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We are grateful to Captain Wayne Bley for his editorial assistance with this edition of *FrontLine*.

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You may request that your letter not be published or that your name be withheld, but anonymous letters will not be accepted.



I wrote following your September/October issue, expressing my distress that FrontLine would allow a student at a Reformed seminary to critique John Piper. The author had totally failed to acknowledge Piper's extreme Reformed theology in his critique of him in that issue. My reaction at the time was, "What can you expect, when you ask the fox to guard the henhouse?"

I opened my November/December issue to discover a letter written by a staff member at Detroit Baptist Theological Seminary, going to great length to explain how Spurgeon believed one must be regenerated before he could be saved (before faith). If *FrontLine* would devote at least as much space to teaching the opposing view, perhaps it would help to slow the torrent of Reformed theology sweeping away so many sound Fundamental Baptist churches in our day. I repeat: "If the

Fundamental Baptist movement is to survive, it must decide on a position and then decide to defend it."

Mrs. Linda Van Pelt
Brevard, NC

We appreciate receiving *FrontLine* magazine each issue. On the field it is very important for my wife and I to keep up to speed with happenings in the US. *FrontLine* helps us do that.

John Kenney
Germany

Our family is blessed by your magazine and look forward to its arrival. Thank you for providing such a well-written and God-centered periodical.

Mr. and Mrs. Chris Herring
Austin, TX

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On the Front Line

A NOTE FROM THE PRESIDENT

Tourism and Turmoil: The Paradox of the Middle East

John C. Vaughn

One of the five pillars of Islam is the "pilgrimage to Mecca for those who can make it." It is not a pillar of Christianity to make a pilgrimage to Jerusalem, but it is certainly a life-changing experience "for those who can make it." The FrontLine Tour to Israel on December 26 through January 4 was the first for many of us, but for a few, it was a return trip. Those who have been there usually want to go back. The two most common responses we hear when talking about going to Israel are, "I would love to go someday," and "Isn't it dangerous?" On three trips to Israel, we have marveled at how peaceful it is in Galilee and how utterly safe we felt the entire time. Israeli security is the gold standard for the free world.

Ariel Sharon suffered his serious stroke on the day of our departure. Hamas achieved victory in the Palestinian elections shortly after we came home. But we are already putting together another trip for December 26, 2006, through January 4, 2007. As always, the possibility of touring Israel depends in part on the political situation. This paradox was etched into our memories on our daily walking tours with our Messianic Jewish guide, Mickey. A delightful and gracious man, but not very tall, Mickey led the file of pilgrims through the crowds, not with a flag, or yellow hat, or any of the usual visual cues of a tour leader. Mickey just held his Bible high and we followed—even through the Arab Quarter.

He had to leave our group when we passed the newly erected concrete fence on our entry into Bethlehem. How different that little city must

be from what it was 2000 years ago. Romanism and Orthodoxy, so called, have built their gaudy stone monuments to man-made religion, and even the pilgrims who travel to see them must pass through a concrete wall. The entire experience is a metaphor for the Middle East, just as the Middle East is a metaphor of Christ's rejection in the world. Israel is an island of tranquility in a sea of turmoil—turmoil that is not just about the term "oil." It is not really even about democracy or its oppressive alternatives. It is about who God is. Look at the map of the area and see tiny Israel (a secular humanist nation that is home to many who love and serve Jehovah without realizing that He is Jesus, and a tiny fraction who do) there in an ocean of enemies.

The paradoxes of the Middle East are profound. On the site of Solomon and Herod's Temples, where Christ was rejected by the Pharisees, there sits the Dome of the Rock, with its Arabic inscription fired into the

ceramic covering of its walls: "God has no son." Proud rejection and plain denial both leave men in desperate straights. And then there is the paradox of human emotion that longs to see the Land of the Bible but hesitates when turmoil is in the news.

It was a wonderful, enriching, spiritually reviving journey. We do hope to go again, if we can. You should prayerfully consider going, if you can.

Editor's Note: We have presented an issue on Islam in the recent past, but the incredible importance of this subject and our need for accurate information on it require another. In this issue we are making a one-time exception by reprinting material from other publications and authors that would not normally appear in the pages of *FrontLine*. This material is presented as a helpful resource of facts and not with endorsement of the theology of every article nor the separatist position of every author or publication in which their articles have appeared.



The Christian God vs. the Muslim Allah

An early twentieth-century Christian scholar in Islamic Studies, Dr. W. St. Clair Tisdall, observed, “Islam contains some noble truths mingled with much that is erroneous. Its strength lies in these truths, its weakness in its false doctrines and its imperfect moral system.”¹ I must add that its weakness lies ultimately in the fact that Islam, despite its countless assertions to the contrary, is a man-made religion, not a product of divine revelation. Consequently, its error is enormous, and its seemingly incurable, devastating negative impact upon the human race at large, and upon Muslims in particular, has been and continues to be beyond any human measure.²

Both Arabic Christians and Arabic Muslims use the Arabic pre-Islamic name “Allah” to speak of the Supreme Being.³ In Muslim theology, however, Allah is the most precious name of the Supreme Being, because it is not a descriptive name like the other “ninety-nine names of Allah,” but the name of the Supreme Being’s own presence.⁴ The Islamic concept of mankind’s place in the universe hinges on the notion that Allah is the only true reality. There is nothing permanent other than the Supreme Being. Allah is considered eternal and “uncreated,” whereas everything else in the universe, with the exception of the Qur’an, is “created.”⁵

In addition, the Qur’an repeatedly describes the Supreme Being existing in absolute singularity, as is evident in Sura 112: “Say: He is Allah, Singular. Allah, the Absolute. He begetteth not nor was begotten. And to

Him have never been one equal.” The Arabic word *ahad* is used in the Qur’an to indicate the singular existence of Allah, and the Arabic word *wahid* is used to deny him any partner or companion. Thus, the greatest sin in Islam is *Al-Ishrak*—assigning a partner to Allah. In contrast, the Old Testament negates this heretical notion: “I will declare the decree: the LORD hath said unto me [the promised Messiah], Thou art my Son; this day have I begotten thee” (Ps. 2:7). Likewise, the New Testament asserts that the Christian God has a begotten Son: “For God so loved the world, that he gave his only begotten Son [the Lord Jesus Christ], that whosoever believeth in him [the Son of God] should not perish, but have everlasting life” (John 3:16).

Indeed, Muslim theologians believe that the name “Allah” has existed since the time of Adam, asserting that their deity is the same one worshipped by Adam, Noah, Abraham, Moses, Jesus (Arabic Qur’an: *‘Isa*), Muhammad, and other prophets of Islam. According to Islam, Allah is the God of Abraham, and thus the Muslims claim to be followers of the same God of Judaism and Christianity. Theirs is the original religion of Abraham restored. For clarification purposes, and because I believe that the Muslim god is *not* one and the same as the Christian God, in this article I speak of Allah in the strictest Muslim sense, and I use the English “God” to refer to the Christian Godhead.

In a refreshing contrast, the God of the Christian Bible exists as Diversity within a Unity, as is evident

in the Baptismal Formula: “baptizing them in the name [singular] of the Father and the Son and the Holy Spirit [three, plural]” (Matt. 28:19). While the three Persons of the Godhead are equal in essence, they are distinct as Persons. He is the Self-Existing Highest Complexity of all existence. He is the One and only True and Living God, existing eternally in three distinct and equal Persons—the Father, the Son, and the Holy Spirit.

However, the Allah of the Muslim Qur’an is said to be the Supreme Being whose existence consists of a Spirit that lacks internal diversity. Therefore, he is a god lacking the necessary self-existence as the Highest Complexity in the universe, possessing the simplicity of existence of the lowest of his creation, such as that of a stone.

Bluntly and blatantly, the Qur’an denies and misrepresents the foundational Biblical doctrine of the Holy Trinity. In Surat Almaidah (6:116), the Qur’an attacks a trinity made up of Allah, Jesus, and Mary.⁶ The Bible rejects such a notion too. The Old Testament clearly asserts that the Lord God is one: “Hear, O Israel: The LORD our God is one LORD”⁷ (Deut. 6:4). Likewise, the New Testament declares that there is only one God: “For there is one God, and one mediator between God and men, the man Christ Jesus” (1 Tim. 2:5). However, in the Qur’an’s Surat Annasa’ (4:171), the “People of the Book” are admonished to reject the notion of a three-in-one Deity. In addition, the Qur’an asserts that its Allah has no son, neither in Heaven nor on earth. It goes on to declare Jesus Christ (Arabic Qur’an: *‘Isa*) an Apostle and a word of Allah. In the next verse (4:172) it claims that Christ, like the angels, is merely a servant of Allah. It admonishes its contemporaries to stop worshipping Christ, promising the reward of “the resurrection to Allah” to all who would heed the divine admonition.

Likewise, the Bible’s eternal Fatherhood of the Supreme Being, who eternally is the Father of our Lord Jesus Christ and who in time is the Father of all creation, is denied by the Muslim Qur’an. A Muslim is denied the heart-warming New Testament phrase “Our Father which art in heaven”⁸! However, if the eternal Fatherhood of the Supreme Being is denied, as Muslim theologians do, then at time of creation the Supreme Being *acquired* a new role, *gained* a new attribute, and *progressed* into a new position, that of the Father of all creation. This line of thinking, though it does not seem to trouble Muslim theologians, strikes at the heart of the eternal and unchanging nature of the Supreme Being because it attributes *change* to Him and asserts for Him the possibility of *becoming*, similar to that nature of deity attributed to the pagan gods worshipped in Muhammad’s days. The notion of change, however, robs the Supreme Being of His eternally perfect nature. Indeed, the Supreme Being cannot credibly exist without His *immutability*, without His unchanging eternal perfections. If He acquires, gains, or progresses, then He

is incomplete, short of total perfection.

Moreover, when his circumstances so dictated, “Mohammad did not hesitate to assert that Allah had rescinded His former revelation and had substituted another. This principle is made clear in Sura 2, v. 100, which dates from the early period in Medina: ‘whatever verses we cancel or cause thee to forget, we bring a better or its like. Knowest thou not that God [Allah] hath power over all things?’ But apparently Mohammad had already used this method of changing earlier revelations, or of giving them a new content by means of explanatory or restrictive additions [compare 16, 103].”⁸ Accordingly, it appears that the Muslim Allah moves gradually toward excellence—he must try more than once in order to do something right, to arrive at a better revelation, during Muhammad’s short prophetic life span. Thus, Allah cannot be held to a word which he once has spoken, for he is liable to change his mind; an eternally reserved prerogative of Muslim deity.⁹

Therefore, it is only logical to conclude that a god whose nature is changeable, his mind also must be changeable. He is thus totally unreliable. Perhaps he is so much feared by Muslims because he is quite unpredictable. And, since Allah’s mind is changeable, who is to say that in the last thirteen centuries (a long time indeed for Allah to keep the same mind about any significant matter) he has not changed his mind about Muhammad; about a revelation given to Muhammad; about all of the revelations he gave to Muhammad; or even about Islam, Muslims, and the Qur’an altogether? Indeed, the doctrine of abrogation¹⁰ practiced by Muslim theologians for many centuries, speaks of the fact that the Qur’an represents

Allah changing his mind about a considerable number of topics. It constitutes a major defect in Muslim theology, and certainly it should be a source of embarrassment to thinking Muslims.

In addition, Muslim theologians for some thirteen centuries recognized the Supreme Being as merciful and benevolent but failed to acknowledge love as one of His attributes.¹¹ Allah is held by Muslims in such a transcendent awe that he is feared rather than loved, obeyed rather than endeared.¹² The highest relationship to Allah that man on earth can have is to be a slave of Allah: “Say: ‘I will never disobey my Lord, for I fear the torment of a fateful day’” (Qur’an 6:15). Thus the Muslim Allah lacks the eternal *agapé* love of the Christian God, and he possesses no love for his Muslim followers and his Muslim worshippers.¹³ Indeed, unlike the Christian Triune God, the Muslim Allah is incapable of exercising self-giving love.¹⁴ Drastically, he chooses to hate: “Had it been Our will, We [Arabic plurality of majesty] could have given every soul its guidance. But My word shall be fulfilled: ‘I will surely fill Hell with jinn and humans all’” (Qur’an 32:13).

Therefore, it is only logical to conclude that a god whose nature is changeable, his mind also must be changeable. He is thus totally unreliable.

Rationally,¹⁵ however, love certainly demands an object, and eternal love demands an eternal object of love. The Christian God, being the eternal Diversity within the eternal Unity, exercises love eternally within Himself: “Thou art my beloved Son; in thee I am well pleased” (Luke 3:22). Love is eternally exercised among the three distinct Persons within the One God. Every Person of the Trinity is at once the Subject and the Object of God’s eternal love. He therefore is fully capable and willing to exercise self-giving love toward mankind: “But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us” (Rom. 5:8; cf. John 3:16). Glory be to God, the Lover of my soul!

Lacking this eternal diversity, however, the Muslim Allah never can be rationally accepted as a loving god; though mercy and benevolence, attributed to him in Islam, are indeed two of the facets of Divine Love. He remains a defective, incomplete god, incapable of being the Supreme Being.

Furthermore, unlike the God of the Bible, the Qur’an states that its Allah is the author of and a participant in both good and evil. It is said that Allah “orders the practice of moral corruption” (Surat Allsra’ 17:17), that Allah himself “practices deception” (Surat Annesa’ 4:143) and “cheating” (Surat AlOmran 3:55), and “causes people to go astray” (Surat Ibrahim 14:5). He is thus declared an evil and corrupt god,¹⁶ lacking the moral perfections of the Christian God. He is *not* the Holy God of Abraham, Isaac, and Jacob, the Father of our Lord Jesus Christ, possessing moral purity and perfection of character. Such practices attributed to Allah in the Qur’an are attributed to Satan in the Bible. Therefore, the Muslim Allah is no friend of mankind; he is our adversary. He is the Angel of Destruction, being corrupt in nature, and totally unwilling and entirely incapable of granting salvation to mankind.

Conclusively, the Qur’an attributes extreme and absolute determinism to the Muslim Allah. Orthodox Islam asserts that all human thoughts, speech, and behavior, being good or evil, were foreseen, predetermined, and decreed eternally. Everything that happens among men is according to what was *written in eternity*.¹⁷ This, because Allah is The Irresistible (Arabic: *Alq hir*) One (Qur’an 6:18) over all his creatures. This portrait of Allah has created much theological tension among Muslims as to the fitting place of human responsibility and accountability.

On the other side, His essence being absolutely Holy and Good (Isa. 6:3; 1 John 1:5), the Christian God is not the responsible author of sin; Satan, the fallen Lucifer, is. God is not temptable to evil and therefore He cannot be solicited to tempt us (James 1:13). He abhors corruption, always condemns it, and never participates in it. However, the Lord God has *permitted* sin to happen in order that His attributes of mercy, compassion, and their cognates would be manifested to His rational creatures granted the freedom of choice. Concurrently, His attri-

butes of Holiness and Justice are accentuated in the face and in the presence of evil.

Therefore, the Christian God is the Friend, the Lover, and the Savior of mankind. He desires that none would perish but that all should come to repentance from sin (2 Pet. 3:9) and to faith in His Son Jesus Christ (1 Tim. 2:4–6). While sin is the result of the creature’s will and desire, certainly the Lord God Almighty could have restrained it. However, in His infinite wisdom He chose to permit, to punish, and to forgive sin. He maintains perfect moral purity, and He is fully trustworthy, utterly reliable, and infinitely loving. Unlike the Muslim Allah, the Christian God demands that His children would mimic Him (Matt. 5:48), striving toward doctrinal,¹⁸ moral, and ethical purity.¹⁹ He is the God of Abraham, Isaac, and Jacob, the Father of our Lord Jesus Christ. Let the whole creation praise His Holy Name forever!

Dr. Habib J. Khoury, MA, ThD, is the Founder and Chief Executive Officer of Baptist Arabic Ministries Incorporated (www.bamius.org). He may be contacted at DrKhoury@bamius.org.

This article is based substantially on materials used in Dr. Khoury’s one-evening seminar “Christianity versus Islam.” You can request the seminar to come to your city, and you can register to attend this five-hour seminar at <http://www.bamiseminar.org>.

Endnotes

¹Rev. W. St. Clair Tisdall, M.A., D.D., *The Religion of the Crescent: Being the James Long Lectures on Muhammadanism* (London: Society for Promoting Christian Knowledge; and New York: E. S. Gorham), 3rd revised edition, 1910, p. 9.

²No man-made religion can satisfy the human soul, can save man from his bondage to sin, or can rescue man from the eternal consequences of his evil deeds. Salvation is sourced and is delivered only by the Lord God Himself.

³Despite Muslim claims to the contrary, history has established for a fact that Allah and his unity are pre-Islamic concepts and terms that were well known among the Arabs before Muhammad. Some Muslims fantasize that the name “Allah” is an eternal combination of Arabic letters written on the throne of the Supreme Being, with each stroke and curve having its own mystical meaning. These claim that Muhammad received the revelation of this name and was the first to preach the divine unity among the Arabs by declaring the name “Allah.”

⁴Islam is commonly listed as a monotheistic religion. However, Orthodox Islam is at once pantheistic and deistic. Muslim theologians and philosophers hold to pantheistic views of Allah, making him the sole force in the universe; but the popular Muslim thought of Allah, largely due to the Muslim doctrine of *determinism*, is deistic. It is believed that Allah stands aloof from his creation; only his power is felt; and men are like pieces on a backgammon board with Allah the sole player. Indeed, Prophet Muhammad’s own concept of Allah was clearly deistic: Allah and the world are in exclusive, external, and eternal opposition. Allah himself has no entrance into the world, being confined to Heaven (a view incompatible with the infinity of the Supreme Being), and humans cannot have any true fellowship with Allah.

⁵It should be noted here that Muslim scholars insist that their

Qur’an is uncreated, eternal, and that it perfectly expresses the mind of Allah, in the same Christian sense that Christ is the Word of God. Concurrently, these same scholars claim that the Qur’an is not identical to the essence of Allah. However, if the Qur’an is indeed eternal, then it is self-existent as Allah is said to be. This suggests that an eternal expression of Allah, which is distinguishable from Allah, may exist without being numerically identical to him. “Then does not this allow the very kind of plurality within unity that Christians claim for the Trinity? Thus, it would seem that the Islamic view of God’s [Allah’s] absolute unity is, by their own distinction, not incompatible with Christian trinitarianism. In other words, the basic Muslim logic of either monotheism or polytheism [which includes tritheism] is invalid” (Norman L. Geisler and Abdul Saleeb, *Answering Islam: The Crescent in Light of the Cross* [Grand Rapids, Michigan: Baker Books, 2004], 2nd edition, p. 140).

⁶How Muhammad formulated this and other misconceptions of Christianity, in the absence of facts, is a matter subject only to speculation. See: William Montgomery Watt, *Muslim-Christian Encounters: Perceptions and Misperception* (New York: Routledge, 1991). There is no historical evidence of a single encounter of Muhammad with theologically trained persons from mainstream Christianity, and there seems to be no historical evidence that the canonical Christian Scriptures were translated into Arabic prior to or during the times of Muhammad. Also, the assumption that Muhammad ever visited Christian Syria, in the absence of evidence, is not plausible. However, there is no doubt that the Prophet of Islam believed the Christian Trinity to consist of Allah, the Virgin Mary, and their Child `Isa (Jesus).

⁷The Old Testament Hebrew word *achad* translated “one,” literally means “unity,” implying internal diversity.

⁸Tor Andrae, *Muhammad: The Man and His Faith*, translated by Theophil Menzel (New York: Harper and Brothers, 1960), p. 66.

⁹In Muslim theology, Allah has acted in many ways; but these actions do not reflect the divine character behind them. Thus Allah is not essentially good; but he is called good merely because he chooses to do some good things. However, if Allah causes evil, as the Qur’an indeed asserts, it follows that he should be called evil as well, which charge Muslim theologians refuse to make.

¹⁰The doctrine of abrogation states that when later revelations given to Muhammad from Allah contradict earlier revelations, the new revelation cancels the old one. This is known in Arabic Muslim theology as *Annasikh Wa Almensoukh*.

¹¹For traditional Islam, being merciful and benevolent are acts of Allah’s will, not characteristics of his nature. At any time he can choose to be otherwise. Unlike the Christian God, there is no essence or nature in Allah according to which he must act. Thus, there is no moral law within Allah which would drive him to act morally. That is, Allah does not do something because it is right; rather, what he does is right because he does it. For example, it is said that Allah does not love those who reject the Islamic faith (Qur’an 3:32). In this case, hating is the right thing to do.

¹²Unlike the Christian God, Allah’s law in Islam is not the expression of his moral nature but of his arbitrary will. His word can be abrogated. His commandments are subject to change and improvement.

¹³A thinking person must wonder about Muhammad’s idea of the character of

Allah when he named him *The Proud, The All-Compelling, The Slayer, The Tyrant, The Deferrer, The Indulgent, and The Harmful*. Such attributes cannot be reconciled with those of *goodness and compassion* without doing violation to the Quranic text itself. Thus, there is no real unity in Allah. While the majesty attributes of Allah’s power are repeatedly spoken of in the Qur’an, the net total of the moral attributes is found in two verses of the Qur’an. These refer to Allah, in the Islamic sense, as holy and truthful. Thus, Allah is void of moral purity. It is evident that Muhammad saw the Creator’s power in nature; but he never had a glimpse of His genuinely holy, loving, and just character. Consequently, Muhammad adopted a false idea of the nature of sin and its consequences. In this respect, there is a harmony and a unity between Muhammad’s lacking-in-morality Qur’an and deficient-in-morality Allah and Muhammad’s own outrageously immoral life.

¹⁴According to Orthodox Islam, Allah does not have a nature, a knowable essence; rather, he is Absolute Will. Muslim theologians claim that Allah is an absolutely necessary being, incapable of non-existence. However, if he is indeed by nature a necessary kind of being, then it is of his nature to exist. Also, he is claimed to be self-existent, uncreated, and eternal. All of these are said by Muslims to be essential attributes of Allah. Therefore, Allah must have a nature, an essence, because essence is the essential attributes or characteristics of a being.

¹⁵Some Muslim theologians pride themselves in the fact that Islam is an irrational religion. Thus, Muslims are taught to accept Islam without asking questions. While some concepts of Christianity are *beyond* reason, such as the incomprehensible nature of the Trinity and the Incarnation of the Lord Jesus, Christianity is certainly a rational, reasonable religion.

¹⁶When Allah is once called “The Holy” in the Qur’an (Sura 59), the term does not signify moral purity or moral perfection, as is evident in the writings of Muslim exegetes and Arabic lexicons. Al-Beidhawi, the most celebrated of all Sunni exegetes, commented on the term: “Holy means the complete absence of anything that would make Him less than He is.” This is a definition by negation, which can mean anything or nothing. Al-Azhari gave a similar definition, adding the Arabic term *tahir* as a synonym. In Muslim understanding, *tahir* simply means ceremonially clean, circumcised, and the like.

¹⁷This doctrine of absolute determinism is known popularly among Muslims with the Arabic words *qadar, muqaddar, and maktoub*.

¹⁸See Galatians 1:6–10 and Titus 3:10, 11.

¹⁹Read 1 Corinthians 5:1–13; cf. 2 Corinthians 12:20, 21, and Ephesians 5:11–21.

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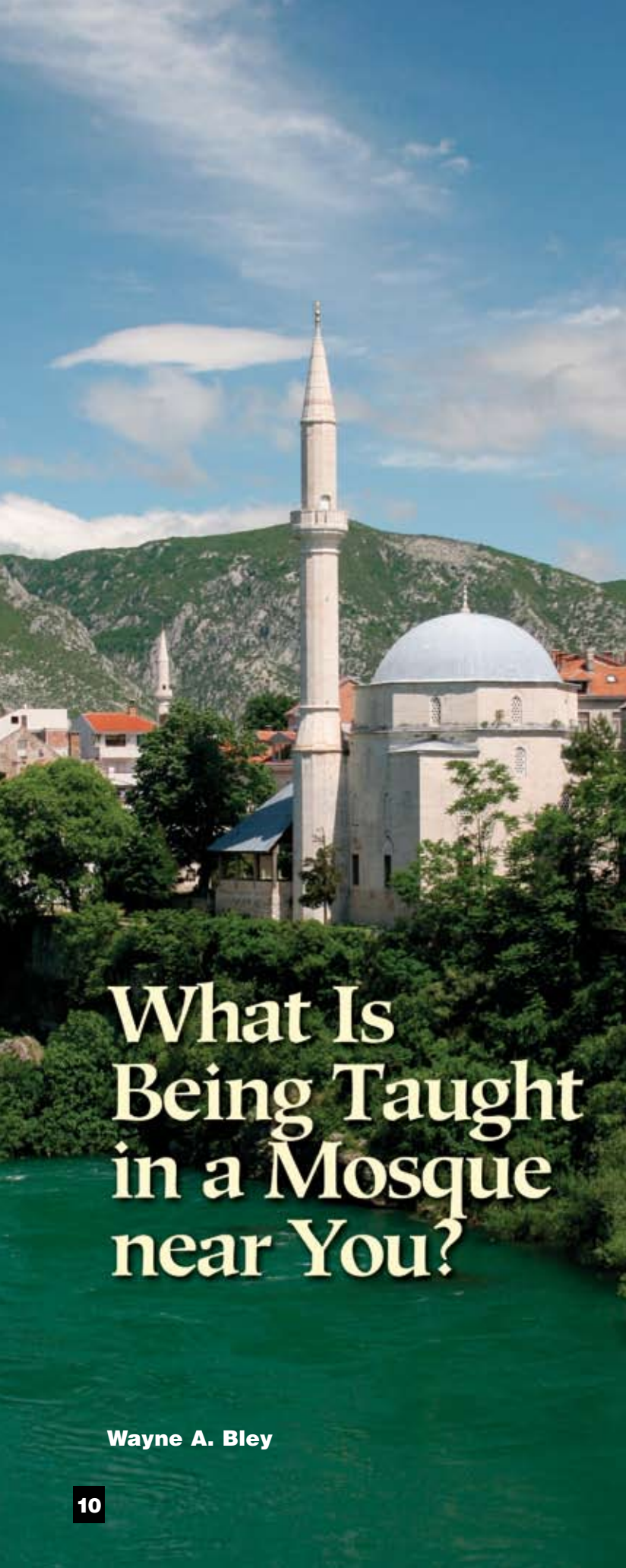
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What Is Being Taught in a Mosque near You?

Wayne A. Bley

Across our nation in mosques, Islamic centers, and Islamic schools the next generation of Muslims is being prepared to take leadership positions in industry, academics, the military, government service, and politics. This new generation will be unlike any previous generation of Americans, because they will have an Islamic worldview.

The Islamic Foundation of North America (<http://www.islamicedfoundation.com>), the Islamic Society of North America (<http://www.isna.net/>), and the Council on Islamic-American Relations (<http://www.cair-net.org>) are engaged in a strategic education process. They are committed to converting Americans to Islam. Education is the means to achieve their objectives. A quick look on the Internet tells the story (<http://www.islamicbookstore.com>).

Yahiya Emerick has authored a series of texts for elementary and secondary students designed to promote Islam (*da'wah*) or evangelize the next generation. In *What Islam Is All About*, a text for seventh graders, Emerick unfolds Islam and the Islamic worldview by contrasting Islam with the West and Christianity in particular. Let's see what is being taught.

Lesson 1: How Do I Study Islam?

Islam is the name of a way of life. . . . The word in Arabic means both peace and surrender. The full definition implies that when you surrender your will to God, you will find peace in your soul. A Muslim, then, is a person who surrenders to God and finds peace. . . . Islam is not a religion, however, but a complete way of life. . . . It's [*sic*] goal is to help people live in harmony. . . . There must be no giving in to anger, hatred, violence and greed. All the lower, animalistic emotions must be conquered and controlled. (45:22; 46:3)¹ (NOTE: References to the Qur'an will be in chapter and verse form. A guide to reading the Qur'an has been included as a sidebar.)

As one begins a study of Islam, it is easy to initially believe that Islam is a religion of peace and tolerance, but is it? If so, for whom?

Lesson 2: What Is Translation?

The Christians, Jews, Hindus and Buddhists have only faulty translations of *parts* of their lost ancient holy books to use. Their original writings were lost a long time ago. Since then, anybody has been able to add, change or delete anything they wanted. For example, no two Bibles are alike. One will have whole books or verses the other one doesn't! That's the problem with losing your original books and writings. We Muslims, Alhumdulillah, don't have this problem."²

Lesson 7: The Qur'an Never Changes

The Qur'an that we read today contains the same words, the same letters, that were spoken directly from the Prophet Muhammad over 1400 years ago.

This is quite a miracle, especially when you consider that no other group of people can say their book never changed.³

Among pious Muslims, there are those who believe that worn-out copies of the Qur'an must be taken out of circulation. In 1972 at the Great Mosque of Sana'a in Yemen, workers uncovered a remarkable paper gravesite. (See: <http://iran.ru/eng/koran.php> for the complete story.) Many of the fragments date from the seventh century, and preliminary evaluation unfolds a history of the Qur'an not unlike the history of the Old and New Testaments. For Muslims, however, who have been taught that the current Arabic edition of the Qur'an is a perfect copy of the original, the process of textual analysis, which is in its infancy, is already creating tensions.

Lessons 9–13 contain the record of Creation, including an interesting emphasis on evolution.

Lessons 14–36 cover Islamic beliefs, which are built upon Seven Beliefs, Five Practices or Pillars, and Three Duties. The Seven Beliefs are "I believe in Allah, His Angels, His Books, His Messengers, The Last Day, Measurement, both the good and the bad are from Allah, the Exalted, and in life after death."⁴ The Five Pillars are "Declaring that there is no god but Allah and that Muhammad is this Messenger of Allah, establishing prayer, giving charity, making a pilgrimage to the House (the Ka'bah in Mecca) and fasting in Ramadan."⁵ The Three Duties are "1) *Da'wah* (Calling others to Islam), 2) Jihad (Striving in Allah's Cause), and finally 3) Encouraging good while forbidding wrong."⁶

Lesson 20: The Books of Allah contains an interesting description of the books of revelation.

The Qur'an only mentions five books from the Allah by name, but we can be certain that there were others which have simply not survived the tide of history. (13:8) The five are, in historical order: The Scrolls (Suhuf) of Ibrahim, The Law (Taurah) of Musa, the Zabur (hymns) of Dawud, the Injeel of 'Esa and the Qur'an sent to Prophet Muhammad.

All of these revelations have been lost or corrupted except the Qur'an. The Jews and the Christians, who are called *People of the Book*, claim to have the first four books within their Bible, but their own scholars agree that it's not true. The Bible only contains bits and pieces, small fragments here and there of the original revelations mixed in with other people's writings and stories.

The Bible, in fact, is a jumbled-up mixture of many legends, fables, biographies, stories, tribal histories and ancient poems and such. No one who reads it gets the impression it is from Allah. In fact, Christians and Jews readily admit that it was put together by the hands of men long after the time of the Prophets. They even admit it is full of mistakes, contradictions and untrue things! They just ignore those parts and say it doesn't matter.⁷

Emerick continues with an incredulous description of the events at and following the Council of Nicea, followed

by a painfully accurate description of the historical events in Europe through the 1500s. While he is accurate regarding what was happening in Europe, he is equally inaccurate in his description of what was happening in the Middle East and North Africa. Of these lands he states, "Practically all accepted Islam within a few years of its arrival and as scholars all over the world admit, there was no program of force or coercion used to make them change. The people chose Islam themselves."⁸ (NOTE: See Dr. Andy Bostom's article in this issue for the true history.)

Lessons 37–47 provide an Islamic view of Adam and Eve, Noah, Abraham, Joseph, Moses, David, Solomon, and the rulers of Media-Persia.

Lessons 48–51 are an Islamic view of Mary, Joseph, Jesus, and the gospel message.

Lessons 52–89 are the story of Islam, culminating in a description of Islamic Society and the Islamic State. What is an Islamic Society? In an Islamic Society, "the law of the land is the Shari'ah of Allah."⁹ Today, "Muslims dream of establishing the power of Islam in the world. Muslims of all types and backgrounds agree that the Islamic system is the best for humanity in this life."¹⁰

In the final lesson, the Islamic State is compared to the secular western European governments and America.

Muslims know that Allah is the Supreme Being in the universe, therefore, His laws and commandments must form the basis for all human affairs. If we didn't follow Allah's commandments, but then still called ourselves Muslims, we would be hypocrites like the followers of many other religions today. To be sure there are many hypocrites among us today and most of our Muslims countries are governed by people (who) [*sic*] are trying to keep the free practice of Islam down. . . .

In the Islamic political system, the leader of the community, the Khalifa, is the head of the whole Umma, not just of one country or another. . . .

The basis of the legal and political system is the Shari'ah of Allah. Its main sources are the Qur'an and Sunnah.¹¹

What, then, is the duty of a Muslim? "The duty of Muslim citizens is to be loyal to the Islamic State, to live as good Muslims, to approve of good and oppose wrongdoing and to answer the call of their leader if he needs them."¹² For a Muslim, the concept of the separation of church and state and the First Amendment of the US Constitution are secondary to their loyalty to Islam and its precepts. What then does it mean for a Muslim to be an American? Can a Muslim say the Pledge of Allegiance, and mean it? Can a Muslim take the military oath of office and be trusted? Is it any surprise they call themselves Muslim-Americans? Perhaps Theodore Roosevelt was correct: "A hyphenated American is not an American at all. . . . There is no such thing as a hyphenated American. The only man who is a good American is a man who is an American and nothing else."¹³

If Muslims dream of establishing the power of Islam in the world, where do the Magna Carta, the Declaration of

Independence, the US Constitution and the Bill of Rights, the various State Constitutions, and other local laws fit in? We must understand that they will be discarded and replaced by Shari’ah law. Our Bibles will be burned, our churches will be closed. Will there be peace and toleration? Yes, but as defined by the Qur’an and the Sunnah.

If the rising tide and coming flood of Islam is to be contained and pushed back, Christians will need to learn to use the Qur’an as a tool, but more importantly, they will need to be conformed to Paul’s prayer in Colossians 1:9–12:

For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.

If we Christians neglect this duty, Islam is prepared to fill the vacuum and we will then face three choices, as defined in the Qur’an 9:29: “Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His Messenger, nor acknowledge the religion of Truth, (even if they are) of the People of the Book, until they pay the Jizya with willing submission, and feel themselves subdued.” In simple terms we must: convert, pay the tax and accept submission, or die. This is the Islamic view of peace and toleration.

Wayne A. Bley is a Naval Reserve Chaplain endorsed by the FBFI and is currently working for a research institute in Washington, DC.

Endnotes

- ¹ Yahiya Emerick, *What Islam Is All About* (Lebanon, 2004), p. 2.

² Ibid., p. 7.

³ Ibid., p. 19.

⁴ Ibid., p. 51.

⁵ Ibid.

⁶ Ibid.

⁷ Ibid., p. 79–80.
- ⁸ Ibid., p. 81.

⁹ Ibid., p. 376.

¹⁰ Ibid., p. 377.

¹¹ Ibid., p. 381.

¹² Ibid., p. 382.

¹³ Speech by Theodore Roosevelt to the Knights of Columbus, October 12, 1915.

Internet Resources

Islamic Sources

http://www.usc.edu/dept/MSA/
http://www.meforum.org/article/717
http://www.usc.edu/dept/MSA/quran/
http://www.usc.edu/dept/MSA/fundamentals/hadithsunnah/
http://www.isesco.org.ma/

Islamic & Middle East History

http://www.globalsecurity.org/military/intro/islam.htm

Church History

http://www.churchtimeline.com/white/index.htm

How to Read the Qur’an

The Qur’an is like an anthology in that the 114 surahs (chapters) are not in chronological order. Rather, the longest is first and the shortest is last. The Qur’an was “revealed” to Muhammad beginning in 610 CE, or the early Meccan period (48 surahs), followed by the middle Meccan (20 surahs), late Meccan (20 surahs), and finally the Medinan period (26 surahs), which ended in 622 CE. When the surahs are read in chronological order, which follows the exploits of Muhammad, the true temperament of Islam is learned. The final instruction regarding how a Muslim is to treat a non-Muslim, in the 113th surah chronologically (Surah 9:29) reads, “Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His Messenger, nor acknowledge the religion of Truth, (even if they are) of the People of the Book, until they pay the Jizya with willing submission, and feel themselves subdued.”

Muslims must follow the trail of abrogation in order to obey the last instruction given by Muhammad. Abrogation, or *naskh*, is the principle of interpretation in which a subsequent surah or ayah (verse) may cancel a previous one. Thus, all the surahs which speak to Muslim/non-Muslim relations are trumped by this last ayah.

What Are the Sunnah and the Hadith?

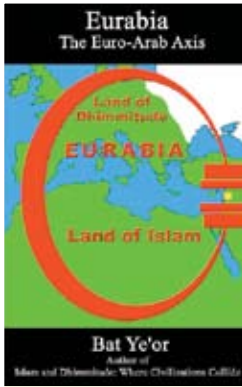
“In Islam, the Arabic word *sunnah* has come to denote the way Prophet Muhammad (*saas*), the Messenger of Allah, lived his life. The Sunnah is the second source of Islamic jurisprudence, the first being the Qur’an. Both sources are *indispensable*; one cannot practice Islam without consulting both of them. The Arabic word *hadith* (pl. *ahadith*) is very similar to Sunnah, but not identical. A hadith is a *narration* about the life of the Prophet (*saas*) or what he approved—as opposed to his life itself, which is the Sunnah as already mentioned” (from <http://www.usc.edu/dept/MSA/fundamentals/hadithsunnah/>).

Other Resources

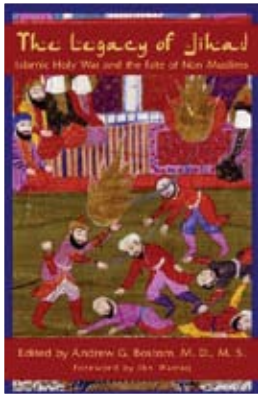
http://www.answering-christianity.org/ac.htm
http://www.answering-islam.org/
http://religiousmovements.lib.virginia.edu/profiles/listalpha.htm
http://www.americanthinker.com/index.php
http://www.memri.org/
http://www.meforum.org/meq/
http://www.jihadwatch.org/
http://www.persecution.com/
http://www.therefinersfire.org/
http://www.muslimhope.com/index.html
http://www.frontpagemag.com/index.asp
http://www.faithfreedom.org/index.htm
http://www.danielpipes.org/

Books on Islam

Historian Bat Ye’or has written four books that collectively trace the history of the relationship between Jews, Christians, and Muslims. *The Dhimmi: Jews and Christians under Islam* (Fairleigh Dickinson University Press, 1985) traces the abusive conquest of Islam and the so-called protected peoples under Islam. *The Decline of Eastern Christianity under Islam: From Jihad to Dhimmitude* (FDU Press, 1981) provides an analysis of the dogmas and strategies of jihad and follows the process of Islamization in southern and central Europe and Mesopotamia. *Islam and Dhimmitude: Where Civilizations Collide* (FDU Press, 2002) is an analysis of the revival of jihad ideology beginning in the 1800s up and through the modern period until

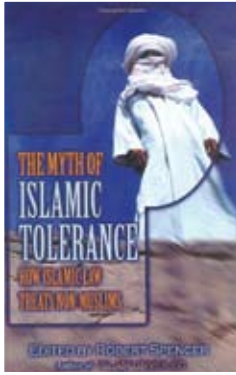


2000. *Eurabia: The Euro-Arab Axis* (FDU Press, 2005) is the first of her books printed in English first, her previous ones having initially been published in French. The book records the transformation of Europe into “Eurabia.” Bat wrote this in English first because of her fear for America. She predicted the fires that blazed in France late in 2005 and hopes Americans will wake up before it is too late and Islamization takes root.



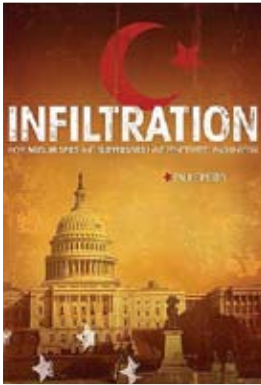
The Legacy of Jihad: Islamic Holy War and the Fate of Non-Muslims (Prometheus Books, 2005), by Dr. Andy Bostom, is a comprehensive and meticulously documented corrective to the genre of ahistorical assessments of jihad. Extensive primary and secondary source materials, many translated here for the first time into English from their original Arabic, Farsi, and French, make clear that the jihad conquests were brutal

imperialist advances. Finally, the book examines how jihad war, as a permanent and uniquely Islamic institution, ultimately regulates relations of Muslims with non-Muslims.



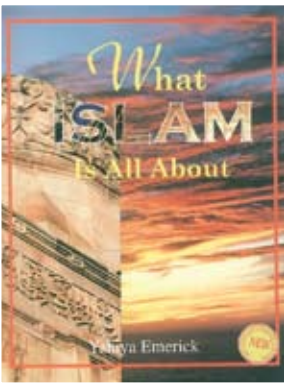
The Myth of Islamic Tolerance: How Islamic Law Treats Non-Muslims (Prometheus Books, 2005), edited by Robert Spencer, is a collection of essays that focuses on the pervasive legal and cultural oppression of non-Muslims in Islamic societies where sharia law is enforced.

The articles explode the widely diffused myth of Islamic tolerance promulgated by Muslim advocacy groups and the politically correct media. This is an excellent text for those who desire a broad historic understanding of the conflict with Islam.



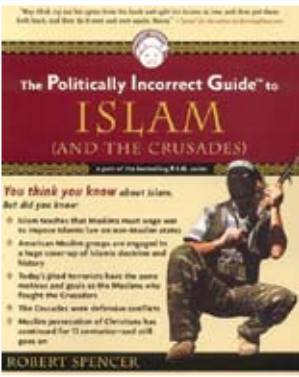
Infiltration: How Muslim Spies and Subversives Have Penetrated Washington (Nelson Current, 2005), by Paul Sperry, reveals how the top levels of our government, armed forces, and intelligence agencies have been compromised by radical Muslims—many of them trained, supported, and inserted into their positions by the so-called “moderate” Muslim establishment in America. Cleverly exploiting “diversity,” “religious freedom,” and tax-exemption laws, these

subversives have gained firm footholds in key American institutions, including public schools and universities, the federal and state prison system, law enforcement, the military, nuclear weapons laboratories, the Department of Homeland Security—even the White House.



tenets of the religion of Islam.

What Islam Is All About (Noorart, 2004), by Yahiya Emerick, is a textbook for seventh-grade students and is widely used in Islamic Centers and Schools here in the US. It is one in a series of textbooks that are being used to teach misinformation about the US and Christianity. For a non-Muslim, it provides a simple yet accurate picture of the



The Politically Incorrect Guide to Islam and the Crusades, by Robert Spencer, is an excellent primer on ongoing conflict with Islam. It traces in succinct essays the blood teachings of Islam and, more importantly, it addresses the myriad of PC myths continually trumpeted in the mainstream media. A great first book.

All of these books are available through amazon.com

No “Cheap Souk”

This interview first appeared in *World* magazine in November 2005.

Egyptian-born scholar Bat Ye’or has written extensively about the treatment of dhimmis, or non-Muslims, under Muslim domination. Her latest book, *Eurabia* (Fairleigh Dickinson University Press, 2005), chronicles Arab determination to subdue Europe as a cultural appendage to the Muslim world—and Europe’s willingness to be so subjugated. It is her first book to be published in English before French, a decision Bat Ye’or now says took into account U.S. terror threats but did not foresee the dramatic spike in Muslim-led violence in France. Its publication in French is soon due out.

WORLD: Have the intensity and longevity of the uprisings in France surprised you?

BAT YE’OR: Yes, I was surprised. I did not expect such violence for the accidental deaths of two youths, a tragedy that can happen at any moment in any city, including in Muslim countries; in fact, such a reaction in a Muslim country is not conceivable. Nor did I expect the lethargy and incapacity of parents and the people in the suburbs to control the youth. However, it is the state of total unpreparedness to deal rapidly with an intifada that is worrying.

WORLD: Please explain how its roots go back to the 1970s and even further.

BAT YE’OR: In the 1960s after decolonization, France and Great Britain wanted to establish good relations with their former Arab colonies, while the Arab League was trying to bring Europe to adopt an anti-Zionist and pro-Arab line. The nine countries of the European Community (EC) made a deal with the Arab League countries based on a strategy: the creation of a Mediterranean multicultural and united society. This Euro-Arab alliance was based on three pillars: anti-Zionism and the promotion and support by Europe of Arafat; anti-Americanism and a European policy contrary to that of America; the guaranty of oil supply to Europe. Within this framework, specialists set up numerous unofficial agreements. Muslim immigration is a part of these agreements with a view to create a multicultural Mediterranean society where Christians and Muslims would be reconciled—on the base of anti-Zionism and the delegitimation of Israel and its withering away.

WORLD: Is Europe’s Muslim population seeking to be ghettoized?

BAT YE’OR: The radicalized youths of the suburbs of Paris and elsewhere want to control their “territory.” [They see] state control as an occupation and an infringement on their rights.

WORLD: Muslim leaders are, according to press reports, working as mediators between angry youths and authorities. Can Islamic leaders come alongside a secular state?

BAT YE’OR: This would make of France an Islamic-type state, or two states: one ruled by French law, with extraterritorial entities ruled by Islamic laws.

WORLD: With these uprisings spreading through Europe, what can European leaders do to halt the violence?

BAT YE’OR: The first thing to do is to stop immigration, and this is not in the cards. Then they should reassess European laws, values, and identity. These have been depreciated by our leaders, fascinated by multiculturalism—the Andalusian utopia, the greatness of Islam—and business profits. We need to re-valorize Europe and stop making it a cheap souk [market] open to anyone. Europe must stop its antisemitism and anti-Zionism, because the Biblical values are at the root of Christianity and of Europe’s civilization.

WORLD: You have a provocative chapter in *Eurabia* on “The Islamization of Christianity.” . . .

BAT YE’OR: There are many processes of Islamization. One of them is through theology and the adoption of the Muslim replacement theology, whereby the Biblical figures from Adam—Abraham, Moses, down to Mary and Jesus—are all considered as “Muslim prophets.” Hence, Israel’s history is transferred to the Muslim Palestinians, and it is easy to see from there the final transition to Islam where the Jewish Jesus becomes an Arab-Palestinian-Muslim prophet.

WORLD: How is *Eurabia* being received in Europe?

BAT YE’OR: It brought me enemies, and I was calumniated in *The New York Times*. A major French weekly ran several articles against me, forcing me to take a lawyer, obliging them to publish my response. Half a dozen European publishers have shown interest to publish it in different languages, and there is a great interest from the public as well.

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FrontLine • March/April 2006

Lost in the coverage of the federal trial of jailed jihadist Sami al-Arian is an unusually sophisticated terror-related document seized in a search of the Florida professor’s home. It’s especially instructive to the counterintelligence community, because it reveals how terror-support groups posing as otherwise harmless religious charities, think tanks and other nonprofits years ago devised a scheme to run infiltration operations against the US government to collect intelligence.

The document, which investigators found on al-Arian’s computer, outlines a charter to set up a secret network within the U.S. to train Muslim “brothers” in arms and espionage while “benefiting from the available opportunities that exist in this country.” Those trained should also be able to “infiltrate the sensitive intelligence agencies,” the document says. Here is the full text, which authorities translated from Arabic:

Our presence in North America gives us a unique opportunity to monitor, explore and follow up. We are in the center which leads the conspiracy against our Islamic world. We should be able to infiltrate the sensitive intelligence agencies or the embassies in order to collect information, and use every opportunity to collect information from those relatives and friends who work in sensitive positions in the government (Tab C, “Islamic Investigations Issues,” Unclassified Briefing, CIFA, Department of Defense, Washington, D.C., July 2005 , pp. 2, 3).

Unfortunately, our “sensitive intelligence agencies” are still trained to guard against Cold War spies and haven’t made it very hard for the new Islamist enemy to put agents and sympathizers in place—mostly as Arabic translators and Muslim chaplains, but also as political appointees.

It wasn’t until October of last year that FBI officials got together with Justice and Treasury department officials to formally discuss the infiltration of the US government by jihadist front groups and their agents. It took them a full three years after 9-11 to wake up to the new spy threat.

But it’s three years too late. They’ve managed to penetrate every security agency that matters in the war on terror—from the FBI to the Homeland Security Department to the Pentagon. They’ve even infiltrated the White House.

But let’s start with the FBI, the core domestic agency responsible for intercepting al-Qaida plots and protecting us from an encore attack.

Alarming, many case agents say they can’t always trust Muslim translators they’re working with on counterterrorism cases. Some have deliberately mistranslated

wiretaps of fellow Muslims under investigation, holding back key information from agents, who don’t speak Arabic or Urdu and are entirely at their mercy. Some have taken bribes from targets, while others have had affairs with them. More alarming, several laptops with classified al-Qaida information have gone missing from language squadrooms.

John M. Cole, who retired last year from the FBI as program manager for foreign intelligence investigations covering Pakistan and Afghanistan, warns that at least a dozen translators in Washington have

“major red flags” in their files, including a Pakistani woman whose father once came under investigation for spying for Islamabad. She’s still on the job.

“We’re giving people Top Secret/SCI (sensitive compartmented information) clearance who shouldn’t have it,” he says. “And we have espionage cases because of it.”

Some of them are detailed in a 157-page audit of the FBI’s translator program that the Justice Department has classified, even though the Senate Judiciary Committee has asked that it be made public.

The security problem isn’t confined to FBI translators. Muslim agent Gamal Abdel-Hafiz refused to secretly tape-record fellow Muslims under investigation, including al-Arian, which may have hurt prosecutors’ chances of putting him away on terror charges. Abdel-Hafiz is still on the job.

Federal court records recently unsealed suggest al-Qaida has successfully planted operatives, and agents of operatives, inside the U.S. government.

Take the case of Waheeda Tehseen, a Muslim activist who worked for years at EPA headquarters as a toxicologist

specializing in pesticides. She was arrested last year after authorities learned she not only lied about being a U.S. citizen but ran a charitable front for al-Qaida back in Peshawar, Pakistan.

Then there’s David Hossein Safavian, a top White House official who failed to disclose he was a paid agent for Abdurahman Alamoudi, a convicted terrorist who Treasury now says was one of al-Qaida’s top fund raisers in America. Safavian lost his White House post in September after the FBI arrested him for allegedly lying to ethics officers at his previous job as chief of staff to the head of the General Services Administration, which holds the keys to all federal buildings.

Muslim activist Faisal Gill also failed to disclose his ties to Alamoudi before landing a top Homeland Security job with access to top secret information about the country’s critical infrastructure. He recently left the department after its inspector general opened an investigation into



Paul Sperry

his background.

But that's not all. The Transportation Department hired the son of the founder of a hard-line Wahhabi mosque in California that raised money for Osama bin Laden's second in command. Suhail Khan still works in the office of Transportation Secretary Norman Mineta, where he appears to have not only job security but influence. Politically correct Mineta has fined airlines millions for profiling suspicious Arab passengers even after the 9-11 hijackings.

As a former White House staffer, Khan worked with Muslim lobbyist Khaled Saffuri to help Muslim leaders gain access to the White House. Saffuri has also helped plant a number of Muslims—including Safavian and Gill—in the Bush administration thanks to his GOP connections. He founded the Islamic Institute with GOP powerbroker Grover Norquist, who recently wed a Palestinian Muslim activist. Norquist is best friends with White House deputy chief of staff Karl Rove, a trusted relationship that provides his lobbying partner Saffuri nearly unlimited access to the White House.

Who is Khaled Saffuri? Before starting the Islamic Institute, Saffuri was terrorist Alamoudi's deputy. In fact, Alamoudi provided seed money for the institute. Federal lobbying records I've obtained also reveal Saffuri worked closely with another convicted terrorist—Randall Ismail Royer, leader of the dangerous Virginia Jihad Network that involved al-Qaida operative Ahmed Omar Abu Ali, who was convicted last month of plotting to assassinate President Bush.

Other records I've obtained show Saffuri, a Palestinian-American, sponsors the orphan of a Palestinian suicide bomber.

So what? The defensive wall Washington is building to protect Americans from terrorists is under the close observation of terrorist supporters, which means the bad guys may know the countermeasures we're taking.

"If jihadists can infiltrate the FBI, Homeland Security or similar agencies in the United States or the West, they can foresee government moves and have invaluable information with regard to government weaknesses," says terror expert Walid Phares, a Florida Atlantic University professor and author of "Future Jihad." "For example, if Homeland Security is spending millions of dollars to protect planes, the jihadists will strike ships"

Even the US military is vulnerable. An espionage investigation at the US prison camp in Guantanamo Bay, Cuba, uncovered a veritable Muslim spy ring. Arabic translators were caught trafficking secrets about al-Qaida

detainees and maps of prison camps back to their native countries of Syria and Egypt.

Ahmed Mehalba of the Army and Ahmad al-Halabi of the Air Force were recently convicted of stealing classified information. In addition, a Muslim chaplain who bonded with al-Qaida detainees at Gitmo recently resigned from the Army after being charged with mishandling classified information.

As a result, the Pentagon is now raising concerns about enlisting Muslims to help fight the war on Islamic terror. A new internal briefing paper I've obtained warns that Muslim interrogators and chaplains have a religious duty to protect fellow Muslims in the custody of non-Muslim governments, and are therefore more likely to "betray" the US. Here is the conclusion of the briefing issued by the Pentagon's counterspying unit called the Counterintelligence Field Activity:

Employment by a non-Muslim government of a Muslim investigator to investigate other Muslims places the investigator in the position of violating the tenants [sic] of his belief and may force his recourse to deception, lying and/or the giving of misleading impressions. A Muslim has a positive duty to protect his fellow Muslims from unbelievers, and he is permitted to lie in their defense. If the investigator is a Muslim and the interviewed person is a Muslim, the investigator may be confronted with a situation where the investigator is being asked to "betray" a fellow Muslim to unbelievers. This is impermissible; and the Muslim investigator, if he cannot disassociate himself from the investigation, may have to resort to the religious and legal recourse of lying. This behavior will likely manifest itself in flawed report-

ing, uneven case development, faulty translations, or poor quality-control practices in case reviews. Recent examples of a Muslim FBI agent and other Muslim law enforcement personnel declining to investigate their fellow Muslims, the flawed translation process in Guantanamo, and the controversy surrounding an Army Muslim chaplain and his relationship with Muslim detainees in Guantanamo are very probably concrete expressions of conscientious decisions rooted in a clearly articulated religious and legal doctrine (Tab C, "Islamic Investigations Issues," Unclassified Briefing, CIFA, Department of Defense, Washington, D.C., July 2005, pp. 2, 3).

As it happens, al-Qaida bagman Alamoudi stocked the Pentagon with its Muslim chaplains. But he also helped

train clerics for the federal Bureau of Prisons—some of whom, not surprisingly, have turned out to be al-Qaida sympathizers.

One veteran prison chaplain, Warith Deen Umar, praised the 9-11 hijackers and told inmates America is a legitimate target of jihad. Despite openly preaching hatred toward Jews and Christians in his prison chapel sermons, he still received sparkling evaluations from Washington, which is blind to the threat within the prison system.

Chillingly, FBI officials tell me that US prisons are the No. 1 recruiting ground for al-Qaida right now as it tries to lower its Arab profile and duck security. Umar himself has predicted the next attack will be carried out by black Muslim prison converts.

Even the CIA has flagged about 40 applicants who might have tried to be double agents for al-Qaida, notes a former CIA official who now works with the National Counter Terrorism Center in McLean, Virginia.

"I've been through the Soviet era," he says, "and this spy threat is so much more complex and challenging. And our government does not know how to deal with it."

Unlike the communists, who were easy to suspect, the spies of this enemy operate under the cover of a religion. "They use our tolerance against us," he says, knowing that few in Washington dare question Muslims who seek

access to power for fear of looking like religious bigots.

PC-addled Washington has been slow to respond to this new spy threat, more concerned as it is about offending Muslim groups and the Muslim community than infiltrating them—or even guarding against their influence operations. So we haven't penetrated their institutions and culture, but they've done an alarmingly good job of penetrating ours, including key agencies in the war on terror.

The FBI is the lead domestic counterespionage agency, yet it's so busy putting agents through Muslim-sensitivity training it can't see Muslim moles in its own ranks.

The CIA veteran says the FBI lacks the savvy (not to mention language skills) needed to expose Islamist spies in the government. "They've infiltrated our . . . society and I just hope we can pull it back out," he says. "It's the infrastructure of support for terrorists that will be our undoing. Yet all the FBI's worried about is bombs."

But we're not just fighting terrorists who blow things up. We're also fighting their spies and sympathizers. And Washington needs to wake up to this new, more sinister threat before more of its counterterrorism programs are compromised.

Paul Sperry, formerly Washington bureau chief of *Investor's Business Daily*, is a Hoover Institution media fellow and author of *Infiltration: How Muslim Spies and Subversives Have Penetrated Washington* (Nelson Current, 2005). You may reach him via email at sperry@sperryfiles.com.

An espionage investigation at the US prison camp in Guantanamo Bay, Cuba, uncovered a veritable Muslim spy ring.

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The Legacy of Jihad: An Historical Perspective

Andy Bostom

Violent jihad warfare on infidels is the norm, not the exception, in Islamic history. Once successful, jihad leads to the imposition of humiliating, degrading, violent, and expensive oppression under *dhimmitude*, the institutionalized imposition of lowly status upon those who refuse to abandon their faith and adopt Islam. Among the worst victims of jihad and dhimmitude have been the Jews and Christians who lived in historic Palestine.

The essential pattern of the jihad war is captured in the great Muslim historian al-Tabari's recording of the recommendation given by Umar b. al-Khattab to the commander of the troops he sent to al-Basrah (636 CE), during the conquest of Iraq. Umar reportedly said,

Summon the people to God; those who respond to your call, accept it from them, (this is to say, accept their conversion as genuine and refrain from fighting them) but those who refuse must pay the poll tax out of humiliation and lowliness. (Qur'an 9:29) If they refuse this, it is the sword without leniency. Fear God with regard to what you have been entrusted.¹

Jihad was pursued century after century, because jihad, which means "to strive in the path of Allah," embodied an ideology and a jurisdiction. Both were formally conceived by Muslim jurisconsults and theologians from the 8th to 9th centuries onward, based on their interpretation of Quranic verses and long chapters in the Traditions (i.e., *hadith*, acts and sayings of the Prophet Muhammad, especially those recorded by al-Bukhari [d. 869] and Muslim [d. 874]).²

Ibn Khaldun (d. 1406), jurist (Maliki), renowned philosopher, historian, and sociologist, summarized these consensus opinions from five centuries of prior Muslim jurisprudence with regard to the uniquely Islamic institution of jihad:

In the Muslim community, the holy war is a religious duty, because of the universalism of the [Muslim] mis-

sion and [the obligation to] convert everybody to Islam either by persuasion or by force. . . . The other religious groups did not have a universal mission, and the holy war was not a religious duty for them, save only for purposes of defense. . . . Islam is under obligation to gain power over other nations.³

By the time of the classical Muslim historian al-Tabari's death in 923, jihad wars had expanded the Muslim empire from Portugal to the Indian subcontinent. Subsequent Muslim conquests continued in Asia as well as Eastern Europe. The Christian kingdoms of Armenia, Byzantium, Bulgaria, Serbia, Bosnia, Herzegovina, Croatia, and Albania, in addition to parts of Poland and Hungary, were also conquered and Islamized.

Arab Muslim invaders engaged, additionally, in continuous jihad raids that ravaged and enslaved sub-Saharan African animist populations, extending to the southern Sudan. When the Muslim armies were stopped at the gates of Vienna in 1683, over a *millennium* of jihad had transpired. These tremendous military successes spawned a triumphalist jihad literature. Muslim historians recorded in detail the number of infidels slaughtered, or enslaved and deported, the cities and villages which were pillaged, and the lands, treasure, and movable goods seized. Christian (Coptic, Armenian, Jacobite, Greek, Slav, etc.), as well as Hebrew sources, and even the scant Hindu and Buddhist writings which survived the ravages of the Muslim conquests, independently validate this narrative and complement the Muslim perspective by providing testimonies of the suffering of the non-Muslim victims of jihad wars.⁴

A remarkable account from 1894 by an Italian Jew traveling in Morocco demonstrates the humiliating conditions under which the *jizya* was still being collected within the modern era:

The kaid Uwida and the kadi Mawlay Mustafa had mounted their tent today near the Mellah [Jewish

ghetto] gate and had summoned the Jews in order to collect from them the poll tax [*jizya*] which they are obliged to pay the sultan. They had me summoned also. I first inquired whether those who were European-protected subjects had to pay this tax. Having learned that a great many of them had already paid it, I wished to do likewise. After having remitted the amount of the tax to the two officials, I received from the kadi's guard two blows in the back of the neck. Addressing the kadi and the kaid, I said "Know that I am an Italian protected subject." Whereupon the kadi said to his guard: "Remove the kerchief covering his head and strike him strongly; he can then go and complain wherever he wants." The guards hastily obeyed and struck me once again more violently. This public mistreatment of a European-protected subject demonstrates to all the Arabs that they can, with impunity, mistreat the Jews.⁵

The "contract of the *jizya*," or *dhimma*, encompassed other obligatory and recommended obligations for the conquered non-Muslim *dhimmi* peoples. Collectively, these "obligations" formed the discriminatory system of dhimmitude imposed upon non-Muslims—Jews, Christians, Zoroastrians, Hindus, and Buddhists—subjugated by jihad. Some of the more salient features of dhimmitude include the prohibition of arms for the vanquished non-Muslims (*dhimmis*), and of church bells; restrictions concerning the building and restoration of churches, synagogues, and temples; inequality between Muslims and non-Muslims with regard to taxes and penal law; the refusal of *dhimmi* testimony by Muslim courts; a requirement that Jews, Christians, and other non-Muslims, including Zoroastrians and Hindus, wear special clothes; and the overall humiliation and abasement of non-Muslims.⁶

It is important to note that these regulations and attitudes were institutionalized as *permanent* features of the sacred Islamic law, or Shari'a. Again, the writings of the much lionized Sufi theologian and jurist al-Ghazali highlight how the institution of dhimmitude was simply a normative and prominent feature of the Shari'a:

The *dhimmi* is obliged not to mention Allah or His Apostle. . . . Jews, Christians, and Majians must pay the *jizya* [poll tax on non-Muslims]. . . . On offering up the *jizya*, the *dhimmi* must hang his head while the official takes hold of his beard and hits [the *dhimmi*] on the protruberant bone beneath his ear [i.e., the mandible]. . . . They are not permitted to ostentatiously display their wine or church bells. . . . Their houses may not be higher than the Muslim's, no matter how low that is. The *dhimmi* may not ride an elegant horse or mule; he may ride a donkey only if the saddler-work is of wood. He may not walk on the good part of the road. They [the *dhimmis*] have to wear [an identifying] patch [on

their clothing], even women, and even in the [public] baths. . . . [*Dhimmis*] must hold their tongue.⁷

Gil, in his monumental analysis *A History of Palestine, 634–1099*, emphasizes the singular centrality that Palestine occupied in the mind of its pre-Islamic Jewish inhabitants, who referred to the land as *al-Sham*. Indeed, as Gil observes, the sizable Jewish population in Palestine (who formed a majority of its inhabitants, when grouped with the Samaritans) at the dawn of the Arab Muslim conquest were, "the direct descendants of the generations of Jews who had lived there since the days of Joshua bin Nun, in other words for some 2000 years."⁸ Jews and Christians speaking Aramaic inhabited the cities and the cultivated inner regions, devoid of any unique ties to the Bedouin of the desert hinterlands, who were regarded as bellicose and threatening, in the writings of both the Church Fathers and in Talmudic sources.⁹

The following is a summary of the devastating consequences of the Arab Muslim conquest of Palestine during the fourth decade of the seventh century, directed by the first two Caliphs, Abu Bakr and Umar b. al-Khattab (notwithstanding Pervez Musharaff's hagiography of the latter, in a recent New York City speech):

The entire Gaza region up to Caesarea was sacked and devastated in the campaign of 634, which included the slaughter of four thousand Jewish, Christian, and Samaritan peasants. Villages in the Negev were also pillaged, and towns such as Jerusalem,

Gaza, Jaffa, Caesarea, Nablus, and Beth Shean were isolated. In his sermon on the Day of the Epiphany 636, Sophronius, Patriarch of Jerusalem, bewailed the destruction of the churches and monasteries, the sacked towns and villages, and the fields laid waste by the invaders. Thousands of people perished in 639, victims of the famine and plague wrought by this wanton destruction.

The Muslim historian Baladhuri (d. 892 CE) maintained that 30,000 Samaritans and 20,000 Jews lived in Caesarea alone just prior to the Arab Muslim conquest; afterward, all evidence of them disappears. Archaeological data confirms the lasting devastation wrought by these initial jihad conquests, particularly the widespread destruction of synagogues and churches from the Byzantine era, whose remnants are still being unearthed. The total number of towns was reduced from fifty-eight to seventeen in the red sand hills and swamps of the western coastal plain (i.e., the Sharon).

Massive soil erosion from the Judaeian mountains' western slopes also occurred due to agricultural uprooting during

Once successful, jihad leads to the imposition of humiliating, degrading, violent, and expensive oppression . . .

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SOUND WORDS

HOLD FAST THE FORM OF SOUND WORDS—2 TIMOTHY 1:13

First Partaker

Truth through Personality

One of the striking anomalies of church history is that God sometimes uses even unorthodox preachers to throw brilliant light on sacred subjects. A case in point is the 19th-century Episcopalian minister Phillips Brooks. Brooks considered himself an evangelical and even led in prayer during a series of evangelistic meetings held in Boston by D. L. Moody. But he wasn't entirely clear about Christ's atonement or man's fundamental nature as a desperate sinner.

Nevertheless, Phillips Brooks grasped certain elements of preaching as well as any man probably has. In 1877 he was invited to express his views as the sixth of Yale's annual lecturers on preaching, and the subsequent publishing of these presentations under the simple title *Lectures on Preaching* proved to be a true classic. Few will ever voice anything on the work of the pulpit that approaches its genius. R. A. Torrey, the future president of Moody Bible Institute, once thanked Brooks: *I would like here to acknowledge the debt I owe you for inspiration in my individual religious experience and in my public work. . . . Give us other works still.*

At the time Brooks delivered the series he was a veteran of eighteen years of pastoral work. He had been at the church in which he would eventually close his ministry, Trinity Church of Boston, for eight of those. By then he had come to feel, he told the Yale University students and faculty, that *in a world where there are a great many good and happy things for men to do, God has given us the best and happiest, and made us preachers of His Truth.*

Brooks lectured eight times and confined himself to only the core elements of preaching. Even his titles, though foursquare, were without advertising appeal: *The*

Preacher Himself, The Preacher in His Work, The Making of the Sermon, and so on. For my part, I am startled when I think how few and simple are the things which I have to say to you, he announced the first day. But though his subjects were elementary, his insights into their working principles were profound, beginning with his definition of preaching. It's been probably the single most often quoted description ever since. Preaching, Brooks proposed, is simply Truth through Personality. The preacher's work, he said in his second lecture, is not the doing of certain specified duties, but the offering of himself as a medium through whom God's influences may reach his fellow-man.

Someone who knows books very well and whose advice I don't take lightly recommends that young preachers read *Lectures on Preaching* once a year for the first five years of their ministry and then once every other year for the rest of their lives. But unfortunately, few men today seem even to know the title. So I thought it valuable to reintroduce it from a sample of Brooks's first lecture. I've had to cull out nearly two-thirds of the content, but I trust that what remains will do its author justice and whet a new appetite for his truly masterful work on our life's calling.

The Two Elements in Preaching

What, then, is preaching, of which we are to speak? Preaching is the communication of truth by man to men. It has in it two essential elements, truth and personality. Neither of those can it spare and still be preaching.

Suppose truth written on the sky, suppose it embodied in a book which has been so long held in reverence as the direct utterance of God that the vivid personality of the men who wrote its pages has well-nigh faded out of it; in neither of these cases is there any preaching. And on the other hand, if men

"The husbandman that laboreth must be first partaker of the fruits"
(2 Tim. 2:6)

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speak to other men that which they do not claim for truth, if they use their powers of persuasion or of entertainment to make other men listen to their speculations, or do their will, or applaud their cleverness, that is not preaching either. The first lacks personality. The second lacks truth.

If this be true, then, it establishes the first of all principles concerning the ministry and preparation for the ministry. Truth through Personality is our description of real preaching. The truth must come really through the person, not merely over his lips, not merely into his understanding and out through his pen. It must come through his character, his affections, his whole intellectual and moral being. It must come genuinely through him. I think that, granting equal intelligence and study, here is the great difference which we feel between two preachers of the Word. The Gospel has come over one of them and reaches us tinged and flavored with his superficial characteristics, belittled with his littleness. The Gospel has come *through* the other, and we receive it impressed and

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winged with all the earnestness and strength that there is in him. In the first case the man has been but a printing machine or a trumpet. In the other case he has been a true man and a real messenger of God.

This decrees for us in general what the preparation for the ministry is. It must be nothing less than the making of a man. It cannot be the mere training to certain tricks. It cannot be even the furnishing

with abundant knowledge. It must be nothing less than the kneading and tempering of a man's whole nature till it becomes of such a consistency and quality as to be capable of transmission.

Let us look now for a few moments at these two elements of preaching—Truth and Personality; the one universal and invariable, the other special and always different.

With Regard to the Truth

It is strange how impossible it is to separate it and consider it wholly by itself. The personalness will cling to it. There are two aspects of the minister's work, which we are constantly meeting in the New Testament. They are really embodied in two words, one of which is *message*, and the other is *witness*. *This is the message which we have heard of Him and declare unto you*, says St. John in his first Epistle. *We are his witnesses of these things*, says St. Peter before the Council at Jerusalem. In these two words together, I think, we have the fundamental conception of the matter of all Christian preaching. It is to be a message given to us for transmission, but yet a message which we cannot transmit until it has entered into our own experience, and we can give our own testimony of its spiritual power. The minister who keeps the word *message* always written before him, as he prepares his sermon in his study, or utters it from his pulpit, is saved from the tendency to wanton and wild speculation, and from the mere passion of originality. He who never forgets that word *witness*, is saved from the unreality of repeating by rote mere forms of statement which he has learned as orthodox, but never realized as true. If you and I can always carry this double consciousness, that we are messengers, and that we are witnesses, we shall have in our preaching all the authority and independence of assured truth, and yet all the appeal and convincingness of personal belief.

The minstrel who sings before you to show his skill, will be praised for his wit, and rhymes, and voice. But the courier who hurries in, breathless, to bring you a message, will be forgotten in the message that he brings. Among the many sermons I have heard, I always remember one, for the wonderful way in which it was pervaded by this quality. It was a sermon by Mr. George Macdonald, the English author. The man struggled with language as a child struggles with his imperfectly mastered tongue. But as I listened, I seemed to see how weak in contrast was the way in which other preachers had amused me and challenged my admiration for the working of their minds. Here was a gospel. Here were real tidings. And you listened and forgot the preacher.

Take up, some Saturday, the list of subjects on which the ministers of a great city are to preach

the next day. See how many of them seem to have searched in strange corners of the Bible for their topics, how small and fantastic is the bit of truth which their hearers are to have set before them. I suppose that all preachers pass through some fantastic period when a strange text fascinates them; when they like to find what can be said for an hour on some little topic on which most men could only talk two minutes; when they are eager for subtlety more than force, and for originality more than truth. But as a preacher grows more full of the conception of the sermon as a message, he gets clear of those brambles. He comes out on to open ground. His work grows freer, and bolder, and broader. He loves the simplest texts, and the great truths which run like rivers through all life. God's sovereignty, Christ's redemption, man's hope in the Spirit, the privilege of duty, the love of man in the Saviour, make the strong music which his soul tries to catch.

The Personality

Of the second element in preaching, namely, the preacher's personality, there are two or three fundamental things which I wish to say to-day. The first is this, that the principle of personality once admitted involves the individuality of every preacher. The same considerations which make it good that the Gospel should not be written on the sky, or committed merely to an almost impersonal book, make it also most desirable that every preacher should utter the truth in his own way, and according to his own nature.

Now the deep sense of the solemnity of the minister's work has often a tendency to repress the free individuality of the preacher and his tolerance of other preachers' individualities. His own way of doing his work is with him a matter of conscience, not of taste, and the conscience when it is thoroughly awake is more intolerant than the taste is. Or, working just the other way, his conscience tells him that it is not for him to let his personal peculiarities intrude in such a solemn work, and so he tries to bind himself to the ways of working which the most successful preachers of the Word have followed. I have seen both these kinds of ministers: those whose consciences made them obstinate, and those whose consciences made them pliable; those whose consciences hardened them to steel or softened them to wax. However it comes about, there is an unmistakable tendency to the repression of the individuality of the preacher. It is seen in little things: in the uniform which preachers wear, and the disposition to a uniformity of language. It is seen in great things: in the disposition which all ages have witnessed to draw a line of orthodoxy inside the lines of truth. Wisely and soberly let us set ourselves against this influence. The God

who sent men to preach the Gospel of His Son in their humanity, sent each man distinctively to preach it in his humanity. Be yourself by all means, but let that good result come not by cultivating merely superficial peculiarities and oddities. Let it be by winning a true self full of your own faith and your own love. The deep originality is noble, but the surface originality is miserable. It is so easy to be a John the Baptist, as far as the desert and camel's hair and locusts and wild honey go. But the devoted heart to speak from, and the fiery words to speak, are other things.

Of the second element in preaching, namely, the preacher's personality, there are two or three fundamental things which I wish to say to-day. The first is this, that the principle of personality once admitted involves the individuality of every preacher. The same considerations which make it good that the Gospel should not be written on the sky, or committed merely to an almost impersonal book, make it also most desirable that every preacher should utter the truth in his own way, and according to his own nature.

Again, we never can forget in thinking of the preacher's personality that he is one who lives in constant familiarity with thoughts and words which to other men are occasional and rare, and which preserve their sacredness mainly by their rarity. I am sure that often it weakens the minister. I am sure that many men who, if they came to preach once in a great while in the midst of other occupations, would preach with reality and fire, are deadened to their sacred work by their constant intercourse with sacred things. Their constant dealing with the truth makes them less powerful to bear the truth to others, as a pipe through which the water always flows collects its sediment, and is less fit to let more water through. And besides this, it ministers to self-deception and to an exaggeration or distortion of our own history. The man who constantly talks of certain experiences, and urges other men to enter into them, must come in

time, by very force of describing those experiences, to think that he has undergone them. You beg men to repent, and you grow so familiar with the whole theory of repentance that it is hard for you to know that you yourself have not repented. You exhort to patience till you have no eyes or ears for your own impatience. It is the way in which the man who starts the trains at the railroad station must come in time to feel as if he himself had been to all the towns along the road whose names he has always been shouting in the passengers' ears, and to which he has for years sold them their tickets, when perhaps he has not left his own little way-station all the time.

You must get the impulse, the delight, and the growing sacredness of your life out of your familiar work. You are lost as a preacher if its familiarity deadens and encrusts, instead of vitalizing and opening your powers. And it will all depend upon whether you do your work for your Master and His people or for yourself. The last kind of labor slowly kills, the first gives life more and more.

The real preparation of the preacher's personality for its transmissive work comes by the opening of his life on both sides, towards the truth of God and towards the needs of man. To apprehend in all their intensity the wants and woes of men, to see the problems and dangers of this life, then to know all through us that nothing but Christ and His Redemption can thoroughly satisfy these wants, that is what makes a man a preacher. Alas for him who is only open on the manward side, who only knows how miserable and wicked man is, but has no power of God to bring to him. He lays a kind but helpless hand upon the wound. He tries to relieve it with his sympathy and his philosophy. He is the source of all he says. There is no God behind him. He is no preacher.

The preacher's instinct is that which feels instantly how Christ and human need belong together, neither thinks Christ too far off for the need, nor the need too insignificant for Christ. Never be afraid to bring the transcendent mysteries of our faith, Christ's life and death and resurrection, to the help of the humblest and commonest of human wants. There is a sort of preaching which keeps them for the great emergencies, and soothes the common sorrows and rebukes the common sins with lower considerations of economy. Such preaching fails. It neither appeals to the lower nor to the higher perceptions of mankind. It is useful neither as a

law nor as a gospel. It is like a river that is frozen too hard to be navigable but not hard enough to bear. Never fear, as you preach, to bring the sublimest motive to the smallest duty, and the most infinite comfort to the smallest trouble. They will prove that they belong there if only the duty and trouble are real and you have read them thoroughly aright.

In Combination

These are the elements of preaching, then—Truth and Personality. The truth is in itself a fixed and stable element; the personality is a varying and growing element. In the union of the two we have the provision for the combination of identity with variety, of stability with growth, in the preaching of the Gospel. The truth which you are preaching is the same which your brother is preaching in the next pulpit, or in some missionary station on the other side of the globe. If it were not, you would get no strength from one another. You would not stand back to back against the enemy, sustaining one another, as you do now. But the way in which you preach the truth is different, and each of you reaches some ears that would be deaf to the most persuasive tones of the other. The gospel you are preaching now is the same gospel that you preached when you were first ordained, in that first sermon which it was at once such a terror and such a joy to preach; but if you have been a live man all the time, you are not preaching it now as you did then. If the truth had changed, your life would have lost its unity. The truth has not changed, but you have grown to fuller understanding of it, to larger capacity of receiving and transmitting it. There is no pleasure in the minister's life stronger than this—the perception of identity and progress in his preaching of the truth as he grows older. It is like a man's pleasure in watching the growth of his own body or his own mind, or of a tree which he has planted. Always the same it is, yet always larger.

The world has not heard its best preaching yet. If there is more of God's truth for men to know, and if it is possible for the men who utter it to become more pure and godly, then, with both of its elements more complete than they have ever been before, preaching must some day be a complete power. But that better preaching will not come by any sudden leap of inspiration. As the preaching of the present came from the preaching of the past, so the preaching that is to be will come from the preaching that is now. If we preach as honestly, as intelligently, and as spiritually as we can, we shall not merely do good in our own day, but help in some real though unrecorded way the future triumphs of the work we love. ☞



Mark Minnick is pastor of Mount Calvary Baptist Church in Greenville, South Carolina, where he has served on the pastoral staff since 1980. He speaks frequently in churches and at conferences across the nation and ministers regularly on mission fields around the world.

Bring . . . the Books

Jack Hughes has provided an invaluable aid to committed expository preachers in *Expository Preaching with Word Pictures with Illustrations from the Sermons of Thomas Watson* (Ross-Shire, Scotland: Christian Focus Publications, 2001).

Expository preaching can be done in many ways, but in every way that it can be done it contains the three non-negotiable elements: sound hermeneutics manifested in exegesis, a biblical focus, and exposing biblical truth from its scriptural context. Expository preaching is a verbal conveyor belt that digs gold from the Scriptures and transports the nuggets of God's word to the hearts and minds of people. How to deliver the gold most effectively is the field of homiletics.

After briefly introducing the preaching and pastoral ministry of Puritan Thomas Watson, Hughes employs Watson as a model preacher who mastered the art of illustrating his sermons by using powerful, vivid word pictures. A word picture is "any word, phrase, story, analogy, illustration, metaphor, figure of speech, trope, allegory, graphic quotation, historical reference, cross-reference, or comparison used to help the listener see, imagine, experience, sense, understand, remember and/or relate to abstract facts." Word pictures help both hearer and preacher, by engaging the imagination to understand and remember truth.

God has commanded you to *preach the word*; but the command, "*Be thou difficult to understand*," does not exist. "Expository preaching" and "obscurity" are not synonyms, though in some churches you would think they were. Your goal in preaching is to permanently fix the truth of God's words in the minds and hearts of your listeners. Your effectiveness as a herald is not determined by your ability to know what *you* are saying, but your ability to *get the people to whom you are preaching to know and understand* what you are saying.

The preacher has a threefold homiletic task: grasp and hold the attention of his hearers, give them clear understanding of his message, and cause them to remember what has been said. Word pictures aid the preacher in fulfilling each aspect of this task. Scattered on almost every page are examples of how Thomas Watson employed effective word pictures. One example will suffice to whet one's appetite to read Watson for himself.

There is a great deal of difference between a stake in the hedge and a tree in the garden. A stake rots and moulders, but a tree, having life in it, abides to eternity; 'His seed remaineth in him' (1 John 3:9).

Help for Expository Preachers

Godliness being engraved in the heart by the Holy Ghost, as with the point of a diamond, can never be erased.

"... when thou comest, bring with thee . . . the books" (2 Tim. 4:13)

In the chapter "An Encyclopedia of Word Pictures" Hughes helps the reader to recognize and understand the word pictures that occur throughout the Scriptures themselves, complemented with examples of Watson's use of these Scriptural word pictures. For example, in surveying word pictures found in the Mosaic law, Hughes includes this helpful illustration to show the reader how Watson used such pictures from an Old Testament narrative to apply NT truth to his hearers.

Let me tell you, all you who are yet in your natural estate, your souls are mortgaged. If your land were mortgaged, you would endeavor to redeem it. Your souls are mortgaged: sin has mortgaged them, and has laid your souls to pawn, and where do you think your souls are? The pawn is in the devil's hand, therefore a man in the state of nature is said to be "under the power of Satan" (Acts 26:18). Now there are but two ways to fetch home the pawn, and both are set down in Acts 20:21; "Repentance towards God, and faith towards our Lord Jesus Christ." Unravel all your works of sin by repentance, honor Christ's merits by believing: divines call it saving faith, because upon this wing the soul flies to the ark of Christ, and is secured from danger.

Perhaps the most helpful portion of the book for me personally was the final section where Hughes presents practical suggestions for developing and using word pictures in preaching and also warns of common traps to avoid. Two of the more helpful suggestions were unexpectedly simple, yet strikingly absent from my own life—reading and listening for word pictures in the sermons of others, and simply asking God to help me think of simple and effective ways to express and communicate the spiritual truth from His Word I am preaching that week. Perhaps the simplicity of these suggestions made their absence that much more convicting, but I must admit that while I have often asked the Lord for insight into a passage, I have rarely, if ever, prayed that He would give me an appropriate word picture or illustration to communicate that insight to the audience. This is a book that will be of great practical help to most preachers and one that should find a place on your bookshelf! ☞

Dr. Sam Horn is Executive Vice President of Northland Baptist Bible College in Dunbar, Wisconsin.

Straight Cuts

What Made Elijah Run: Fear or Frustration? (1 Kings 19:3)

When we look at the story of Elijah's flight and subsequent prayer for death, we wonder at his sudden reversal from power and boldness to fear and panic. It is startling to think of someone so strong as Elijah frightened away by the threat of Jezebel. Some would translate 1 Kings 19:3, "he was afraid and rose and ran for his life." But the KJV translates it, "when he saw that, he arose, and went for his life." This discrepancy demands a deeper look into the cause of Elijah's flight.

This is one of the rare occasions where the spelling of the Hebrew consonants is the same for two different Hebrew words. Translators who say "he was afraid" are following the vowel pointing of the ancient texts for the Hebrew word *yarah* (to fear), whereas the KJV follows the pointing of the MT for *ra'ah* (to see). While an evaluation of the external evidence (text families, age of documents, etc.) is beyond the scope of an article such as this one (and provides no real solution in this case), the internal evidence (intrinsic probability and the immediate context) proves most helpful and, in this case, most determinative. While in no way discounting textual evidence, the internal evidence is more easily accessible to the Bible student in his English translation (as well as more interesting). The question with a text such as this is, "What is the author most likely to have written?" The solution becomes apparent by studying the context of Elijah's flight.

The problem of using the word "fear" has always been the inconsistency of this single display of cowardice by Elijah at the words of Jezebel. Elijah had just demonstrated an amazing boldness. He had faced the king, the false prophets, and the nation of Israel alone. He had been used by God to bring about a great miracle (18:38) which brought about the long-awaited revival (18:39) with all of the people falling on their faces and confessing that Jehovah is God. Then follows the successful removal of 450 prophets of Baal and 400 of Ashera (18:40) and the wonderful answer to prayer ending the three-and-a-half-year drought (18:46). It is hard to fathom that the threat of the wicked queen Jezebel and her threat to "get out of town in twenty-four hours or else" was really what propelled Elijah to a day's journey beyond Beersheba. Rather, the flight itself suggests there was much more going on in the prophet's mind than just the fear of a queen.

If Elijah had wanted to escape the jurisdiction of Jezebel, all he had to do was travel to neigh-

boring Judah. The good king Jehoshaphat would have welcomed the godly prophet. However, Elijah traveled much further than necessary if his only aim was to escape a death threat. After traveling fifty miles from Jezreel to Judah, he went an additional forty miles south to Beersheba and then another day's journey into the wilderness. When he was alone, Elijah petitioned God that he might die. He was not afraid of death and would actually have welcomed it at this point. It was not the death threat that he *heard* from Jezebel but rather what he *saw* that made him run.

What Elijah saw was that despite his faithfulness to the Lord and his sacrificial service, the nation remained the same. Even the miracles of God appeared to have no real effect upon anyone. Ahab remained the weak man he always had been, and Jezebel was just as resolute as ever on establishing Baal worship. What Elijah "saw" was that nothing had changed. He expressed this under the juniper tree: "I am not better than my fathers." The other prophets, from Moses on, were not able to stem the flow of evil in Israel. It was not fear that made Elijah run, but disappointment. It wasn't Jezebel's threat (she swore by her gods, who were nothing anyway) but her persistence in her evil ways. Elijah's hopes were crushed.

This is the same disappointment felt by many a servant of God who—despite faithful service, empowered preaching, and sacrificial living—senses that nothing has changed. You lead someone to Christ, and after some months he is still the same. You think people are maturing and going forward, and they reveal they have been going backwards instead. You labor in an area for years, and after ups and downs, things appear the same. It is this sense of unrealized expectations that can bring down God's most faithful servants.

The Lord had to teach Elijah an important lesson: just because He wasn't working in the way Elijah expected didn't mean He wasn't working. God would get rid of Baal worship and deal with Ahab and Jezebel; He would just use other people. Hazael, Jehu, and Elisha (19:15, 16) would all be instruments to accomplish that for which Elijah longed. Nevertheless, Elijah's ministry set the stage for their work. The Lord prescribed the best therapy of all for His despondent servant: He sent Elijah back into the very service he had abandoned. To flights of frustration, God replies, "Go, return" (19:15). ☞

"Rightly dividing the Word of Truth" (2 Tim. 2:15)

Randy Fox pastors Faith Baptist Church in Anaheim, California, and Heritage Bible Church in Riverside, California.

Windows

Battling the Enemy

Since the fall of mankind in the Garden of Eden, fighting battles has been a part of human existence. Every person born into this world has battles of some sort or another. Webster's *New World Dictionary* defines a battle as "any fight or struggle; a conflict." Although most people probably think of some external military or domestic conflict when they hear the word "battle," those conflicts are the result of greater battles raging in the souls and minds of men and women. James 4:1 asks, "From whence come wars and fightings among you?" and then answers, "Come they not hence, even of your lusts that war in your members?"

Training for Battle

There are three enemies that Christians fight on varying battlefields. The flesh, the world, and the Devil are forces that try the will of every believer in Christ. How can a Christian battle and conquer such formidable opponents? It begins with training.

Field Marshal Erwin Rommel is quoted in the U.S. Army training manual as saying, "The best form of 'welfare' for troops is first-class training, for this saves unnecessary casualties." The Jewish historian Josephus, describing the Roman army in his account of the Jewish Rebellion (A.D. 66–73), wrote that every "soldier is every day exercised, and that with great diligence, as if it were in time of war, which is the reason why they bear the fatigue of battles so easily; for neither can any disorder remove them from their usual regularity, nor can fear affright them out of it, nor can labor tire them; which firmness of conduct makes them always to overcome those that have not the same firmness." The Christian's training manual is the Word of God. In 2 Timothy 2:15 Paul exhorts, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Knowing the Enemy

One of the first lessons taught for anyone engaging in a battle, whether it's a chess match or hand-to-hand combat, is to know your enemy. The well-known Chinese General Sun Tzu is quoted in his book, *The Art of War*, as saying, "Know your enemy and know yourself; in a hundred battles you will never be in peril." Let's take a look at those enemies.

The Flesh. The word "flesh" translates the Greek word *sarx*. The apostle Paul uses this word to describe a great adversary in the warfare of the soul. It could be said that living in the flesh is the opposite to living as a Christian: "For the flesh lusteth [i.e., has desires opposed to] against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other" (Gal. 5:17).

The essence of the flesh is this. No army can invade a country from the sea unless it obtain a bridgehead. Temptation would be powerless to affect men, unless there was some thing already in man to respond to temptation. *Sin could gain no foothold in a man's mind and heart and soul and life unless there was an enemy within the gates who was willing to open the door to sin.* The flesh is exactly the bridgehead through which sin invades the human personality. The flesh is like the enemy within the gates who opens the way to the enemy who is pressing in through the gates (William Barclay, *Flesh and Spirit*, 21–22).

The World. The word "world" represents the Greek word *kosmos*. Albert Barnes wrote,

The term "world" seems to be used in the scriptures in three senses: (1) As denoting the physical universe; the world as it appears to the eye; the world considered as the work of God, as a material creation. (2) The world as applied to the people that reside in it—"the world of mankind." (3) As the dwellers on the earth are by nature without religion, and act under a set of maxims, aims, and principles that have reference only to this life, the term comes to be used with reference to that community; that is, to the objects which they especially seek, and the principles by which they are actuated (Barnes Notes on 1 John 2:15).

John identifies the "world" with the lust of the flesh, the lust of the eyes, and the pride of life (1 John 2:15, 16) and states that if a man embraces all that is the world and loves it, then the love of God the Father is absent from that man. In this sense, the world represents all that is contrary and in opposition to the things of God. The problem is that the world has a strong appeal to the flesh. John Bunyan depicts this appeal in *The Pilgrim's Progress* through a place called Vanity Fair.

Beelzebub, Apollyon, and Legion, with their companions, perceiving by the path that the Pilgrims made, that their way to the City lay through this town of Vanity, they contrived here to set up a Fair; a Fair, wherein should be sold all sorts of vanity, and that it should last all the year long (*The Pilgrim's Progress*, Barbour and Company, Inc., 98).

This town of Vanity is the world, which we must travel through on our way to our eternal home. Paul

"To every preacher of righteousness as well as to Noah, wisdom gives the command, 'A window shalt thou make in the ark.'"

Charles Spurgeon

appeals to us as Christian soldiers, “No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier” (2 Tim. 2:4).

The Devil. The Devil and his minions are a powerful and nefarious lot. Paul describes them for us in Ephesians 6: 12: “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” Peter identifies their leader, Satan, as “your adversary” (1 Pet. 5:8). In his commentary, John Gill elaborates Biblically:

He who is a defamer and calumniator; who accuses God to men, and men to God, and is therefore styled the accuser of the brethren; he is the saints’ avowed and implacable enemy. Satan is an enemy to mankind in general, but more especially to the seed of the woman, to Christ personal, to all the elect of God: the word [adversary] is a forensic term, and signifies a court adversary, or one that litigates a point in law, or opposes another in an action or suit at law.

Peter also describes this enemy as “a roaring lion,

[walking] about, seeking whom he may devour” (1 Pet. 5:8). That is a frightening analogy. This picture is further enhanced in the narrative of Christian’s battle with Apollyon in *Pilgrim’s Progress*. Imagine this scene:

Then did Christian draw [his sword], for he saw it was time to bestir him; and Apollyon as fast made at him, throwing darts as thick as hail; by the which, notwithstanding all that Christian could do to avoid it, Apollyon wounded him in his head, his hand, and foot. This made Christian give a little back: Apollyon, therefore, followed his work amain, and Christian again took courage, and resisted as manfully as he could (Bunyan, *Pilgrim’s Progress*, 62).

Strategy for Victory


The flesh, the world, and the Devil are enemies that we will battle until we are in the presence of the Lord. How should we behave in battle? We must first remember the words of Jahaziel: “Hearken ye, . . . Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not your’s, but God’s” (2 Chron. 20:15). The strength and endurance and wisdom necessary for victory in battle will be supplied by the Lord.

But we have our part in the fight as well. Victory comes by “the sword of the LORD and of Gideon.” Our instructions for battling each of these foes are specific. We are “briefed” in Galatians 5:16: “This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.” First John 2:15 commands, “Love not the world, neither the things that are in the world.” And in James 4:7 our orders are to “Resist the Devil, and he will flee from you.” This is illustrated, again, in Christian’s battle with Apollyon.

While Apollyon was fetching his last blow, thereby to make a full end of this good man, Christian nimbly reached out his hand for his sword, and caught it, saying, “rejoice not against me, O my enemy! When I shall fall I shall arise”; and with that gave him a deadly thrust, which made him give back, as one that had received his mortal wound. . . . And with that Apollyon spread forth his dragon’s wings, and sped him away, that Christian saw him no more (*Pilgrim’s Progress*, 63).

The battle is the Lord’s, and we must, in His strength, “Fight the good fight of faith” (1 Tim. 6:12) and “endure hardness, as a good soldier of Jesus Christ” (2 Tim. 2:3). ☞



Mike Jones pastors Cornerstone Baptist Church in Oakdale, Connecticut.



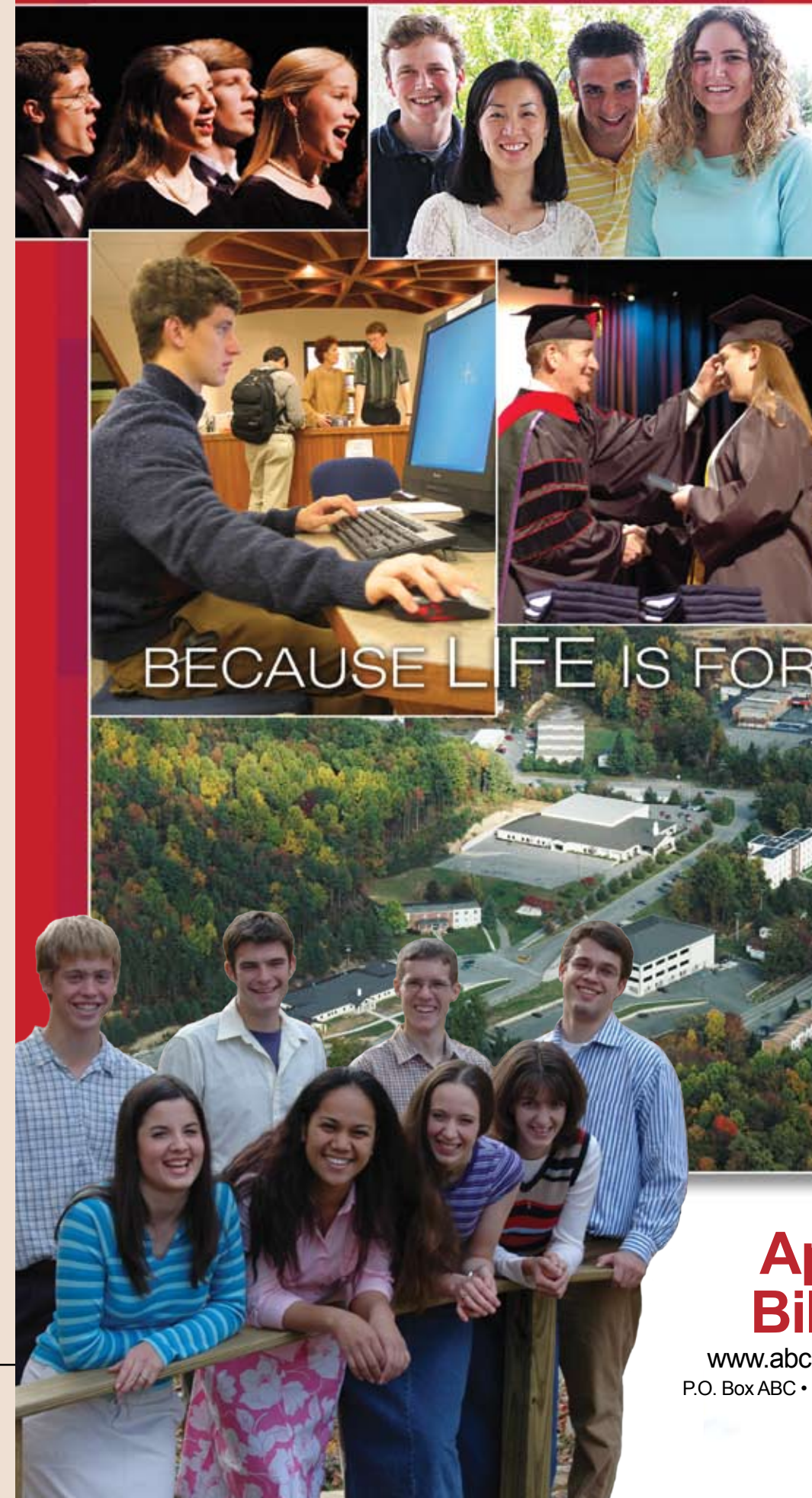
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The Legacy of Jihad:
An Historical Perspective

Continued from Page 19

this period. Finally, the papyri of Nessana were completely discontinued after the year 700, reflecting how the Negev also experienced the destruction of its agriculture and the desertion of its villages.

Dhimmitude in Palestine during the Initial Period of Muslim Rule

Dramatic persecution, directed specifically at Christians, included executions for refusing to apostasize to Islam during the first two decades of the eighth century, under the reigns of Abd al-Malik, his son Sulayman, and Umar b. Abd al-Aziz. Georgian, Greek, Syriac, and Armenian sources report both prominent individual and group executions (e.g., sixty-three out of seventy Christian pilgrims from Iconium in Asia Minor were executed by the Arab governor of Caesarea, barring seven who apostasized to Islam, and sixty Christian pilgrims from Amorion were crucified in Jerusalem).

Under early Abbasid rule (approximately 750-755 CE, perhaps during the reign of [Abul Abbas Abdullah] al-Saffah) Greek sources report orders demanding the removal of crosses over churches, bans on church services and teaching of the Scriptures, the eviction of monks from their monasteries, and excessive taxation. Gil notes that in 772 CE, when Caliph al-Mansur visited Jerusalem, "He ordered a special mark should be stamped on the hands of the Christians and the Jews. Many Christians fled to Byzantium."

The Greek chronicler Theophanes provides a contemporary description of the chaotic events which transpired after the death of the caliph Harun al-Rashid in 809 CE. He describes Palestine as the scene of violence, rape, and murder, from which Christian monks fled to Cyprus and Constantinople.

Perhaps the clearest outward manifestations of the inferiority and humiliation of the dhimmis were the prohibitions regarding their dress codes, and the demands that distinguishing signs be placed on the entrances of dhimmi houses.

During the Abbasid caliphates of Harun al-Rashid (786–809) and al-Mutawwakil (847–861), Jews and Christians were required to wear yellow (as patches attached to their garments, or hats). Later, to differentiate further between Christians and Jews, the Christians were required to wear blue. In 850, consistent with Quranic verses associating them with Satan and Hell, al-Mutawwakil decreed that Jews and Christians attach wooden images of devils to the doors of their homes to distinguish them from the homes of Muslims.

Muslim Turcoman, ruler of Palestine for the nearly three decades just prior to the Crusades (1071–1099 CE), was characterized by such unrelenting warfare and devastation, that an imminent "End of Days" atmosphere was engendered. A contemporary poem by Solomon ha-Kohen b. Joseph, believed to be a descendant of the Geonim, an illustrious family of Palestinian Jews of priestly descent, speaks of destruction and ruin, the burning of harvests, the razing of plantations, the desecration of cemeteries, and acts of violence, slaughter, and plunder.

The brutal nature of the Crusaders' conquest of Palestine, particularly of the major cities, beginning in 1098/99 CE, has been copiously documented. However, the devastation wrought by both Crusader conquest and rule (through the last decades of the thirteenth century) cannot reasonably be claimed to have approached, let alone somehow "exceeded," what transpired during the first four and one-half centuries of Muslim jihad conquests, endless internecine struggles for Muslim dominance, and imposition of dhimmitude.

Moreover, we cannot ignore the testimony of Isaac b. Samuel of Acre (1270–1350 CE), one of the most outstanding Kabbalists of his time. Conversant with Islamic theology and often using Arabic in his exegesis, Isaac nevertheless believed that it was preferable to live under the yoke of Christendom rather than that of Islamdom. Acre was taken from the Crusaders by the Mamelukes in 1291 by a very brutal jihad conquest. Accordingly, despite the precept to dwell in the Holy Land, Isaac b. Samuel fled to Italy and thence to Christian Spain, where he wrote:

[The Muslims] strike upon the head the children of Israel who dwell in their lands and they thus extort money from them by force. For they say in their tongue, . . . "it is lawful to take money of the Jews." For, in the eyes of the Muslims, the children of Israel are as open to abuse as an unprotected field. Even in their law and statutes they rule that the testimony of a Muslim is always to be believed against that of a Jew. For this reason our rabbis of blessed memory have said, "Rather beneath the yoke of Edom [Christendom] than that of Ishmael."

Endnotes

1 Al-Tabari, The History of al-Tabari (Ta'rikh al rusul wa'l-muluk), Vol. 12, The Battle of Qadissiyah and the Conquest of Syria and Palestine, translated by Yohanan Friedman (Albany, NY: State University of New York Press, 1992), p. 167.

2 The Noble Qur'an; translation of Sahih Bukhari; translation of Sahih.

3 Ibn Khaldun, The Muqudimmah: An Introduction to History, translated by Franz Rosenthal. (New York, NY: Pantheon, 1958, Vol. 1), p. 473.

4 Bostom, The Legacy of Jihad, especially pp. 24–124, 368–681.

5 Cited in Bostom, The Legacy of Jihad, p. 31.

6 Bostom, The Legacy of Jihad, pp. 29–37.

7 Ibid., p. 199.

8 Moshe Gil, A History of Palestine, 634-1099, translated by Ethel Broido (Cambridge and New York, 1992), p. 2.

9 Ibid., pp. 15, 20; Constantelos, "Greek Christian and Other Accounts of the Moslem Conquests of the Near East," pp. 126–30.

10 Bat Ye'or, The Decline of Eastern Christianity under Islam, p. 44; Bat Ye'or, "Islam and the Dhimmis," The Jerusalem Quarterly, 1987, Vol. 42, p. 85. Moshe Gil, A History of Palestine, 634–1099, pp. 61, 169–170; Naphtali Lewis, "New Light on the Negev in Ancient Times," Palestine Exploration Quarterly, 1948, Vol. 80, pp. 116–17; Constantelos, "Greek Christian and Other Accounts of the Moslem Conquests of the Near East," pp. 127–28; Al-Baladhuri, The Origins of the Islamic State (Kitah Futuh al-Buldan), translated by Philip K. Hitti (London: Longman, Greens, and Company, 1916), p. 217.

11 Gil, A History of Palestine, 634-1099, pp. 471–74; Constantelos, "Greek Christian and Other Accounts of the Moslem Conquests of the Near East," p. 135

12 Gil, A History of Palestine, 634-1099, p. 474.

13 Ibid., pp. 474–75.

14 Ibid., p. 159; Q16:63—"By God, We (also) sent (Our apostles) to peoples before thee; but Satan made, (to the wicked) their own acts seem alluring; he is also their patron today, but they shall have a most grievous penalty"; Q5:72—"They do blaspheme who say: 'Allah is Christ the son of Mary.' But said Christ: 'O Children of Israel! worship Allah, my Lord and your Lord.' Whoever joins other gods with Allah,—Allah will forbid him the garden, and the Fire will be his abode. There will for the wrongdoers be no one to help." Q58:19—"The devil hath engrossed them and so hath caused them to forget remembrance of Allah. They are the devil's

party. Lo! is it not the devil's party who will be the losers?"; Bat Ye'or, The Decline of Eastern Christianity Under Islam, p. 84.

15 Moshe Gil, A History of Palestine, 634-1099, pp. 412–16.

16 Julius Greenstone, in his essay, "The Turcoman Defeat at Cairo" (The American Journal of Semitic Languages and Literatures, Vol. 22, 1906, pp. 144–75), provides a translation of this poem (excerpted, pp. 164–65) by Solomon ha-Kohen b. Joseph (believed to be a descendant of the Geonim, an illustrious family of Palestinian Jews of priestly descent), which includes the poet's recollection of the previous Turcoman conquest of Jerusalem during the eighth decade of the eleventh century. Greenstone comments (p. 152), "As appears from the poem, the conquest of Jerusalem by Atsiz was very sorely felt by the Jews. The author dwells at great length on the cruelties perpetrated against the inhabitants of the city."

17 For example, Steven Runciman, A History of the Crusades—Vol. 1—The First Crusade and the Foundation of the Kingdom of Jerusalem (Cambridge, 1951), pp. 286–87. Moshe Gil, A History of Palestine, 634-1099, p. 827, notes, "The Christians violated their promise to the inhabitants that they would be left alive, and slaughtered some 20,000 to 30,000 people, a number which may be an exaggeration."

18 Isaac b. Samuel of Acre, Osar Hayyim (Treasure Store of Life) (Hebrew). MS. Gunzburg 775, fol. 27b. Lenin State Library, Moscow. English translation in Bat Ye'or, The Dhimmi: Jews and Christians under Islam, pp. 352–54.

This article is an edited version of The Legacy of Jihad in Historical Palestine (Part I) from the 19 November 2005 edition of The American Thinker (http://www.americanthinker.com/index.php).

Dr. Andy Bostom is an Associate Professor of Medicine and author of the recently released The Legacy of Jihad published by Prometheus Books.

laborer

Dr. Roger Vogel
Berean Bible Church

Frank and Sherry DiBagno have labored faithfully in Italy for over 20 years. I have visited them twice and have seen their effectiveness in getting the Gospel to many, their faithfulness in discipling those who trust Christ, and their determination in planting a local church in very hostile conditions.

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Does Your Child Belong Here?

Columnist's Note: There is little that is witty or wise about Islam. Nevertheless, I submit the following offerings for this significant issue of FrontLine.

The many tenets of the Qur'an that call for mercy, tolerance, patience and charity are simply overridden by those who see their faith in the eternal holy war against infidels. —Ken Ringle

There needs to be a thorough examination, by Muslims everywhere, of why it is that the faith they love breeds so many violent mutant strains. —Salman Rushdie

The women of paradise are waiting, calling out "Come hither, friend of God." —Muhammad Atta, in the letter which the 9/11 attackers carried

Kill your enemies at every turn because there is a life and death conflict between you and them. —the official Egyptian daily, *Al-Akbar*

We do not have to differentiate between military or civilian. As far as we are concerned, they are all targets. —Osama bin Laden

The Muslim controversialist feels no need to study evidence in detail. The only valid picture of Jesus Christ is that which is found in the pages of the Qur'an. —Stephen Neill

Warn those who say, "God has taken to Himself a son"; . . . a monstrous word it is, issuing out of their mouths; they say nothing but a lie. —The Qur'an

In Islam sin is not paid for, it is weighed on a balance scale. —Ergun Mehmet Caner

The landmark events of September 11, 2001, are the outworking of the ideology proclaimed in Muhammad Farag's book, *The Missing Religious Precept*. —Ravi Zacharias

The Autobiography of Malcolm X has become an American literature classic and an introduction to Islam for many new converts. —Timothy George

During the last twenty years . . . the number of Muslim families in [Philadelphia] has quadrupled, and the number of mosques in the city alone has quintupled to thirty. —Allen Sipress, *Philadelphia Inquirer*, 25 July 1993

For Muslims the Qur'an is only God's Word in the Arabic original. —Timothy George

Between two or three million Muslims converted to Christianity after the massacres of the communists in Indonesia in 1965. —SecularIslam.org

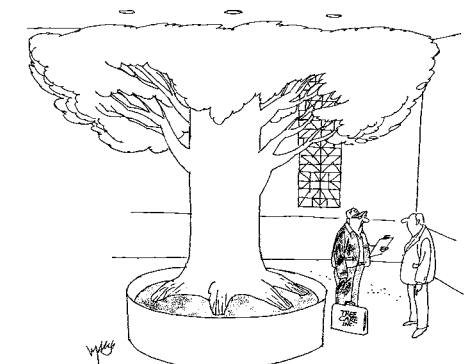
It is time that we acknowledge that the freedoms we enjoy in the US are more desirable to us than superficial solidarity with the Muslim world. —Ravi Zacharias

Islam's first success was in uniting the nations which accepted it within themselves, so that civil wars ceased. It went on to found a family of Islamic nations at peace with each other. It aims to bring that blessing to the whole world. Thus the aim of the Jihad [*sic*] is peace on earth, and that will be its final result. —Majid Khadouri in *War and Peace in Islam*

Let those then fight in the cause of Allah who would exchange the present life with the Hereafter. —Qur'an, Sura 4:75

For more than 30 years, such Muslim fundamentalists have blamed every setback in the Islamic world . . . on what they see as the corruption of classical Islam by Western culture, most of which they see rooted in the United States. —Jerrold Post

There can be no Christianity without the event of the cross. There can be no Islam with it. Islam has no place for apparent defeat. Muslims must always win. —Timothy George



!! YOU SHOULD HAVE TRANSPLANTED IT OUTSIDE BEFORE IT GOT SO BIG, . . . NOW YOU HAVE TWO OPTIONS. BUILD AN ATRIUM OR BUY A CHAIN SAW. . .

Compiled by Dr. David Atkinson, pastor of Dyer Baptist Church, Dyer, Indiana.

No Baptist Burkah Required

Marilyn Janke

Ahhh . . . the full burkah—a highly underrated garment; no ironing needed, no having to decide what kind of outfit to pull together today. Depending on their country, Muslim women wear this article of clothing as a symbol of modesty and submission.

Think about it—a full-body covering. Some North American women would do well to cover up with a few extra feet of fabric. (Meander through the mall and you would probably spot a few burkah candidates!) A full burkah hides even the eyes. (*Now, what would that full-body fabric do to my eye make-up, much less my hair?*) Those eyes behind the fabric can belong to a very despairing woman—one who longs to escape to North America where she can shed that extra clothing and the political and religious oppression covering her.

Our family has lived in a multicultural setting for twenty-three years. With over 40,000 members of the Sikh religion in our Canadian city, many neighbors wear the sari, the turban, and regularly attend the temple. Some are radical in their beliefs, but most are moderate Sikhs and, despite their dress, share the same daily concerns as us. One neighbor lady always has a smile and wave.

Now . . . let's say *you* have a neighbor who has just moved from Pakistan. (We have some of them as well.) How would you approach her? We women don't have much trouble opening our mouths, even if it is to insert a foot. Yet, ask us to talk to someone dressed . . . differently . . . from ourselves, and we morph into quivering mounds of unmolded congealed salad. Aaaaak! What do you say? (*And to think she might even be as intelligent as me—no . . . couldn't be.*) You could start by (gasp) . . . being friendly (you know—the old “smile and wave”). Perhaps your neighbor feels isolated in this country. Though you have many differences, she may be facing some of the same struggles as you. Did she leave family behind? Does she have kids? (What mom *doesn't* go stir crazy trying to occupy small people on a rainy day?)

Modesty is important, but no matter how much make-up or material we wear, *nothing* is going to look right if our *heart* is not right, burkah or no burkah.

Maybe your neighbor is a single woman, attempting to maneuver about the city and (difficult at best when you *do* know where you're going) accomplish certain tasks—like procuring a driver's license—that we would do in our *sleep* (maybe that's why my photo didn't turn out). Without sounding like a reporter for KNO-Z News, you might ask her questions about her dress, why she eats (or doesn't eat) certain foods, or what her homeland is like. You never know when you may have opportunity to talk about your faith. She may be very open to talking about her religion, and she may be craving some kind of friendship. And if, during your conversation, you think you *have* asked a wrong question or in some way have shoved your foot into your mouth again, just apologize and quickly wipe the egg off your face. (You *did* bring a face cloth, didn't you?)

Many Muslim women are very serious about their burkahs. They feel the burkah liberates them, protects them from men with evil intentions, and gives them a motivation to live their religion. To them, it covers their hearts and keeps them pure. And, speaking of hearts, it is even difficult for us as Christians to remember that ours are desperately wicked, and that we are defiled by what comes *from* them, not what goes *into* them. Modesty is important, but no matter how much make-up or material we wear, *nothing* is going to look right if our *heart* is not right, burkah or no burkah.

Whatever burkah these women prefer to wear—full or partial—they need to turn from their very works-oriented religion to hear about God's heart-changing grace and great love. You may have a wonderful opportunity to present the gospel. And to quote my husband, “Thankfully, no ‘Baptist burkah’ is required to do that!”

Marilyn Janke and her husband, David, are missionary church planters in Abbotsford, British Columbia, Canada. You can read more of Marilyn's articles at www.ribtickler.org.

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A photograph of a man in a white shirt baptizing another man in a river. The man being baptized is also in a white shirt and has his arms crossed. The water is murky and brown. The background is a grassy bank.

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The Evangelist's Corner

Enjoying the Ministry (Part One)

Jerry Sivnksty

The Psalmist David declares in Psalm 37:4, "Delight thyself also in the LORD; and he shall give thee the desires of thine heart." My delighting in the Lord should be the testimony and declaration of my ministry. I'm afraid that we get so busy in the ministry that we develop the mentality of Martha in Luke 10:40, 41: "But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things."

It's amazing how busy we can get in the ministry. A pastor has the responsibility of preparing sermons, counseling individuals, performing weddings and funerals, visiting the elderly, and comforting the sick. On top of that he holds various meetings with the staff, teachers, deacons, and financial committees. He is also out on visitation presenting the gospel to the unsaved. Then he must balance all of this with his family time regarding his wife, children, and the upkeep of his house and yard. I haven't covered all of the things involved, but this is a good start. If we're not careful, we will face the consequences of being too busy in the ministry.

I had a teacher in college who used a humorous illustration concerning those who are in full-time ministry. He said, "Have you ever seen a dog chasing a car? The dog is barking and trying to sink its teeth into the tire. Have you ever thought what would happen if that dog actually sunk its teeth into the tire and then held on? That dog would get beaten into the pavement and the dog would exclaim, 'What have I gotten a hold of? I need some relief!'" The teacher then made an application to men going into the ministry; he warned that if they weren't careful, they would find the ministry beating them into a pulp.

I've known men who were once excited about the ministry who later left it because of the pressures and heavy responsibilities. The ministry was no longer a delight but rather a drudgery. Many have broken their health with the stress and frustrations they constantly encounter. Others have become so consumed with their ministry that they neglected their families; this in turn led to bitterness in the hearts of their children, who now hate the ministry and want no part of it because of what it did to their fathers. Some children even hate their fathers because they were in love with their ministries instead of them. We knew a pastor with whom we held meetings whose wife left him because of the ministry. She couldn't put up with the constant demands made upon her; needless to say, this man's ministry and family were shattered.

By now you're probably thinking, "I thought this article was about enjoying the ministry!" Yes, but I felt it necessary to tell you these real-life illustrations; perhaps someone reading this can be rescued from similar disasters. I would like to make a few suggestions regarding how we can enjoy the ministry.

First, anyone in the ministry must have times of rest and relaxation. In Mark 6:31 the Lord said to His disciples, "Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat." It is not a sin to take time off—and you can quote me on that! Many sincere people in the ministry tell me that there's so much to do that they feel they must keep going if they're going to get everything done. Allow me to put on the spiritual brakes for you! You will never get everything done that you desire to do for the Lord on this earth—the only Person who ever did was Jesus Christ. We will never get everything done; therefore, we need to loosen up and recognize that we need to rest. Our bodies are like good music. Good music must have both tension and relaxation; if the music is all tension it will be harmful to you. The same is true with our bodies. If they are in a constant state of tension, all kinds of problems will occur—nervous breakdowns, high blood pressure, stress, and possibly even heart attacks. The body and mind need to be diverted from the grindstone of responsibility in ministry.

If the Lord saw it necessary for His disciples to come apart and rest, then so should we! And we must do this on a weekly basis; I'm afraid that many of us in the ministry don't honor the Lord with a day of rest, and we should. I had a very godly friend, now in Heaven, who always rested one day a week. He was an evangelist and would not preach Monday nights. He explained this to the pastors he was with, and they never cancelled him for meetings; in fact, they respected him for it. We are not machines, and our bodies are not designed to go on forever without a break.

Several years ago when Dr. Bob Jr. was alive he took me on a tour of the University Press. He told me that the presses run twenty-four hours a day for six days, and they give them a day of rest on Sundays. How much more should we take a day of rest?

I trust that this will challenge you that, by the grace of God, you will enjoy the ministry by having a time of rest. In the next article I will cover other aspects of enjoying the ministry.

Evangelist Jerry Sivnksty may be contacted at P.O. Box 141, Starr, SC 29684 or via e-mail at evangsivn@aol.com.

PAULINE PARADIGMS

Prayer is a very personal spiritual exercise. Perhaps “exercise” sounds like something we do out of duty, whether we want to or not, because of perceived benefits. Prayer is conversation with God and, as such, is a vital dimension of our personal relationship to the Lord. Why, then, would the Bible record the personal prayers of others, if not for our instruction in how to pray? How do you know how and what to pray for others, or even for yourself? Last issue’s column surveyed Paul’s specific prayer requests for himself as well as his requests in prayer for others. This column focuses on some of Paul’s prayers as patterns for how we should pray—not only for others but even for ourselves.

Praying for Spiritual Success 2 Thessalonians 1:11, 12

Paul’s prayer for these young believers emerging out of a pagan background revolves around two requests with one objective.

First Request: “that our God would count you worthy of this calling.” Paul is not praying that they would be worthy enough to be invited to salvation (no one is) nor worthy enough to be effectually called to salvation (again, no one is), but that they will live life in a way that is consistent with the privilege and dignity of their calling. A king’s son does nothing to help or deserve being born to the king; but he has a responsibility to behave in a princely manner in keeping with his privileged and responsible position.

But the request is even more pointed. Paul prays that God would count them worthy—not just that people (who see only the outward life) would be impressed with their distinctive lifestyle, but that God (who sees the heart) would consider their walk and behavior and lifestyle and relationships and habits as a worthy reflection of His gracious calling. Paul’s primary concern for them is God’s approval and pleasure. But this still raises a question: How can *we* live up to that high calling? Paul is not ultimately praying that *they* would live a certain way; he is not here exhorting them to walk worthy (though he does that sometimes). He prays for God to do something, for God to count them worthy of His calling—and for this to happen, God must be energetically and graciously active in their lives. “In a strange paradox, Paul is constantly telling people to become what they are”—that we, as children of God the King, must “grow up into” that calling. Paul “is not simply asking the Thessalonians to try harder, he is praying for them to the end that God will

count them worthy of his calling. Such a prayer is tantamount to asking that God will so work in their lives . . . that ultimately he will count them worthy” (D. A. Carson, *A Call to Spiritual Reformation*, 54). That requires the working of God’s grace in their lives. Hence the next request.

Second Request: that God would “fulfil [accomplish] all the good pleasure of his goodness, and the work of faith with power.” Let’s take these one at a time. Is this “all the good pleasure of [His] goodness” or “all the good pleasure of [your] goodness”? Either pronoun is inserted; neither is in the original text. Most commentators—for good grammatical reasons—take it in the latter sense. This word for “goodness” appears four times in the NT, always with reference to human goodness. Even the Spirit-filled believer is not inherently “good” in himself; nevertheless (a) regeneration imparts a new nature (2 Cor. 5:17), and (b) the Spirit generates a “goodness” in the submissive believer that becomes a motivating force in decisions and aspirations. So, Paul prays that God would bring to fruition in the Thessalonians every good pleasure *in* goodness, or every good pleasure that is prompted *by* that goodness—that is, that they would delight in goodness, be filled with every desire or resolve for goodness, display every inclination to goodness. Knowing the inward battle that your flesh mounts and the outward battle the world mounts against your pursuit of goodness, wouldn’t you like someone to pray that regularly for *you*? What a Biblical and practical way to pray for others!

Likewise, Paul prays that God would fulfill in these believers “the work of faith”—every work or deed or activity that is prompted by faith. Have you ever ignored something that a simple faith in God’s Word was prompting you to do—an act or decision? Don’t you wish someone would pray that God would bring to fruition a fuller working of faith in you and grace you to be more influenced by your faith than by your doubts or misgivings? Paul prayed for these believers that God would accomplish in them (“by [His] power”) every inclination prompted by goodness and every action prompted by faith.

Objective: “that the name of our Lord Jesus Christ may be glorified in you.” This we expect; the ultimate end of every movement and motivation must be that Christ is glorified as people see Him in us and are drawn to Him through us. But Paul adds, “and ye in him.” That *we* may be glorified *in Him*? This we do *not* expect. What kind of request is this? Are we to share in Jesus’ glory? I would be afraid of presumption in saying this, if it weren’t for the fact that God’s Word says it. Paul moves into an

FOR PRAYER

eschatological mindset (as he does naturally and repeatedly throughout these very eschatological Thessalonian epistles). Christ’s ultimate glorification in us and our ultimate glorification because of our being *in Him* are both yet to come. “On that day, just as He will be glorified in them on account of what they have become, so they will be glorified in Him on account of what He is. . . . Their glory will result from their association with the Lord, and thus Paul speaks of their being ‘in’ Him in this connection” (Leon Morris, *I and II Thessalonians*, 211–12). “The servants come in for a share of the honor of the master whose livery they wear” (Walter Adeney, quoted by D. Edmond Hiebert, *The Thessalonian Epistles*, 297). In the end, it is all by means of and “according to the grace of our God and the Lord Jesus Christ” (1:12).

Praying for Spiritual Discernment Philippians 1:9–11

Paul begins by assuring the Philippian believers of his prayers for them (1:3, 4), the reason for his joyful prayers for them (1:5), and the reason for his confidence in praying for them (1:6). Why was he so confident that God would answer his prayers for them? He remembered how God called him to change course abruptly and leave Asia Minor for Macedonia (see Acts 16:6–13), how God so evidently began a work of grace in them (see Acts 16:14, 15), and how God continued His work in them (Acts 16:25–34, 40). Paul had seen the fruit of their growth and maturity in very tangible ways. This epistle was a thank-you letter for their repeated sacrificial giving to him in his needs (Phil. 4). The result was an affectionate attachment to them (1:8). Paul informs them (and us) precisely what his prayer burden was for this particular group of believers (1:9).

For what is Paul praying here, exactly? Literally, “that your love yet more and more may overflow with knowledge and with all insight”—not merely that they would abound in love but with a certain kind of love that would increase along with other balancing qualities, in order that they might be able to think and act in Biblically discerning ways.

Love is exalted as the chief virtue in modern thinking, modern religion, even modern Evangelicalism; but it is often substituted with a sentimental, emasculated shadow of Scriptural love—an unqualified, nonjudgmental, omnitolerance of everyone and everything as okay and acceptable and worthy of being embraced. But this is exactly what Paul is *not* praying for. Biblical love is not a gullible, naïve, open-armed acceptance of everything,

but an informed, discerning, discriminating approval of not only what is good but what is *best*, not merely what is acceptable but what is *excellent*. Biblical love is kind and charitable but not blind and gullible; it is not all gut and no brain, not feeling without thinking. Love is discriminating in what it spends itself on, insightful in what it approves. Love needs the enlightenment of a “full knowledge” of truth and the backbone of *discernment* and *insight* to keep it from being fuzzy and foolish.

“Clearly, knowledge and discernment without love could easily become” stodgy, unfeeling, Pharisaical. “But love without knowledge and discernment is soon a parody of itself. The Christian love for which Paul prays is regulated by knowledge” of truth “and comprehensive moral insight. These constraints do not stifle love. Far from it: they insure its purity and value” (Carson, 126). Love must be informed and guided by knowledge and discernment because the task at hand is a delicate and difficult one—not the discerning between good and evil (that’s a mark of basic maturity—having your senses exercised to discern good and evil, Heb. 5:14), but the discerning between good and excellent, and the approval and choosing of the latter on an increasingly consistent basis. That’s a mark of advanced maturity.


But even the approval of the excellent over the good is not an end in itself, but a means to being “sincere” (transparent and unhypocritical), “without offense” (not causing others to stumble by one’s choices), and filled with all the fruits of righteous living (a life of consistent choices to fulfill your obligations).

All of this comes “through Jesus Christ,” with a view to the day of Christ and the ultimate glory and praise of God. This prayer is a motivating reminder that we are in this for the long haul, at the end of which is a sober accountability that will make every right choice to pursue the best things worthwhile. Again, this passage is not an exhortation to the Philippians but a *prayer to God*. He is praying these goals for them. But knowing exactly how someone is praying for us can help us re-evaluate our lives and refocus our own priorities.

Conclusion

Here are two model prayers, inspired “conversations with God” preserved for our instruction and example. Apostolic prayers intended to shape our priorities and our prayers for others and for ourselves. Requests you can pray with confidence and know that you are praying something genuinely useful, valuable, important, and in keeping with God’s goals and God’s will. (1 Jn. 5:14, 15)

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Muslim Militants Threaten Christians and Europeans

Jerusalem (CNSNews.Com)—Palestinian militants angry over the publication of caricatures of the Prophet Mohammed in European newspapers issued threats against Europeans . . . , while a Christian group said there may be a link between the Danish cartoons and a recent wave of attacks against Iraqi Christians.

A dozen caricatures of the Prophet Mohammed, originally published in a Danish newspaper in September and recently reprinted in six other European countries, have sparked protests and an expanding Muslim boycott of Danish goods.

Aside from the fact that one of the cartoons depicted Mohammad as a terrorist, Muslims consider any depiction of the seventh century figure to be blasphemous.

. . . A British-based advocacy group that monitors Christians living in the Muslim world released a statement on Thursday saying that the beating of Christian students and the bombing of at least four churches in Iraq . . . could be linked to protests over the cartoons.

Muslim students beat Christian students at Mosul University. . . . Several days earlier, sheiks in the city had issued a number of fatwas (Islamic religious decrees) calling for Muslims to "expel the

crusaders and infidels form [sic] the streets, schools and institutions because they insulted the person of the prophet in Denmark," the Barnabus Fund said in a press release.

In separate incidents on the same day, at least three people were killed and more than a dozen injured in near-simultaneous bombings outside at least four churches in Iraq. The attacks apparently were timed to happen during worship services.

. . . In another development, an al-Qaeda-affiliated group Abu Hafez al-Masri Brigades reacted to the cartoons by threatening "blood war" on Denmark.

In a message sent to the London-based al-Quds al-Arabi . . . , the group threatened to carry out September 11-type attacks on Denmark, the Israeli website YNet reported.

. . . A number of Arab countries, including Saudi Arabia and Syria, have recalled their ambassadors from Copenhagen in protest.

. . . In the Gaza Strip . . . , Palestinian gunmen surrounded the office of the European Union, firing guns into the air and demanding an apology for the cartoons within 48 hours.

A spokesman for the two groups—Islamic Jihad and the Yasser Arafat brigade of the Fatah faction—said they would keep the E.U.

Offices closed "until the government makes an apology."

. . . Two other Palestinian militant groups, the Popular Resistance Committee and Al-Aqsa Martyrs Brigades, threatened to harm all nationals and diplomats of countries involved in the controversy.

In a joint statement the groups said the diplomats and nationals "can be considered targets."

A spokesman for the two groups said the threat was serious. The statement demanded that the offices and consulates of the countries involved be closed—"Otherwise, we will not hesitate to destroy them." (<http://www.cnsnews.com/news/viewstory.asp?Page=%5CForeignBureau%5Carchive%5C200602%5CFOR20060202d.html>; by Julie Stahl, CNSNews.Com Jerusalem Bureau Chief; February 02, 2006)

Westerners Embrace Islam

EVRY, France—Prostrating himself and touching his forehead to the ground, Mathieu Pawlak put his demons to rest.

Once a practicing Catholic tormented by a spiritual void and the searching questions of youth, Pawlak embraced Islam and, he says, found peace.

"I'm the same on the outside, but inside everything has changed,"

said the 25-year-old restaurant cook, who converted 4½ years ago. He took a Muslim name, Abderrahman, and last year married a Muslim woman who cloaks herself in a dark veil.

"I found the way that Muslims pray to be truly profound. It links the body and the heart," Pawlak said during an interview at his home in this southern Paris suburb, where a large Muslim population lives.

Pawlak is one of about 50,000 French who, like tens of thousands of others across Europe and North America, have converted to the Muslim faith. Like most, he is a mainstream Muslim. (<http://www.baltimoresun.com/news/nationworld/balte.francemuslim22jan22,17424307.story?coll=bal-nationworld-headlines>; Associated Press; originally published January 22, 2006)

Can a Pious Muslim Become a Loyal American?

A Muslim who becomes a naturalized American citizen is literally [sic] millions of times more likely to plot terrorist acts against his fellow citizens than a member of any other religious creed or political ideology (Islam is both). It is not possible to wage a meaningful "Global War on Terrorism" without considering the legal, moral, and pragmatic implications of this problem. (<http://>

www.chroniclesmagazine.org/cgi-bin/newsviews.cgi/Islam/2006/01/20/Can_a_Pious_Muslim_ ; by Srđaj Trifkovic)

Islam Beheaded: The Information Superhighway and the Death of Mohammedanism

Heinrich Heine once wrote a clever poem titled “Marie Antoinette,” in which the ghost of everyone’s favorite French queen entertains her guests with “strictest etiquette.” The irony of the poem is that neither Antoinette nor her guests realize that their heads are missing. They were all beheaded during the French Revolution, but without their heads, they don’t have the brains to acknowledge their headlessness.

Islam is currently in a similar situation. Muhammad’s empire of faith has managed to thrive in the modern world for one simple reason: *Muslims have kept Muhammad’s dark past a secret*. Indeed, they have gone beyond keeping it a secret; they have somehow convinced themselves (and many others) that Muhammad was an outstanding moral example, perhaps even the greatest moral example of all time. Perpetuating this fraud has been, in my opinion, the most stupendous deception in world history.

Consider the following facts about the life of Muhammad, which can be gathered from the reports of his earliest followers:

Fact #1: When Muhammad began receiving his revelations, his first impression was that he was possessed by demons. . . .

Fact #2: Muhammad supported his fledgling

NOTABLE QUOTES

As for the blessed, they shall abide in paradise as long as the heavens and the earth endure, unless your Lord ordain otherwise. Theirs shall be an endless recompense.—Mohammad

Islam regulates every aspect of life, to the point that culture, religion, and politics in a Muslim country are practically inseparable.—Victor Khalil

Thus in Islam, there is no place for the Lamb of God who takes away the sin of the world. The consequence is that Muslims are never certain about the forgiveness of their sins. They can read 111 times in the Koran that Allah is a forgiver who seriously ponders and turns himself toward the repentant, but the impersonal Allah gives no clear sign for a Muslim to recognize whether the forgiveness is in fact valid for him or not. . . . He can only answer, “If Allah wills!”—Abu Al-Masih

All who die “fighting in the ways of the Lord” (Jihad) are richly rewarded, while those who draw back are sorely punished—Surat al-Fath 48:16–17

But obedience to her husband is the key to Paradise, as is clear from the following Hadith: “. . . whosoever female dies while her husband is pleased with her, will enter Paradise.” The prophet once said to the woman: “Watch how you treat your husband for he is your Paradise and your Hell.”—John Arterbery

Christianity is the religion of those who enslaved black Africans. Conversely, as a religion that has long championed the rights of the black race, Islam deserves the allegiance of black Afro-Americans.—Louis Farrakhan

Numerous passages encourage violence against unbelievers, including Jews and Christians: “For unbelievers are unto you open enemies” (Sura 4–101). “They but wish that ye should reject Faith, as they do, and thus be on the same footing (as they): so take not friends from their ranks until they flee in the way of Allah. . . . But if they turn renegades, seize them and slay them where you find them” (Sura 4:89). “. . . Fight and slay the Pagans wherever you find them, and seize them, beleaguer them, and lie in wait for them in every stratagem (of war)” (Sura 7:5).—Quoted from *The Dark Side of Islam* by R. C. Sproul, Abdul Saleeb

Compiled by Robert Condict.

religion by robbing people.

. . .

Fact #3: Muhammad was often ruthless towards his adversaries. . . .

Fact #4: Muhammad had far more wives than even his own revelations allowed. . . .

Fact #5: Muhammad consummated a marriage to a nine-year-old girl. . . .

Fact #6: Muhammad had a contemptible opinion of women. . . .

Fact #7: Muhammad is unique among prophets in that he is the only one to receive a revelation, proclaim it as part of God’s message to man, and later take it back, claiming that it was actually from Satan. . . . (http://answering-islam.org.uk/Authors/Wood/islam_beheaded.htm)

Iraq: What America Does Not Understand

People living in America have little understanding about the conflict with the fanatics in Iraq. The talking heads on the news programs always judge the issue from a military or political standpoint. Every politician has a remedy they claim will work and many people blast the President for mishandling or misjudging events. The real problem is that most Americans, including the majority of politicians in the United States, have no concept of the Islamic traditions connected to Iraq and how this is coming into play in the war. The average American has these questions: Why are fanatics blowing up oil fields when the money would go to help the Iraqi people? (http://www.therefinersfire.org/info_about_iraq.htm)

This news is presented to inform believers. The people or sources mentioned do not necessarily carry the endorsement of the Fundamental Baptist Fellowship International.

New Strategies for Traditional Fields

Pearson Johnson

In many of the Global Focus articles, we attempt to stir the thinking of the Church regarding creative opportunities to reach the most unreached nations of the world. In this article, a more traditional missions approach can be used to meet a newer, strategic missions opportunity. The following news report stirred our thinking in this regard.

“Despite their fortifications, Spain’s enclaves remain a tempting target for migrants desperate to reach Europe. The last two weeks have seen mass assaults on the border and many have been injured or even killed while attempting to scale the razor wire fences.”* As international news junkies, our attention was drawn to these recent incidents taking place in the Spanish enclaves of Ceuta and Melilla on the Moroccan coast. Over several days, hundreds of poverty-stricken Africans were rushing the steel fences with makeshift ladders in a quest to reach a better life and brighter future in the European Union.

Migration hot spots and illegal immigration are popular topics today. Some would call the discussion of these issues political and civic, but we see them as aspects of a critical missions strategy that is being presented to Western churches in traditional mission fields.

As we pointed out in a recent Focus, North Africa has been considered one of the most unreached and difficult-to-evangelize regions of the world in the modern missionary era. Bible-believing churches are nearly nonexistent, and the number of believers is minute. Operation World, which is generous in its accounting of Christianity, reflects that there are only a handful of believers in Libya. Two-tenths of the population of Tunisia is Christian, Algeria has a 0.3% Christian population, and Morocco has barely a tenth of a percentage of people who call themselves Christians. The numbers speak for themselves.

The harsh economic and social conditions of the North and West African countries are leading many from those lands to look elsewhere. Mali, Mauritania, Senegal, and Algeria are among the poorest countries in the world and are all dependent on foreign aid. Immigrants from these and other countries head north or west in hopes of reaching Morocco as a steppingstone to Europe. They

resort to many means. Some pay Moroccan smugglers to help them reach the Spanish coast. Others seek political asylum status in the Spanish enclaves, hoping they will be released on the mainland.

The sociological dilemmas created by African immigrants (both legal and illegal) are hot topics of debate in Europe. The issues debated are similar to our ongoing debate about Mexican immigrants. Some argue the immigrants should be sent home. Others say that the problem is self-inflicted due to the globalization of media, marketing, and enterprise. These people witness European and American affluence on television or in the market and hunger for it themselves. Whatever the reasons, the people are moving!


Those burdened to reach the unreached countries of Northwest Africa need to study these migration patterns carefully, particularly in Spain and Italy. These migrants will likely be more open to the gospel during their transition than they would otherwise be in their homeland. Open doors in easy-to-reach European nations could provide the ministry platforms needed to make inroads into much more difficult fields. Consider one scenario: A traditional missionary to Spain reaches a Tunisian young man in southern Spain with the gospel. When taught and grounded in the Scriptures, this man could assist in the creation of media for his homeland. Evangelistic material, translation of messages, and other training resources could become available to Tunisians. This believer may even consider going back to his country as a light-bearer.

What part will you and your church play in reaching these people with the gospel of Christ? Take advantage of the strategic open doors that the migrant hot spots of the world are providing for the Church today, for the glory of God!

Pearson and Ben can be reached at pjohnson@intercity.org. They would welcome your input and interaction.

*BBC News UK Edition online, “Dying to get to the promised land,” 10/8. See also http://news.bbc.co.uk/1/hi/programmes/from_our_own_correspondent/4322026.stm.

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Chaplain News

Richard Wiese

News From CH Richard Wiese

Another trip to the Brooks Army Medical Center in San Antonio, Texas, was in the works when I received the phone call that I needed to leave right away because Cpl. Lopez (who was burned over 92% of his body) was dying. We quickly made reservations and packed bags. There was another Marine who had been in the humvee when the improvised explosive device hit them. His physical injuries were contained to one arm. It was decided that it would be good for him and his buddies to take him with me.

I began praying for guidance to help the family through this difficult time. Lopez was heavily sedated and not communicative. My wife was also praying—for a miracle. She was asking God to provide an opportunity that I could speak to Lopez alone and that he would be able to understand the plan of salvation. By the time we arrived in Texas, Lopez had amazingly taken a turn for the better. By Wednesday, I was able to call my wife: "Honey, Lopez is awake—and he can talk."

I got to spend some time alone with him so I asked him if he had ever asked Christ to be his personal Saviour. He shook his head no. I went through the plan of salvation with him and then asked him if he would like to get saved. He nodded his head yes. I told him to talk to God in his own way—and that he didn't have to even speak out loud. I waited and then asked him if he had received Jesus into his heart. He nodded his head yes. Before I finished telling my wife the story, I could hear her crying on the phone. **Isn't God good!**

By the end of February many Marines will be deployed to Iraq from Camp Pendleton. Please pray for their safety, their salvation, and their families.

LT Richard H. Wiese was commissioned into the United States Navy Chaplain Corps in September 2003. His first assignment was 1st Marine Division, 1st Battalion, 4th Marines, Camp Pendleton, California, deploying to Najaf, Iraq. He will finish the tour with the 2nd Battalion, 11th Marines at Camp Pendleton. Chaplain Wiese, his wife, Christina, and three children, Hannah, Benjamin, and Micah live in San Clemente, California.



Lopez's girlfriend, me, his mom, dad, sister, brother, and Cpl Lovas



Commandant of the Marine Corps pinning the Purple Heart on Lopez



LT Richard H. Wiese, CHC, USNR, and family

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Behind the Lines

National Defense

Gordon Dickson

In this edition of *FrontLine* magazine, articles have addressed a danger which threatens the national security of more than one nation. By the time you read this column, you may be asking, "What should believers do?" What should we do when we suspect that there may be conspirators even within our own governments? King David reverted to the path of prayer when the news of the conspiracy against him began to break. Ahithophel, one of David's own advisers, had joined the enemy. When David discovered this, he paused on the Mount of Olives long enough to pray, "O LORD, I pray thee, turn the counsel of Ahithophel into foolishness" (2 Sam. 15:31). This should be the prayer of every endangered believer. Our congregation has been praying this way for more than five years, and we've watched the news reports as conspirator after conspirator has made foolish mistakes. Powerful prayer is essential, but it is only a part of the total picture. What is the best national defense? The fear of the Lord is the very best fortress.

*The fear of the
Lord is your very
best fortress.*

The Fortress for Your Nation

The fear of the Lord is a fortress for your nation. The Scripture used Jehoshaphat, king of Judah, as one example to teach us the fear of the Lord. "And the fear of the LORD fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat" (2 Chron. 17:10). What led up to this time of peace? If we can find out, we

may learn the secret of this shield for ourselves and our children.

Study the steps in 2 Chronicles 17. As you might expect, Jehoshaphat took all of the normal military precautions (vv. 1, 2). But notice his most strategic steps: (1) With all of his heart, he sought to obey the Lord instead of his lusts (vv. 3-5). (2) He put idolatry away from Judah (v. 6), and (3) he enabled those who knew the Word of God to teach and preach in every city in the nation (vv. 8, 9). Then the fear of the Lord fell on the nations around them. This Old Testament narrative could probably best be summed

up with two words: "national revival." When Judah experienced revival, the fear of the Lord dominated the other nations and led to peace.

Why not cry out to the Lord for national revival today? If you read these lines and

conclude only that your national leaders ought to follow this strategy, it will lead you to whine. If you read these lines and cry out with me, "Lord, let this begin here in my heart," it leads to worship. With your whole heart you can seek the Lord and not your lusts. Let's break down the idols of the heart (Ezek. 14:3) and turn away from everything else we substitute for God. Let's plant churches and help God's servants to reach every city in America. Let's ask the Lord to give us the fear of the Lord as our fortress.

The Fortress for Your Family

The fear of the Lord is a fortress for your family. A quick review

of Bible passages will reveal that Jehoshaphat's experience was not unusual. Consider, for instance, the story of Jacob's family in Genesis 35. In a time when they were vulnerable to attack, we read, "And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob" (Gen. 35:5). What led to this remarkable protection for this family? (1) Jacob listened to the Word of God and remembered the Lord's Presence (v. 1). (2) Jacob led his family to obey the Lord and put away their family idols (vv. 2-4). (3) Jacob and his family set out to obey God (vv. 5-7). When they did, the fear of the Lord fell on those around them. Once again, the fear of the Lord was connected to revival! Truly, the fear of the Lord produces strong confidence; it is a fountain of life (Prov. 14:26, 27). Don't miss the fact that one of Jacob's sons was used to move two great nations for God. How will the Lord use our own children when revival comes?

The fear of the Lord is your very best fortress. "The name of the LORD is a strong tower: the righteous runneth into it, and is safe" (Prov. 18:10). The limits of this column will not allow an extensive discussion of this theme, so I'm praying that the two illustrations above have given you a thirst for more. The fear of the Lord is not merely an effect that is produced; it is also an attitude that can be acquired (Ps. 34:11, 12). In these times of despair among the nations, may the fear of the Lord become our mighty fortress.

Gordon Dickson is the pastor of Calvary Baptist Church in Findlay, Ohio.

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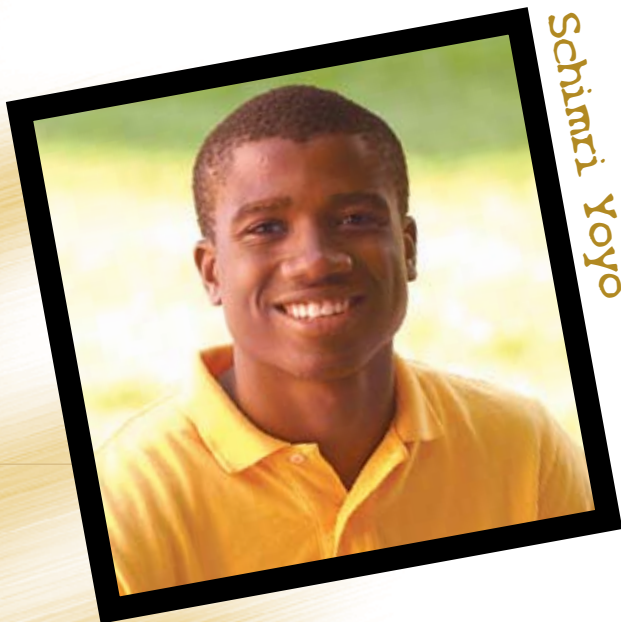
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