2:3–5). When Peter the apostle refused to share full fellowship with Gentile brethren because of Jewish "Pressure", Paul rebuked him publicly to his face. Peter was wrong and so are we if we allow the same thing in our lives (Gal. 2:11–17).

IX. Racial prejudice is a universal problem in virtually every society of men. It is not the peculiar problem of white America toward blacks. Jews and Arabs have their problems, as do the Germans and the French. Britians and Irish clash as

do Asians and Africans. Some of the worst racial prejudice is seen between different tribal groups in Africa. Wherever you find sinful men you will find false pride that makes a man puffed up and superior in his attitude toward his fellows. The false "pride of life" is not of the Father, but of the world which is passing away (I John 2:15). One of the best cures for racism is to travel outside of one's own province. As we witness the flaws of other cultures or their virtues we can see our own problems more distinctly. What may have seemed perfectly normal at home is hideous and ugly abroad. It never looks quite the same when we return.

X. **Most of us are unaware how the culture in which we live affects our religious thinking for good or bad.** Christians living in the South in the century following the Civil War allowed themselves to absorb their community's attitudes toward their black neighbors. In most cases their Christianity mitigated and softened the prejudice a little. Few Christians were violent or cruelly aggressive. We did, however, generally go along with the public policy and tolerate the abuses others heaped on black people. In this we failed to do our duty. The great tragedy was our slowness to open our hearts and doors to black brethren. We cautiously waited in most cases until others had dared to pave the way and endure the wrath of the community, then when all appeared safe, we ventured forth. Thank God we finally did what was right, but it is to our shame that we were so tardy in doing this. Had it not been for the firm hand of the Federal Government many brethren would still be respecting persons.

A challenge is laid before we Christians in America. We should hasten the day when the last vestiges of racism are erased from our midst. Teaching is the primary tool in correcting any wrong. Elders and preachers are urged to address themselves to the issue. Words alone will never suffice. We need to repent (Acts 8:21-24) and ask God's forgiveness if we have allowed ourselves to be "conformed to the world" in our racial attitudes in days past (Rom. 12:1-2). We need to take positive steps to demonstrate our changed

heart toward our black brethren. The easy way is to tell ourselves we have changed and leave matters at the status quo. This surely is not sufficient. We should invite blacks to worship with us and conversely visit their assemblies. They should especially be invited to share our social fellowship activities. Congregations would be blest by inviting a black evangelist to conduct a gospel meeting. Perhaps a black Christian could give a lesson or class on the problems of interracial fellowship. We should invite black brethren to share the hospitality of our homes.

The psalmist wrote, "How good and how pleasant it is for brethren to dwell together in unity" (Ps. 133:1). May God help us to see ourselves as his pure eyes do. May he help us to do our duty toward all our brethren so we can share heaven with them.

## PART II

The following are letters to the editors written by the author over a long period of time on various moral issues. The lead article gives basic guidelines for such letter writing.

## WRITE A LETTER TO THE EDITOR

The early church won its battle against pagan Rome because the Christians were willing to present the word of their testimony (Rev. 12:11). The psalmist exhorts the redeemed of the Lord to let their voice be heard (Ps. 107:2). One way to let your voice be heard for truth and righteousness is through letters to your local newspaper editor. Nearly all newspapers make provisions for the public to be heard in such columns.

Surveys show these columns to be among the best read sections of the paper. When a Christian has his letter published on the editorial page it is most likely the largest audience he will ever address. My local paper (Knoxville News Sentinel) has a circulation of approximately 165,000. Triple this figure and you have the readership. The Center for Practical Politics at Rollins College, Florida wrote: "Letters-to-the-editors provide one of the most influential channels by which an active citizen can express ideas about timely subjects of general concern." Robert Brown, Associate Editor of the St. Petersburg (Florida) Times wrote: "It is discouraging.... that too few of the thoughtful readers with something worth saying take advantage of this platform, at once so effective and so expansive...." For free, one can publish his views on any worthwhile issue. To buy the same space would cost from \$50 to \$150 and you would not likely get such a good location for your ad.

Christians, especially preachers, should be taking advantage of this valuable forum. Religious and moral themes are relevant and of general interest. Following are a few guidelines for such letters:

1. Preferably type your letter, double spaced. Use only one side of the paper. If you do not type, write with ink, plainly. Do not crowd your words or lines.

2. Your letter should be no longer than 300 words, one page double-spaced. Express your thoughts clearly and concisely.
3. Treat only one topic per letter. Choose a timely, news-worthy theme. Use simple words. Short words, short sentences and short paragraphs are always best.
4. Carefully plan your first sentence. Try to link your letter with some previous news item, editorial or letter.
5. If you criticize, try to begin with a word of appreciation, agreement or praise. Offer some constructive suggestion.
6. Do not use violent language. Ranting never pays. A calm constructive approach is always best. Be frank but friendly.
7. Be enlightening. Supply facts or truth which may have been omitted, or suppressed in earlier writings. It is important to document your facts or information.
8. Speak of your own personal experiences, but do so limit-edly.
9. Bring moral judgments to bear upon the question. Appeal to the readers' sense of fair play, justice and mercy.
10. Never send the same letter to different papers in the same city. Most papers have a policy against using such dupli-cations. Your letter can, however, be sent to papers in other cities.
11. Always sign your name and give your address and phone number. Some editors check to confirm that you did write the piece.
12. Don't be discouraged if yours is not printed right away. Normally it will take a week. Some may be ten days or two weeks in getting in. Even if some letters are not printed, someone has to read them. Maybe some good was done. Try again. Even one letter in ten is a good opportunity.
13. Do not be too "preachy" in a letter to the editor. One or



two verses of scripture are usually plenty.

14. I recommend that you sign as a private citizen rather than as a minister. Some editors feel that if a preacher wants to preach in the paper he should buy a column.
15. Learn to use powerful quotes in addition to your scriptures. These make a good impression.
16. Try to get your letter in the mail within two days of the article you are replying to. Otherwise the issue is cold and forgotten before your material is considered.
17. Write letters not only to your local newspaper but to national papers, magazines and journals as well.

This writer has had over 100 letters published in his local papers and usually averages three per month. Community response has been most encouraging. The world is anxiously looking for strong, enlightened moral leadership in the confusion of our day. Think of the impact if every newspaper in the country had a weekly host of letters from Christian writers sounding out the moral message of the Lord. May God's people "Cry aloud and spare not, lift up (their) voice like a trumpet and declare unto (the) people their transgression...." (Is. 58:1). May we not let the children of the world be wiser than we (Lk. 16:8).

## **PAGAN OATH SHAMES ABORTION DOCTORS**

Dear Editor:

January 22nd is a day of infamy in our Nation's history. On that day in 1973 the Supreme Court of America imposed upon our people a law that superceded and voided all other laws restricting abortion and protecting the life of the unborn child.

Since that dark day over four million innocent lives have been deliberately terminated by professional abortionists in the land of the free and home of the brave. Every major city has its private abortion chambers whose doctors advertise their morbid business like a peanut hawker at a ball game. Even our fair city has been blighted by their presence.

Twenty four hundred years ago pagan physicians swore this oath to their mythical gods:

“I swear by Apollo, the Physician, and Aesculapius and Health and All-Heal and all the Gods and Goddesses that, according to my ability and judgment, I will keep this Oath and Stipulation: ‘I will follow that method of treatment which, according to my ability and judgment, I consider for the benefit of my patients, and abstain from whatever is deleterious and mischievous. I will give no deadly medicine to anyone if asked, nor suggest any such counsel; furthermore, I will not give to a woman an instrument to produce abortion....

“.... art.... Into whatever houses I enter I will go into them for the benefit of the sick and will abstain from every voluntary act of mischief and corruption....’

“While I continue to keep this oath unviolated may it be granted to me to enjoy life and practice of the art, respected by all men at all times but should I trespass and violate this oath, may the reverse be my lot.”

Today our medical profession has advanced so far that we have rejected this ancient code. Abortionist doctors are dedicated to killing unborn human lives for money. While we have progressed in technology and affluence, we have regressed in compassion and humanity. Is it not frightfully strange that our code is now lower than the ancient heathen who knew not Jehovah or his son?

When a nation's leaders abandon the narrow road that leads to life and turn down the broad road that leads to destruction, the people must decide whether to follow them or not. Soon the politician and the judge will be gone, but a society will have to live with the fruits of the system they imposed upon us. Then we will understand the saying, "A nation that chooses abortion, aborts its future."

John Wadley

January 12, 1977

## UNBORN HUMAN BABIES, AN ENDANGERED SPECIES

Dear Editor:

As I read the flood of letters debating the future of Tellico Dam and the snail darter minnow, I am impressed with how fortunate the snail darter is. These few tiny citizens of the Little Tennessee River have a whole host of friends in the world of government, ecology and education who are determined to save them from the encroachment of men. Already they enjoy the privilege of legal protection as an endangered species. A powerful government agency is being harassed and hindered by the zealous defenders of this little fish. Scores of concerned people who have never laid eyes upon this small inhabitant of the dark river bottom are willing to invest their time, energy, talent and money to save him from a possible (still unproven) danger.

How tragic that another sharer of our earthly habitat has so few friends to stand up and fight for him. He too lives in a

world of darkness, unseen by human eyes. His environment is commonly being invaded by calloused, thoughtless anthropods which always assures his certain death. In the last three years well beyond three million of this species of life have been needlessly slaughtered. Not only is the little being helpless against his powerful enemy, but he is without any legal protection at all, thanks to the U.S. Supreme Court. Most of the public news media has joined in the war against this class of life. Even a large segment of the healing-arts professionals have declared war on these hapless denizens.

Do you ask just what is the identity of this endangered species? It is the unborn human baby that is being so victimized. In 1976 an estimated 1,500, 000 of their number will be destroyed in our land. If folks can get excited about saving the snail darter, surely they should get excited about saving this vast number of unborn babies and protecting their right to keep on living. Our founding fathers even wrote a constitution and bill of rights guaranteeing the right to life to all. But now a nearsighted Supreme Court has taken that eternal right away from a whole class of human beings. If one is so unfortunate as to be yet attached to his mother by the umbilical, he is not legally a human person. That being the case he can be killed at the whim of his mother and a willing doctor.

Heaven help a society of people whose vision is so distorted that they would move heaven and earth to save a handful of river minnows but would sit idly by, with muted lips, while multiplied millions of innocent unborn human babes are purposely exterminated. I urge the champions of the snail darter also join in the fight to save the unborn child.

John Waddey

February 13, 1976

## CAPITAL PUNISHMENT – FOR MURDERERS OR UNBORN BABIES?

Dear Editor:

Convicted murderer, Gary Gilmore is begging for implementation of the death sentence which he justly received from a panel of his peers after a fair trial. Mr. Gilmore was represented by competent counsel and presumed innocent until proven guilty.

The most impressive thing in all this sordid story is the heroic efforts being made by the American Civil Liberties Union and other like groups to save this convicted multiple murderer from his well-deserved death. The paradox is that people who are so concerned to save a guilty murderer from legal execution are just as militant to see unborn babies killed by abortion.

This year 1½ million of these innocents will be executed by the hands of professional abortionists. They have no legal protection under the constitution thanks to our Supreme Court justices. They are the same group who are so careful to see that convicted murderers get full protection of the law.

All appeals to the courts in behalf of these babies are waved aside by the highest court as unconstitutional. Even laws passed by our Congress in their behalf are declared null and void. (Witness the Hyde Amendment which forbade funding of 300,000 abortions by Medicaid.)

No media spokesmen give eloquent stories about these infant victims. When friends of the unborn try to bring their plight before the public they are depicted as ignorant do-gooders and/or Catholic fanatics.

May the God of reason and compassion help the citizens of our land clear the cobwebs of confusion from their heads and once more grant the right to life to all including those yet in their mother's wombs.

John Waddey

December 2, 1976

## CHILD ABUSE

Dear Editor:

Having read your article on child abuse in the October edition, I offer these observations:

Tennesseans are shocked and angered at the death of little Melisha Gibson of Cleveland by her cruel and heartless parents. The public is outraged that our government did not provide adequate protection to guarantee this child's safety from her inhuman parents. Surely we have a duty to protect such little children even if they are unloved and unwanted; even if their parents consider them a burden and a bother. No one has the right to rob another of their right to live, just because they are young and helpless.

An even greater tragedy is occurring across our land and even in our state. Not just a few but 1½ million innocent babies will be subjected to a violent death this year by their mothers who do not love them or want them. These babies will be destroyed with the blessings of the U.S. Supreme Court and at the skilled hands of licensed physicians. Because abortions are done after 10 weeks, these babies have all

their organ systems in place, they have brain waves and heartbeats and can feel pain. In fact, they are babies just like Melisha, except for size and the way they get their food and oxygen. Because no one has seen them, their death will not raise such a public outcry. But they will die just as cruelly and violently as poor little Melisha.

May God help the citizens of our land to clear the cobwebs out of their minds so that they will once again reverence all human life and guarantee to each and all the right to live. Once a person or a society decides that one class of human life does not have the right to live, then all of us are endangered.

John Waddey

October 27, 1976

## HOW TO TREAT THE UNBORN AND UNWANTED

Dear Editor:

No greater question faces the citizens of America than "What shall we do with the unloved, the unwanted, the weak, the defective and the aged people among us?"

Three answers for that question are available:

1. We can ignore them, and leave them in their unfortunate circumstances and let fate take its course, or
2. We can remove the problem by destroying those who are causing the problem by resorting to abortion, euthanasia and encouraging of suicide, or

3. We can once again learn to love and care, and as evidence of that high degree of civilization we claim, be defenders and protectors of the helpless and the unfortunate among us.

Abortion is not truly the disease we are suffering from. It is but a symptom, a fever indicative of a great and dangerous sickness within the corporate body. That deadly disease is heartless, selfish materialism. Having largely rejected God and His divine principles and having enthroned self as the highest interest, people simply can find no room to care for the weak and helpless among us.

John Waddey

January 4, 1977

## **ABORTION ADVERTISING ATTACKED**

Dear Editor:

Each week your classified section carries ads advertising the services of abortion clinics: In bold letters they are hawking their trade of destroying unborn human life.

I am shocked that our news media accepts and publishes such advertising that traffics in the destruction of developing babies. On what ground can such be justified?

I am shocked that men who have been trained in the art of healing and saving human lives should devote their energies to such a ghastly business as the wholesale elimination of unwanted babies. What motivates a man or woman to give



up healing and saving of life for the willful termination of life?

I am shocked that our government has sunk to the low level that it has surrendered its role as protector of human life.... especially the helpless innocent life in the womb. We now allow people to freely operate their clinics which exist for the sole purpose of killing. Then to add insult to injury, they boldly advertise as though they were selling an insect extermination service.

Some may counter that abortions are legal. True, but that does not make them moral and right.

If tomorrow legislation was passed legalizing the killing of unhealthy new born babies and all non-productive adults over 80 years, would we see ads in the paper such as:

“Have a problem, senior citizen in your house? Let us help you with the problem. Call *The Knox Termination System* for fast efficient service.” or “Have a problem baby? We can dispose of your problems in a professional way. Call the *Tennessee Infanticide Clinic* today for free information.”

This is not a sensational or far fetched assumption for already in six states efforts are in progress to pass “euthanasia” legislation legalizing so-called mercy-killing. Dr. James D. Watson, Nobel prize winning scientist wrote in May 1973, “If a child were not declared alive until three days after birth.... the doctor could allow the child to die if the parent so chose and save a lot of misery and suffering.” Quoted in *The Mercy Killers*, by Dr. Paul Marx.

Please refuse to promote this death dealing business. Dr. R.A. Gallop wrote, “Once you permit the killing of the

unborn child, there will be no stopping. There will be no age limit. You are setting off a chain reaction that will eventually make you the victim."

John Waddey

October 1, 1975

## WHERE HAVE ALL THE CHILDREN GONE?

Dear Editor:

The Knoxville News Sentinel reports that "Many public schools are closing as enrollment decreases." Some 500 public schools closed nationwide in the past five years, reflecting enrollments that decreased as much as 48 percent. The article concedes that the problem is "the inevitable result of a declining fertility rate."

What the article does not tell us is why the birthrate is dropping so drastically. Of course, there are more and better birth control methods. But a major cause is the 6 million unborn American babies destroyed by abortion in the last decade. Aborted babies do not need schools. Neither do they need consumer goods or grow up to pay taxes. The question facing America is how long can a society destroy its future citizens at the appalling rate of 1½ million per year before economic and social disaster strikes?

During the Vietnam War the kids sang a song, "Where have all the young men gone? Gone to soldiers every one.... Where have all the soldiers gone? Gone to graveyards everyone. When will they ever learn?"

To that protest song we offer a new verse:

“Where have all the young folks gone?.... Abortion killed them, every one. When will they ever learn, when will they ever learn?”

John Waddey

June 22, 1978

## EXHORTING AN EDITOR TO BE PRO-LIFE

Dear Editor:

What if the court ruled that newspaper editors had no constitutional guarantee to the right to life, that they could be legally terminated if they were unwanted by their parent organization. Would you join in the battle to get a constitutional amendment to overthrow that ruling and protect their right to life until natural death? Would it not be better to let such unwanted editors be transferred to other newspaper organizations that would love and appreciate them, rather than to destroy them?

The Tennessee Volunteers for Life believe that both newspaper editors and unborn babies should be guaranteed the right to life by our constitution. Editors already enjoy this right, but babes in the womb do not. We are working in their behalf.

John Waddey

May 14, 1976

## GERMANY'S HOLOCAUST AND AMERICA'S COMPARED

Dear Editor:

Along with millions of Americans I watched the NBC TV special *Holocaust*. Such an experience can not be enjoyed but it does have immense educational value.

It shows us that even a modern, sophisticated, cultured nation can revert to the lowest level of barbarism in a generation, once the restraining bonds are loosed.

It shows that a western nation with a long history of "Christian" ethics can act totally contrary to those principles with the wrong kind of leadership.

It demonstrates just how fragile is that distinctive line that says, "All human life is sacred and must be protected," and how once it is crossed over no human life is safe.

It reminds us that even highly educated professionals such as physicians and government bureaucrats can become irrationally deadly when they put either their nation or personal prejudice above God's law protecting innocent lives.

It shows us the diabolic power of propaganda. How that by repeated use of demeaning terminology a human being made in God's image (a Jew, Gypsy, or handicapped person) can become a pig, or scum, a non-person, a sub-human and therefore be killed without compunction.

It reminds us that the human mind can be detached from the reality of a vile situation in the name of obedience to orders and thus be capable of the most horrendous crimes

with no evident guilt.

It points out that when we start killing even the most severely handicapped, it is but a small step to a holocaust where 17 million perish.

It unsettles us because we see some frightening parallels in modern American society. Courts have declared the unborn child in the womb to be a non-human life. Five million such babes have been aborted since January 1973. Many medical doctors have eagerly pursued the abortion business with gusto. (Three such clinics exist in Knoxville, Tennessee.) Late term babies aborted alive are routinely destroyed outside the womb. It is perfectly legal. Already powerful vices are proposing mercy-killing for the defective, the aged, the hopelessly ill. Worst of all, most folks aren't too upset by the situation as long as they are not bothered. Our government has funded over 1 million abortion deaths. Civil Liberties groups and liberal churches argue it is a woman's right to kill her unwanted babe while yet unborn.

“Acts of great evil come easily to human nature. All that man's malleable conscience demands is a heroically articulated excuse combined with the comradeship of other evil doers.” Ed. A. Roberts.

For those who wish to research the German holocaust further they should read Dr. Fredric Wertham's book, *A Sign for Cain, An Explanation of Human Violence*. His 8th and 9th chapters give a documented discussion of the German situation from 1920 to 1945 (Warner paperback, 1973).

John Waddey

April 18, 1978

# UNETHICAL ETHICISTS

Dear Editor:

In the *Knoxville News-Sentinel* for October 3, 1977, you report that 200 Christian and Jewish ethicists have issued a "Call for Concern" in support of the killing of unborn human babies by abortion on demand. Several points deserve a reply.

1. These learned men are confused in that they think the pro-life movement is an effort of the Catholic Church. The president of the National Right to Life Committee is Dr. Mildred Jefferson (Methodist); the chairman of the Board is Dr. Carolyn Gerster (Episcopal); the author, a member of the executive committee, is a member of the Church of Christ. Across the nation are aggressive Pro-Life Council (Missouri Synod), Latter Day Saints (Mormons), Christian Reform Church, and scores of other non-Catholic bodies. Capable pro-life spokesmen are found among Jews and even non-believers.
2. They are also mistaken in thinking opposition to abortion is merely a religious issue. It is that, but it is a *civil* rights issue as well because a helpless minority (unborn babies) are being denied the most basic of human rights .... the right to life. It is a social issue for the strong are destroying the weak if they get in their way. Today's society is destroying tomorrow's generation of workers and professionals. America will pay dearly for the loss of talent and leadership wasted in the abortion chambers. It is a moral issue because the killing of innocent life is a moral evil and has always been so. Of course, these great ethicists have obviously subscribed to a new morality that sees no wrong in the strong killing the weak. This is the advantage of situation ethics and the new morality, one can do that which pleases him and call it moral.

These sages support the Supreme Court's 1973 ruling which legalized abortion on demand through the ninth month if the mother claims physical or mental health problems. I wonder what their response would be had the Supremes ruled that ethicists were not guaranteed the right to life under our constitution, thus they could be killed at the whim of another.

These ethicists tell us that "pro-life must not be limited to concern for the unborn but must also include a concern for the quality of life as a whole." We of the pro-life movement agree wholeheartedly with that concept. It is a shame that they themselves show so little concern for the quality of life of the 1½ million babes that will die violently at the abortionists hands this year.

When the so-called teachers of morals of a country cannot discern the evil of mass killing of innocent life, that nation is in grave trouble.

John Waddey

October 5, 1977

## **RIGHT TO DIE BILL LEADS TO EUTHANASIA**

Dear Editor:

Twice in recent weeks you have featured articles glorifying euthanasia as a loving, humane way to solve social problems such as the aging. Euthanasia technically means "good death." In practical application it means the planned medical termination of people who someone thinks can no longer enjoy living.

The euthanasia cult has its eye on several classes of citizens which they feel need the freedom to be put to death humanely: 1. Those born mentally or physically handicapped. 2. Those with incurable mental illness. 3. Those suffering from incurable disease. 4. Those who are so advanced in years as to be unable to pursue a self-sufficient life and contribute to the community good. 5. Those who because of personal problems find life unfulfilling. Convicted murderers, rapists and kidnappers are excluded, however, because most euthanasists believe that capital punishment is cruel and inhuman!

Dr. Winston Duke wrote in *Reason* magazine, August 1972, "....there is little evidence that termination of an infant's life in the first few months following extraction from the womb could be looked upon as murder...." *The New Biology*. Dr. Marvil Kohl at the Third Euthanasia Conference, December 5, 1970, said, "In some situations, especially in certain cases of euthanasia, morality demands the killing of the innocent." Dr. William Gaylin of Columbia University said on February 17, 1972, "We've always wanted the best for our grandparents and now that might mean killing them ...."

This year, Right to Die bills were introduced in some 40 states legislatures. The almost identical language of all of these with the model legislation proposed by the Euthanasia Society, leads one to the conclusion that all had a common origin. Rep. Buddy Scroggs of Knoxville sought to give us the right to die. Fortunately, his bill died in the Senate after passing the House.

The Living Will/Right to Die bill is a forerunner of euthanasia. Dr. Robert Williams of Washington State University Hospital puts it plainly: "....it seems unwise to attempt to bring about major changes permitting positive euthanasia until we have made major progress in changing laws and



policies pertaining to negative euthanasia." *Northwest Medicine*, July 1970.

Today's screwball social ideas have a strange way of becoming the legislative proposals of tomorrow. Every person who is less than physically and mentally perfect or may one day grow old is threatened by this. Human life is sacred because it is made in God's image (Gen. 9:6). Life is worth living. There is a better solution to personal problems than death.

If the death peddlers want to rid the world of people who make no positive contribution to the society, let them begin at home.

John Waddey

August 23, 1977

## **"GAY" IS NOT GAY BUT SAD**

Dear Editor:

The article "Being Gay" in the *Oakleaf* of April 11 is pathetic and shameful. It is shameful because the interview treats the subject as though it is totally innocent, just as whether one eats fish or not. If you respond that a reporter must be non-judgmental, would you feel the same if discussing bestiality? The Moral Governor of the Universe lumps the Sodomites and the beastites together as equally guilty (Lev. 18:22-23). There is no evidence of any help or encouragement being offered this young victim of moral ruin, to escape and overcome his plight.

It is pathetic because a young man's life is being destroyed by his perverted life style. Poor David tells us he tried to get out of it — but could not escape. As a boy he was seduced by a 37 year old homosexual. He was embarrassed and upset mentally.... Living with his immoral choice makes him sick inside and physically sick as well. He says, "It can really be tormenting because you are condemning yourself." He admits that he "let other people convince him (he) was gay." He describes his condition as being "like an alcoholic."

We are witnessing the moral and spiritual deterioration of a generation of young Americans. Fed by porno, and homosexual themes in movies and TV plots, and encouraged by the media and entertainment industries, multitudes of young people are being herded into the culture of Sodom. With no concern for the misery and sorrow that such a life style brings, the news media greedily sings the glories of the new alternate life style (such stories make for good sales).

Really our sympathies should go out to poor David and others like him, trapped in their moral prison; and

To the heartbroken parents of such misguided children, and

To the poor girl that David vainly tries to share his contaminated love with; and

To the young boys that David and his kind will seduce to fulfill their lust; and

To the families of their victims; and

To our nation which will surely suffer the fate of Sodom if we continue to encourage this spiral into the immoral vortex of homosexuality.

John Waddey

April 18, 1978

## A GAY CHURCH IS LIKE A CHRISTIAN DEVIL

Dear Editor:

Randall Hill of the Metropolitan Community Church is a comedy of errors. He tries vainly to convince us that neither God, Christ or the Bible condemn homosexuality as sin and evil. Readers should note that not one single scripture was cited to prove his contentions.

He charges that "Jesus did not condemn homosexuals." The truth is, Paul condemns it in I Cor. 6:9-10. "The effeminate and abusers of themselves with them, ....shall not inherit the kingdom of God." Paul declared that the things he wrote were the commands of the Lord Jesus (I Cor. 14:37).

His claim of "Christian gay people" is like Christian prostitutes, Christian drug pushers and Christian thieves. Apostates they may be, but not *truly* Christians. To be a Christian is to be like Christ. That a homo cannot be.

He says God wants people to accept themselves "for what they are...." He overlooks God's command that *all* men everywhere repent (Acts 17:30). That means to change one's sinful conduct. That is the entire purpose of Christianity. The sodomite will receive a like punishment with his brothers and sisters in Sodom (Jude 7).

It needs to be stated that the inner temptation to homosexual deeds is not the sin. It is when the temptation is transformed into the actual deed that sin occurs (Jas. 1:14-15).

He is correct in agreeing that most people do not want a homosexual teaching their children at school. Since homosexuals do not propagate their own species, they must recruit.

They prey on the young. We parents will not soon forget the Rev. Claudius Vermilye of Winchester. I am sure that he would agree with Mr. Hill and his Metropolitan Community Church.

A degenerate people make a degenerate society. The ancient city of Smyrna had a group that claimed to be a church, but Jesus truly exposed them as a synagogue of Satan (Rev. 2:9). A homosexual church is like unto a Christian devil!

John Waddey

June 20, 1977

## **ANITA BRYANT COMMENDED**

Dear Editor:

I would like to commend Anita Bryant for her forthright stand against the evil of homosexuality. Miss Bryant is being ridiculed by many in the entertainment business. Especially those who are given over to sodomy are trying to destroy her career. She deserves our admiration and support in her battle.

It is said that one in six in America is a homosexual. That still means that 84 percent of our citizens are straight. This majority of Americans are basically a quiet, hard-working element of people who make a worthwhile contribution to our society. While they are not given to bawdy demonstrations, their sympathies are with Miss Bryant and her basic thesis.

God created a man and woman in the beginning (Matt.

19:4). He gave them to each other for marriage. This was the Creator's divinely approved pattern for marriage and sexual relationships. When the people of Sodom took up the practice of homosexuality, the Creator utterly destroyed them and their city (Gen. 19:4-5; 24:25). The apostle Peter said that in turning Sodom and Gomorrah into ashes, God condemned them and "made them an example unto those that should live ungodly" (II Pet. 2:6).

The legalizing of homosexual marriage is disgusting. It lends government approval to a degrading, unnatural practice and encourages those who are tempted to choose that life style. It helps to confuse young people who are struggling in a world of uncertain values to find their proper role and to have the character and strength required to maintain a strong, free nation.

Before America allows this perverted way of life to prevail, we need to stop and think what it would be like to live in Sodom. We are allowing a world to be shaped which our children and grand-children will have to live in. What kind of legacy are we leaving them?

John Waddey

June 1, 1977

## **UNITED CHURCH OF CHRIST IS NOT THE CHURCH OF CHRIST**

Dear Editor:

A great deal of attention is being given the recent activities and pronouncements of the United Church of Christ.

The news relates to their acceptance of homosexuals and their ordination to the ministry. Their newly elected president, Avery D. Post, is especially outspoken in his support of "gay" rights.

I am concerned that the public might confuse the actions of the *United Church of Christ* denomination in these matters with the *Church of Christ* of which I am a member. Churches of Christ number near 3 million members in some 17,500 congregations throughout the land. Members of these congregations honor the Bible as God's inspired word and the absolute authority in all matters moral and religious.

Their loyalty to the Bible makes the idea of condoning homosexuality abhorant. Scripture says that God gives up men who leave the natural use of the woman and burn in their lust one toward another, men with men working unseemliness. The same is said of lesbians, Romans 1:24-27. While churches of Christ have no central government to make formal resolutions and decrees such as the United Church of Christ does, it is universally agreed that the evil practice of homosexuality must be rejected and condemned.

Churches of Christ date from the apostolic age and had their beginning here in America at the beginning of the 19th century. The United Church of Christ is the result of a merger in 1961 of the congregational Christian Churches and the Evangelical and Reformed Churches. (World Book). There is absolutely no organic connection between the United Church and the Churches of Christ. In fact they have very little in common at all.

Members of Churches of Christ feel great sympathy for their fellow men who have degenerated into this perverted life style. Because it is declared to be sin, they stand condemned (Rom. 6:23). We actively work to help perverts

and all other sinners to overcome their sin problems with the aid of God. We cannot stand quietly by, however, when homosexuals seek to justify their corrupt practice by distortion of scriptures. Nor can we agree to give public approval to that which has always been recognized as a symptom of moral decay and degeneracy.

One need only read of the homosexual related mass murders of some 35–45 young men in California by two self-confessed “gays” to realize the magnitude of the problem now forcing itself upon the American public.

While the United Church of Christ may not be able to see the sin involved in the practice of homosexuality, Churches of Christ will continue to cry out against this immoral practice.

John Waddey

July 7, 1977

## **MEDIA BIAS AGAINST PRO-FAMILY PEOPLE**

Dear Editor:

I am angry. I am tired of being insulted, maligned and falsely accused by the spokespersons of the International Woman's Year Commission. In recent editions of your paper you have carried articles wherein these official representatives of IWY have accused the women who dare oppose their efforts of being members of the Klu Klux Klan, of being against helping poor women, of being for racial discrimination, against peace, flouridation, sex-education, against

protecting children from child-abuse, assistance to victims of rape and equal opportunities in education. (Knoxville, Tennessee New Sentinel, August 30, 1977). These assertions I brand as bald-face lies which are totally without foundation. The purpose for such exaggerated falsehoods is to prejudice the public mind against the pro-family, pro-life women who attended and voiced their objections to the radical views of the staged IWY puppet show. Also by creating such a cloud of suspicion toward the objectors that maybe the public will not notice the radical revolutionary views being pushed by the IWY puppets. As one who attended the Tennessee IWY meeting at Clarkesville, I bitterly resent these fabrications and lies being disseminated through the media.

The pro-family women whom I know who participated in the IWY sessions were of the main-stream of life. There was a cross-section of Catholics and Protestants, the mix of Democrats, Republicans and Independents was about equal. There were middle class people who lead very normal lives. These women have several things in common that distinguished them from the bulk of the people there. 1. They were all God-fearing, religious women. 2. They all believe that heterosexual marriage is honorable before God, and the home is sacred. 3. All of them are happy to be female and to fill the role of wife and mother. 4. They all believe that abortion is the taking of the life of an unborn human child and should only be allowed when the mother's life is in danger. 5. That homosexual conduct is morally evil and degenerate.

These views are the ones so vehemently hated and opposed by the IWY group. Their resolutions all came out pro-abortion, pro-E.R.A., pro-lesbianism and anti-family. Call me what I am and I will acknowledge it, accuse me of the things I repudiate and I am ready to do battle.

John Waddey

September 6, 1977



## THE PRESIDENT'S WIFE AND THE IWY

Dear Editor:

I was deeply embarrassed to see Rosalyn Carter publicly associated with the lesbians and abortionists who dominated the International Women's Year Conference in Houston. How could she, as a devout follower of Jesus, possibly have anything in common with such an unholy element?

Is it that we have been misled about her religious and moral commitment or was she tricked into endorsing them?

As the First Lady of our land, surely she must realize how important her example is. Our young women in America can now believe that the President's Lady approves of killing unborn human babies for convenience sake and the degrading practice of homosexual love. They will then draw the conclusion that such unholy practices are alright for them, too.

Her husband seemed like such a nice man. I am afraid that her thoughtless action may cause the voters to lose confidence in him.

John Waddey

November 28, 1977

## A MORAL MISS AMERICA COMMENDED

Dear Editor:

Three cheers for the new Miss America (1976), Dorothy Benham. It's refreshing that one who represents the values

and life style of the great majority of Americans has been selected as our representative young American lady. We can send her anywhere in this land or the world and not be embarrassed by her. She is the kind of girl that most men would like to have for a wife and the mother of their children.

It is too bad that we do not have to *elect* the first lady of the White House. Miss Dorothy Benham would be a wholesome influence around White House, and a refreshing change.

To the girls and young women of America, I commend this "old fashioned girl" who rejects premarital sex, the legalization and use of marijuana, gambling, legalized abortion, and women's liberation. It's about time someone of Dorothy's convictions got proper recognition and honor. Too long the boisterous, pushy, "wo-persons" have been getting the headlines with their new morality and new concept of womanhood.

In ancient times, King Lemuel's mother taught him, "A worthy woman who can find? For her price is far about rubies" (Prov. 31:10).

John Waddey

September 15, 1976

## HEDONISM REBUKED

Dear Editor:

You are not to be commended for your front page headline feature article in Saturday's *Journal*. The Article

*Sex Wins Sexual Revolution* was in poor taste and a defacto endorsement of the unprincipled views of Dr. Murray Kappelman.

The assertions of the article are misleading. While many teenage Americans are surely sexually promiscuous, it is not a fact that virtually all are. I resent his attempt to paint premarital casual sex as *normal*. His picturing of parents who would teach and expect their children to postpone sex activity till marriage as "out of date" is deplorable. His definition of responsible sex as abstaining from rape and incest is utterly irresponsible. His acceptance of and justification of homosexuality is further evidence of his own moral degeneracy. His suggestion that teenage pregnancy is not the fault of the boy or girl but of society is absurd. If it is anyone's fault in society it would have to be laid at the feet of such amoral ambassadors of unbridled, sexual permissiveness as he himself. Immature and irresponsible teens find his "warm" approval sufficient justification for indulgence of their appetites.

His teaching transmits to a generation of youngsters the hedonistic playboy philosophy of total moral abandonment.

He joins with the degenerate panderers of the movie and TV industry and porno racket in pressuring American youth to abandon their convictions of moral purity for sexual indulgence.

By his loving approval of promiscuity he contributes to the current VD epidemic, the rash of illegitimate births and the waywardness of multitudes of our young people.

The life style depicted in this article if ever accepted by the mass of our people will leave our nation so morally and spiritually rotten that the foundations will crumble leaving

us in wreck and ruin. Such degradation can never maintain a strong nation. History demonstrates the fate of all societies who chose Sodom's lifestyle.

A man with such a low view of personal and public morality is totally unfit to serve as a physician for children.... for the offspring of apes maybe, but not for children made in the image of God.

John Waddey

May 23, 1977

## BATTLING THE BEER BUSINESS

Dear Editor:

The Big T Market is determined to push beer on the Karns Community. After the Knox County Beer Board denied the owner a license to sell beer in our community, he proceeded to bring a law suit to try to force the Beer Board to grant him a license.

It appears that this businessman cares nothing about our children. Our three schools are within easy walking distance of his store. Eighteen year old high school students can buy beer on their lunch hour. Young people attending the football games at the high school ball field can get tanked up on his beer and create all sorts of problems. Apparently he cares nothing about the traffic hazards that beer drinking, hot-rodding drivers will cause on Oak Ridge Highway which is one of the most dangerous stretches of highway in the county. He must care nothing about the church across the

street or the businesses across the highway from his store, whose property will be littered with beer cans which his customers toss out after they have drunk their beer off his premises. Evidently he cares nothing for the vandalism and destruction which this will bring to our community. He surely cares nothing for the lives of the young people who normally hang out at that corner who will be more easily tempted now to indulge in beer drinking and irresponsible conduct that grows from it. He cares nothing for the wishes of the community, which have been clearly expressed repeatedly by large delegations which have gone to the Beer Board meetings to protest the bringing of beer into this quiet, peaceful, law-abiding, responsible community. The owner of the business does not live in our community. He can go home, count his money and relax while we deal with the problem he has created. Why should we patronize such a business establishment?

John Waddey

August 25, 1977

## CORRUPTION IN GOVERNMENT

Dear Editor:

What kind of moral jungle have we got in Washington? Are there no decent Americans left to fill the government offices? Does a president have to fill his administration with "pot-heads" and "coke sniffers?"

Mr. Carter's crew is now about as credible as the Nixon Administration in the wake of Watergate.

Our U.N. Ambassador is totally incompetent, not to mention his talent for lying.

That his chief narcotics advisor is himself an abuser of drugs is unbelievable. Is this how they will solve the drug problem, i.e., turn it over to the freaks? Will we let the Mafia solve our organized crime problem? Was all that talk about restoring integrity to government "con" talk to seduce a gullible electorate?

Perhaps a corrupt society is being paid off in kind. One of God's judgments on wicked nations is to send them evil, oppressive rulers (Is. 19:11-15).

Maybe this heinous situation will finally provoke the decent people of our land to clean house - beginning at the polls next week. A moral proposition 13 is needed from Washington to Nashville. God will bless America when Americans bless God!

John Waddey

July 24, 1978

## **RULERS THAT DEARLY LOVE SHAME**

Dear Editor:

"With friends like these, who needs enemies?" When a nation is blest with a succession of leadership such as John Kennedy, Richard Nixon, Spiro Agnew, John Mitchell, Wilbur Mills, Ted Kennedy, and Wayne Hays, we need not worry about Russia, China or any international conspiracy destroying us. Such leaders are killing us day by day, rotting

the moral heart out of our nation. With fornication, drunkenness, lying, dishonesty, misuse of public money, bribery, and who knows what other vices currently practiced by key national leaders, it is only a matter of time before the great house of government gives way to the termites' damage and collapses in a dusty heap.

These ancient evils have proven their destructive power. In 750 B.C., Hosea the prophet said to the decadent nation of northern Israel, "Whoredom and wine and new wine take away the understanding," 4:11. He continues, "....for the men themselves go apart with harlots and.... with prostitutes: and the people that doth not understand *shall be overthrown*" 4:14. "....her rulers dearly love shame" 4:18.

To the ruling king he warned, "O house of the king, for *unto you pertaineth the judgment....*," 5:1. He continues by noting that "they commit falsehood, and the thief entereth in, and the troop of robbers ravageth without and they consider not in their hearts that I (God) remember all their wickedness; now have their own doings beset them about ....," 7:1-2.

The end result of their course is seen in the following: "They sow to the wind, and they shall reap the whirlwind ....," 8:7. "Israel is swallowed up, now are they among the nations as a vessel wherein none delighteth. (All national respect was gone. J.W.) For they are gone up to Assyria ....," into captivity, 8:8-9.

May God deliver us from morally corrupt government officials and raise up a new generation of morally upright men to lead our nation, while there is yet time.

John Waddey

May 29, 1976

## IS CAPITAL PUNISHMENT GOD ORDAINED?

Dear Editor:

Is capital punishment right or wrong? Should it be retained or abolished? Before a decision is reached, we should determine what God, the giver of life, says.

1. God said to Noah, "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man" (Gen. 9:6). This is no barbaric custom, it is a divine edict. It was not a local, temporary ruling, but was given to the whole race. The reason the murderer must die was that he had willfully destroyed one who was made in God's image. He had thus forfeited his right to life.
2. To the Jews, God said, "Thou shalt not kill" (Ex. 20:13). He then said, "Whoso killeth any person, the murderer shall be slain at the mouth of witnesses" (Num. 35:30). "Moreover ye shall take no ransom for the life of a murderer, that is guilty of death; but he shall surely be put to death" (vs. 31). Deut. 19:4-13 defines manslaughter which is not to be capitally punished.
3. Jesus inculcated these principles in his New Testament. He said, "All they that take the sword shall perish with the sword" (Matt. 26:52). "Whatsoever a man soweth, that shall he also reap" (Gal. 6:7). God made us morally responsible (Josh. 24:15). "So then each one of us shall give account of himself to God" (Rom. 14:12). If we choose to do a capital wrong, we must suffer the results we deserve.

Jesus forbids the individual to avenge himself (Rom.



12:19). We are to give place to God's punishment. What is that punishment? "Let every soul be in subjection to the higher powers; for there is no power but of God and the powers that be are **ORDAINED OF GOD....** for **RULERS** are .... a terror.... to the evildoers.... for he (government) is a minister of God to thee for good. But if thou do that which is evil, be afraid for **HE BEARETH NOT THE SWORD IN VAIN**" (Rom. 13:1-4). Thus governments are endowed by God with the right to execute evildoers.

God forbids individuals to personally inflict punishment. He expressly lays this responsibility upon the governments. This protects the law-abiding and weak citizen and controls and deters lawlessness.

Solomon said, "Because sentence against an evil work is not executed speedily, therefore, the heart of the sons of men is fully set in them to do evil" (Eccle. 8:11).

In 1966 there were 10,920 murders in our land; 25,330 rapes, 15,420 robberies and 231,800 aggravated assaults. Do we really need to lessen the punishment of crime? 3,243,400 arrests were made for serious crimes that year. Seventy-six percent of these were repeaters. Ask the criminal, he will tell you that in America, crime pays. The violent man would be most grateful if our state abolishes capital punishment. When will we learn that ways that *seem right* to our thinking may well be ways of chaos and death? (Prov. 14:12).

God's Word still teaches, "**WHOSO SHEDDETH MAN'S BLOOD, BY MAN SHALL HIS BLOOD BE SHED:** for in the image of God made he man."

To those who are crusading for the rights of murderers, I ask, What of the rights of the more than 11,000 victims

who were murdered last year?

John Waddey

September 8, 1969

## SHOULD OUR CHILDREN READ SMUT IN SCHOOL?

Dear Editor:

Having read last Sunday's letters on the *Catcher In The Rye* being offered for public school reading, I offer these observations:

1. Would those who feel that the *Catcher* and books with similar vocabularies are wholesome, please tell us what is obscene? Are there any obscene books in the world today?
2. We have been told that those who want their children taught religion should provide this instruction at home and not expect the public schools to do it. I suggest that those incensed parents who want their children to read spicy books should provide these materials at home and not expect the public schools to do it with tax monies.
3. Several have stated that the Bible has naughty words like harlot and fornication, therefore the *Catcher* is no worse than the Bible. This is only a smoke screen to hide the real issue. The Bible does mention these and many other sordid things. The difference is, the Bible *condemns* them as sin and wrong. It warns against indulgence in them as detrimental to the ones involved and to

society as a whole. The *Catcher* and similar works glorify these immoral activities and hold them up as an accepted and acceptable way of conduct. No intelligent person would place the Bible on the same place with the *Catcher*.

4. Perhaps some naive people wonder why parents are so concerned about their children's reading materials. It is because we tend to become like that which we constantly feed our minds upon. So the ancient proverb, "As he thinketh within himself, so is he" (Prov. 23:7).

J. Edgar Hoover has aptly said, "Sexual violence is increasing at an alarming pace. Many parents are deeply concerned about conditions which involve young boys and girls in sex parties and illicit relations.... *Pornography in all its forms* (emphasis mine, J.W.) is one major cause of sex crimes, sexual aberrations and perversion." F.B.I. Law Enforcement Bulletin, March 1968.

5. The question about the *Catcher* is one of degree, not of kind. It is smutty. Just how smutty is the question? Would the *Sentinel* print the objectionable paragraphs for public consumption?
6. Surely there is quality literature for our youngsters that does not reek of the gutter. We have laws to insure pure food for our children's stomachs. Can we not expect as much for their minds?
7. Since some object to Bible principles in the training of youth, I offer this quote: "Corrupt the young; get them away from religion. Get them interested in sex. Make them superficial. Destroy their ruggedness." *Rules for Bringing About Revolution*, pub. by the Communist Party, 1919.

“Woe to them that call evil good and good evil” (Is. 5:20).

John Waddey

June 19, 1969