OUT OF A BITTERLY DISAPPOINTING experience, the Garbers – Jim, Brenda, Natalie, and Andy – rose to demonstrate a vivid testimony to the love of Christ that lives in them.

From a family of four, they have grown to their present seven through the adoption of three boys.

That may not seem too remarkable, except for the fact that each has special needs. Curt was the first. He came to them with cerebral palsy.

Matt and Sammy were next, both with Downs Syndrome.

The story of this truly special family begins on page 12.
Prologue

Jim and Brenda Garber agreed to let us write their story (see page 12) in part because they want you to see the need and to consider a role for yourself in providing homes for special needs children.

Following is a note we received from them with a request to publish it with the article about their family:

"There is such a great need for Christian families to be involved in foster parenting and adoption of special needs children. There are 400,000 special needs kids in the U.S. who need families who can allow God to use them to give life and hope . . . children who otherwise might never feel loved or a part of a family. If you would like more information about foster parenting or adoption, or just need help in getting started, please call or write to us.

Jim & Brenda Garber
806 West Water Street
Berne, Indiana 46711
(219) 589-8714
GRACE NEWS  
309 receive degrees. West Campus Executive Dean named. Prof Gordon in China.

THE GRACE EXPERIENCE  
Personal glimpses of Grace College and Theological Seminary students and faculty.

A TRULY SPECIAL FAMILY  
College alumni Jim and Brenda Garber – special parents in a special family.

"LORD, MAKE JESUS CHRIST AN ISSUE . . ."  
They prayed that Jesus would be an issue in the film and television industry. God did it in a surprising way.

LIGHTS . . . CAMERA . . . ACTION.  
Roger and Pam Boller have helped make a statement in the battle for the right to life.

LASTING LESSONS  
Studies in Scripture for a deeper understanding and a closer walk with God.
309 receive degrees at commencement exercises in Winona Lake and Long Beach

Grace College and Theological Seminary awarded degrees to 309 graduates May 14 at commencement exercises in Winona Lake and at the seminary's West Campus in Long Beach, California.

A total of 144 students graduated from Grace College, with 152 seminarians graduating at the Main Campus and 13 at the West Campus.
The Grace College and Seminary Board of Trustees recently promoted several faculty members at the college and seminary.

Veteran missionary Roger Peugh was named chairman of the missions department of the seminary beginning in September. He has served as a Grace Brethren missionary in Europe since 1968, the year he graduated from Grace Seminary. He was the church’s first missionary to Germany and in 1986 was named FGBC’s European Regional Director.

Peugh will be replacing Dr. Wayne Beaver, who began teaching at the seminary 15 years ago. Dr. Beaver has been named Professor Emeritus.

The following promotions were announced in the college: Prof. Allyn Decker, from Instructor to Assistant Professor of Communications; Dr. W. Merwin Forbes, from Associate Professor to Professor of Biblical Studies; Dr. Theodore Hildebrandt, from Associate Professor to Professor of Biblical Studies.

In the seminary, the following were promoted: Dr. Richard Averbeck, from Associate Professor to Professor of Old Testament and Hebrew and Dr. David Plaster from Assistant Professor to Associate Professor of Theology.

Seminary offers "Advanced Standing" credit to students

Grace Seminary has adopted a new program which allows students to test for seminary credit because of undergraduate work they have completed in Bible and theology.

This program is called "Advanced Standing" and is open to students who enroll in the Master of Divinity program. To qualify, a student must have earned at least a "B" in the courses for which he or she wants to earn seminary credit, and pass an examination on the material.

Students who graduated from Grace College are eligible to earn up to 34 hours of advanced standing credit, including up to 18 hours for seminary language classes. Students who have graduated from another college or university are eligible for up to 16 hours of advanced standing credit.

Examinations will be conducted during the first week of the fall and spring semesters. More information about Advanced Standing is available from the seminary’s student recruitment office.
"We never got to the point where we said, 'Oh no, we're going to die!' but there were times when we had to remind ourselves that if God can take care of us in the good old USA, He can surely take care of us in China."

Bill Gordon, chairman of the Business Department at Grace College, along with his wife, Carole, saw first-hand the violent events in Beijing, China, in late-May and early June. Prof. Gordon was a delegate representing Grace College at the U.S.-China Joint Session on Industry, Trade and Economic Development.

The conference brought together 300 U.S. business executives and educators in a cooperative exchange with Chinese counterparts. The goal of the conference was to strengthen and expand existing intercultural understanding and business relations between North America and China.

Prof. Gordon wants to discuss the outcomes of the conference with his Grace business classes, but explains that the bonds established there are now broken because of the new tensions between the U.S. and China.

One of his biggest reactions to the events in China is mistrust of the U.S. news media accounts.

"Overall, I think the media are trying to sensationalize," he says. "The dissenters were actually demanding not a democratic form of government, as news reports claim," according to Prof. Gordon, "but wanted the economic freedoms we take for granted — for example, the right to choose what job they will take after completing school."

"I did not talk to one student who said, 'We want to elect our leaders.' Their concern was, when they graduated, they wanted to be able to choose what job they would take, instead of just taking whatever job the government assigned to them."

In Tiananmen Square in Beijing, prior to the 27th Army's killing spree, the Gordons' report that there were 5,000 to 10,000 students camped out, and the rest of the million people were just like you and me — just dropping by to see what was going on. There was no fear. There was no violence.

"The students congregated around the Americans, trying out their English on us. The Communist Party was blaring propaganda at a high volume from giant speakers on the Square, telling the students that they were wrong. And dotted around were student leaders, yelling through megaphones at the tops of their voices, with people gathered all around them."

Students asked Prof. Gordon how he had become a professor. They asked him to tell them how students were placed into jobs in the United States and were amazed to hear how American students are free to make career choices.

After the army's attack, Prof. Gordon explained, the mood among the Chinese people changed. There was fear in many eyes, because the army's action had been unexpected in light of the earlier more positive response from Chinese leaders. Even though they are more aware of democracy, he believes, the majority of the Chinese people are happy about where communism has brought their country.

Prof. Gordon brings back a host of observations about Chinese business laws and practices for his students.

"It's only in the last two to three years that they've codified commercial laws," he says. For example, it is still legal there to reproduce copyrighted computer software. "I can bring this up in class when we talk about commercial law in our society. China provides a good object lesson for the lack of stability that comes with the absence of these laws."

(Editor's note: This article was prepared using an account by Estelle Rodis-Brown in the Warsaw, Indiana, Times-Union, and from an interview with Prof. Gordon.)
New staff & volunteers:

Grace expands student recruitment efforts

Grace Schools have expanded the student recruitment staffs at both the college and the seminary in recent months with goals of telling more prospective students about the opportunities available for them at Grace.

J. Mark Booth joined Grace June 1 as Director of Seminary Recruitment. He had been Seminary Recruitment Coordinator on a part-time basis prior to that. Assisting Booth is Greg Harden, who is on staff part-time as Seminary Recruitment Coordinator.

A new addition to the college student recruitment staff is Steve Wishart, who became Recruitment Counselor January 1. He joined Doug Wilcoxson, Recruitment Counselor, and Cherie Lamborn, Director of College Recruitment. Steve was a youth pastor living in Pomona, California, prior to joining Grace.

The college recruitment staff also has several other additions — several alumni, parents of students, and friends of Grace College who have volunteered to become "Admissions Recruitment Associates," each with a personal objective of recruiting one student per year for the college.

"Our ARAs are a key element in the recruitment process," Cherie Lamborn explained. "The ARAs are excited about the future of Grace and the kind of educational and spiritual environment we offer young people."

At press time, Grace College Admissions Recruitment Associates included Pam Boiler, Garden Grove, California; Don and Cathy Byler, Lansdowne, Pennsylvania; Phil and Amy Guerena, Bellflower, California; Bob and Susie Hendricks, Columbus, Ohio; Lynn Horibe, Cerritos, California; and Pam and Rich Jensen, Simi Valley, California.

The first group of Admissions Recruitment Associates received training from Mrs. Lamborn in southern California several months ago. Mrs. Lamborn reports that the ARAs have taken on their responsibilities enthusiastically. "Mike Horibe (Lynn's husband) told six prospective students about Grace College the day after the training session."

Bob and Susie Hendricks, who live near the Worthington Grace Brethren Church in Ohio, offer a special service. "Bob tells prospective students who are serious about finding out more about Grace that he'll fly them to Winona Lake in his plane if they want to visit the campus. That level of commitment is typical of all ARAs."

New interest in Grace Seminary is taking place on the part of prospective students, thanks in large measure to the efforts of Mark Booth, Greg Harden, and the staff of campus tour guides and student callers. Visits to the campus by prospective seminary students are now running at four times the rate of previous years.

The seminary recruitment staff is in contact with many types of people who are contemplating seminary training — Bible college students, people already in full-time ministries, and those who are considering leaving other careers to go into ministry.

"They are in the midst of making important, life-changing decisions about God's will for their lives" Booth said. "They know the choice of a seminary is crucial, because to a large extent the education and experience (Continued on page 24)
Lilly Endowment awards $50,000 grant to Grace College

Dr. Ralph Lundgren, Education Program Director of the Lilly Endowment, Inc. of Indianapolis, Indiana, announced in June the awarding of a $50,000 curriculum reform grant for Grace College.

The grant to Grace College will be used to accomplish three primary objectives:

- Provide faculty with released time to prepare general education courses that will involve students in international learning experiences.
- Develop faculty who are proficient in international curriculum.
- Create an international learning environment through the effective use of selected electronic media.

This effort to upgrade the general curriculum began in 1985, also with grant assistance from Lilly Endowment. The reason Grace College is undertaking this curriculum reform is to modify the courses and academic experiences it offers students and better prepare them for life-long learning in a global community.

The Lilly Endowment has been active since 1937, promoting the support of religious, educational, and charitable purposes, primarily in the state of Indiana.

Briefly . . .
"V.I.P. Day" Oct. 13

Grace College’s annual "V.I.P. Day" is scheduled this year for October 13. V.I.P. Day is for prospective Grace College students and their parents who wish to visit the Grace campus, meet professors and students, and inquire about admissions and financial aid.

A brochure about V.I.P. Day activities is being sent to all high school juniors and seniors who have contacted the college, as well as to high schools and church youth groups. For a copy of the brochure, call Cherie Lamborn at 1-800-54-GRACE (U.S.) or 1-800-845-2930 (in Indiana).

The Grace Homecoming weekend begins Friday evening, October 13, and it is an ideal time for alumni to come a day early and bring high school students they know who may be interested in finding out more about Grace College, experiencing the campus atmosphere, and enjoying the Homecoming festivities.

Nursing enrollment up

Rozella Sherman, Chairman of the Nursing Department has announced that 15 students have been accepted for the fall semester in the Nursing program. This is up from the college’s limit of 10 students last fall.

For the past two years, the number of students accepted into the program has been limited because of curriculum revisions. According to Prof. Sherman, "Most schools revise their curriculum on a regular basis because of the technical nature of the profession. We felt it was time for Grace to do some revisions."

Prof. Sherman is enthusiastic about the future of the nursing program and its growth. Two big strengths of the program are "a highly qualified faculty, all teaching in their areas of graduate expertise and excellent clinical facilities, giving the students good exposure in a clinical environment."

The program is structured now so that only 20 students can start each fall. This keeps the faculty-student ratio at around 1 to 10. There are still a few openings available for this fall. Anyone desiring further information about the Nursing program should contact the college's Student Recruitment Office or Prof. Sherman.

O.T. presentations

Dr. Richard Averbeck, Professor of Old Testament at Grace Seminary, has begun work on a series of presentations based on "a study of the Old Testament as a foundation for the Church and Christian Life."

Dr. Averbeck has been studying these subjects for some time and has been considering a way that he could use his findings in a ministry to local churches. His plans are to provide 2-day Bible conferences, giving one conference a month beginning in September.

To assist those participating in the conferences, Dr. Averbeck is developing a syllabus with the outline of all messages.

For further information, contact Dr. Averbeck directly at (219) 372-5118.

Veterans Fellowship

The Grace Veterans Fellowship (GVF) was established on the Grace campus last spring and has met enthusiastic response. Holding its first organizational meeting March 15, the Fellowship presently has a membership of 25 college and seminary students. Several GVF committees have been established, including the Prayer Meeting, Family Assistance, Veterans Day and Recruitment, and Career Development Committees.

Membership in GVF is open to Christian veterans, especially students, alumni, employees, and retired employees of Grace. For further information call the Institutional Advancement Department.

Dr. Harry Sturz dies

Dr. Harry A. Sturz, internationally known Bible scholar and part-time professor of New Testament and Greek at Grace Theological Seminary's West Campus, died in Long Beach, California, April 25. He was 72 years old. He earned his B.D., Th. M., and Th. D. degrees at Grace Seminary.

Dr. Sturz' specialty was the field of textual criticism. He authored The Byzantine Text Type and New Testament Criticism and was a contributing editor for the New King James Bible.

Dr. Sturz was professor emeritus at Biola University, where he taught New Testament Greek for 30 years until his retirement in 1983. He occasionally taught summer courses at Grace Seminary's Main Campus and was an enthusiastic supporter and promoter of the seminary's West Campus, which opened in 1987.

At the request of Dr. Sturz' family, a memorial fund has been established at Grace Seminary's West Campus to help purchase equipment honoring Dr. Sturz and promoting the teaching of New Testament Greek.

Gifts for this project may be sent to either campus and should be clearly designated for the Harry A. Sturz Memorial Fund.

Dr. Sturz is survived by his wife of 49 years, Helen, five children, nine grandchildren, and one great-grandchild.
Paul Adelizi

"Mr. Adelizi."

"I couldn't believe it. Then he wrote it on the chalkboard: 'Mr. Adelizi.' To top it off, a girl in his third period class asked, 'Can we just call him Mr. A?' I had to laugh. Me, Paul Adelizi, a student teacher.

"It was as if all of a sudden I realized my college years were coming to a close and I would be starting my career as a teacher. I would no longer be considered a student, a life I knew well.

"Now I am to play the part of teacher. These final steps of mine shall be through the last door of adulthood. From student to career. From student to teacher!"

The Sisters at the Catholic school who taught Paul during his first years of school would probably be amazed at how he has turned out.

Paul Adelizi is a recent graduate of Grace College, with a degree in Secondary Science Education. His growing-up years were probably not what many would think of as the "traditional" childhood of a Grace student.

Paul was raised in a Catholic home. He went to church regularly with his mother and brothers and sister.

Looking back at those two years, Paul says, "It was a very important time in my life because those years in the Catholic school really instilled a lot of faith in me. I really loved God. I can remember praying to Him and having very sincere prayers."

After second grade, Paul’s family moved to a different area and Paul started attending a public school. He remembers that "our non-Catholic friends were always cursing. And this one other Catholic friend and I influenced our friends to stop swearing. We would just stand up and say 'Quit swearing, we don't like it.' And it worked!"

By the time Paul got to high school, he had developed an interest in the field of science. It was because of that interest that "I started doubting whether or not God really existed. Science didn't need God. And if God didn't need to be there, was it possible that He wasn't there? I came to the conclusion that God did not exist. I started throwing all my beliefs out the window because if God wasn't there, what was the purpose in living right?"

It was also while in high school that he was invited to attend a Campus Life meeting. Someone told him it was kind of a "religious group." He decided to go because "a part of me really wanted to believe in God. I was terrified of the idea of dying – that that was going to be it."

So he went and about six months later, after asking a lot of questions, he became a Christian.

His family was less than enthusiastic. "I started
doing crazy things like reading the Bible and going to prayer meetings. I wasn’t doing very well in school and I was putting a lot of effort into my Christian life - so they weren’t real thrilled at first.” He continued going to the Catholic church with his mom on Sunday mornings and attended a Protestant church in the evenings.

He attended a number of different churches before settling in at the Bellflower Brethren Church in Bellflower, California.

One couple, Bob and Wilma Peercy became his “spiritual parents” while he was attending Bellflower. They encouraged him to become involved in the church and urged him to consider attending Grace College.

Paul did consider it. His family was concerned about Grace’s cost and the distance from California to Indiana. But they wanted him to make his own decision. He finally narrowed his choices down to two schools: Grace and Biola University in LaMirada, California. He had determined that he wanted to be in an institution that had a biblical perspective where he could mature as a Christian. Both schools, he believed, offered that. He chose Grace College because “when I talked to people about Grace, they were really excited about it. I felt like God led me to people who were excited about Grace.” He also felt that Grace and its location offered the opportunity for higher maturity and spiritual growth.

Becoming a Christian and enrolling at Grace College did not necessarily mean that Paul’s doubts were completely satisfied. “Even after I became a Christian I found myself looking for proofs of Christianity, for proofs of the existence of God. I’d find these nice little arguments that would explain why I believed. And when anyone would come along and crush those, I’d start doubting again.”

In his classes at Grace, Paul’s professors encouraged the students to deal with doubt head on. Paul says, “It got me to sit down and think, ‘Why do I believe this? How do I know God exists?” During this time, Paul was being discipled by Dr. Ted Hildebrandt, one of Grace’s Bible professors. Dr. Hildebrandt didn’t try to give Paul pat answers. He gave direction and encouraged Paul to ask more questions.

Looking back, Paul says, “Questioning was probably the hardest thing I’ve ever done. I was really in despair because here I was 2000 miles away from home at a college that my parents weren’t really crazy about, believing in a religion that my parents weren’t crazy about, basing my life on this man, Jesus Christ. All my greatest decisions in life would be determined through this relationship with Him: who I would marry, what profession I would take on. And here I was doubting the whole foundation of my life and that is a scary thing. Working through this has really helped. I’m still polishing my conclusions. But at least I’m over this incredible hump of doubt that I went through for so long.”

Paul feels that his doubting has really helped him in his relationship with Christ. “The conclusions that I reached have really given me a deeper understanding of God. And if I had never questioned, if I had never doubted, I wouldn’t be where I am today.”

In Paul’s opinion, his professors were the catalyst for him to come to grips with his doubts. And he believes he is a stronger person for having done so. He also feels better prepared to move on to the next stage of his life - his career. “I’m real excited about teaching because it is one profession where I come in direct contact with many students each day and I’m able to have an incredible effect on at least some of their lives. I’m looking forward to that.”

Paul feels that his Grace experience has been a very positive one. “I feel like I have received a good education at Grace because I am coming out of here a more well-rounded individual. I’ve gained an appreciation of the arts and sciences and a better understanding of God and how he works and an understanding that knowledge is all interrelated. In a sense when I study science I am studying theology because I am studying the things that God has created and it shows me God’s orderliness. History is related to science and science is related to psychology. You cannot study psychology away from the languages. When I am studying science or aesthetics or any of these things I am studying things created by God. You really can’t separate them.”

Paul is encouraged by the changes he sees at Grace, particularly the changes in the curriculum. “I think that Grace is trying to study education as a whole, as a complete package. I don’t come out of Grace just knowing about science or accounting, I come out of Grace knowing about life. I’m sorry that I’m leaving Grace right now. I look forward to see where Grace goes from this point on and I wish I could be part of it.”

**Dr. Don DeYoung**

Dr. Don DeYoung is a teacher. But he considers himself a learner, and wants to be an example.

For Dr. DeYoung, Professor of Physics at Grace College, science is a lot of fun.

When he teaches his classes at Grace, he strives to help his students develop a liking for science. But it’s not a forced sort of thing. It’s something that happens more through osmosis.

His own love of the subject can’t be hidden as he teaches. He uses as much energy moving through his lecture as a bunsen burner on full flame. If he’s talking about projectile motion, he wastes no time setting up the right apparatus. As the ball flies off the T-shaped stand, makes its downward, airborne arc, and drops to the floor, his point takes on life.

If he’s explaining friction, he covers the flat surface of his overhead projector with a cloth, and places a couple of beaters — and a candle for effect — on top. He suggests that his students try this next time they’re home for Thanksgiving, to show their parents what they’re learning. “Now, when the table is set, just take the
tablecloth," he says, "and pull." With fragile beakers at his mercy, he zips the cloth away. He makes his point: the makeshift table setting remains intact.

Dr. De Young's courses are typical of those found in any university's curriculum, with the added dimension of the God-centered perspective of the creation view of science.

The creation view, he says, is characterized by several distinctions. "Foremost in my mind," explains Dr. De Young, "is that it recognizes a design. We know that this world did not come here by chance or by the big bang theory.

"The creation view speaks of a universe that was perfect in the beginning. There was only one way for it to go, due to the curse, and it's gone downhill ever since.

"Most of us in the creation arena would speak of a fast creation, where you don't have billions of years, but a literal six days of creation."

Scripture also indicates, he explains, that man is the center of creation, and that all of it was made for mankind to enjoy; man was not an evolved thing that came along afterward, a product of a long series of evolutionary changes. "The opponents will say," he adds, "that we're being kind of macho to claim that everything is built around us. It's not selfish, but it gives us a responsibility. We're stewards of what has been given to us."

Don also believes this is an important conviction. "A lot of people say, 'Big deal. What do you care how it came to be so long ago?' But there is something there — it might even be subconscious. What you have built in your mind as far as where we come from becomes a sort of foundation for your world view, whether it's Christianity or secular humanism," he says. And it does show up in how you live and what you think, and your whole attitude. That includes your attitude toward social issues such as the abortion problem."

Don's own interest in the creation theory grew in college. He didn't encounter the controversy in his reading but had become more and more curious on his own. He started reading books written from both the creation and the evolution points of view. Eventually the creation view came to make sense to him.

"In my area of physics, you come up short on final, satisfying answers to everything," says Don. "They keep going deeper and deeper, breaking down the atom and then particles within it. And there's no end to it. It looks like physics will never have all the problems solved or know what the elementary particle is.

"That's kind of frustrating if that is all you have — it would be a never-ending job," he says. "But when you think that God is behind it and he created those kinds of things, it becomes a more satisfying challenge — to explore as far as you can go."

And it is enjoyable for him. "I found that it was very interesting to continue reading and studying through the years. A very important application for the studying and reading is teaching, he adds. His teaching is not confined to Grace College, either. He also conducts weekend seminars in churches and on college campuses and is the editor of "Creation Research Society Quarterly."

"My undergrad training is engineering and I realized that working with things was such a different ball game than teaching and being with a class. So I made my choice," says Don, "to go into teaching instead of working in a lab."

He doesn't regret it. "I love these kids, and enjoy science. I'm just glad for the opportunity to share it with somebody."

Dr. De Young's latest book, *Astronomy and the Bible*, was released this spring by Baker Book House. It is a compilation of answers to questions students have raised during his 16 years of teaching at Grace College.
Sammy Sanders

When one hears Sammy Sanders’ story, the thought comes to mind that someone should write a book about it – maybe even produce a movie.

After all, it’s not every day that a cop goes to seminary.

Forty-one years old, Sammy is an investigator in the Los Angeles District Attorneys’ office. He was once a uniformed officer, then began plain-clothes work on the streets among Los Angeles street gangs.

Now, Sammy also is a student working toward a Master of Divinity degree at Grace Seminary’s West Campus in Long Beach.

He has experienced it all during his 17-year career in a tough city. “Look,” he says, summing up his police work with a matter-of-fact frown, “we are always looking for the guys with guns, and sometimes we find them.” Sometimes, he has traded shots with “the guys with guns.” It’s part of his job.

Sammy’s wife, Elvia, was saved in 1975 through the witness of a friend. She tried to get him involved with her in activities with other Christian couples.

But Sammy was not interested.

Elvia prayed for him, and it took her prayers and the curiosity of their son, Joey, to bring about circumstances that opened Sammy’s eyes.

“It was October 1981. Joey was five years old. We played racquetball together, and one Sunday morning we were on our way to the racquetball court when we drove past a church. There were people coming out of the building, and Joey asked me what people did in a church.

“When he asked that, I thought about my own experience growing up — never having gone to church with my own father. So I promised my son that I would take him to church.

“A few weeks later, he and I got up early one Sunday morning and went out looking for a church. We stopped at several. Some were not open yet. We stopped at one that was open. It was Mormon, and I just didn’t feel comfortable there. On the way back home, we stopped at Joey’s school because we saw some kids playing there. It turned out there was a church that met there. We went in and met the people.”

It was a church where the gospel was being preached.

“The pastor preached and I understood. But I did not respond right then. I did not want to give anyone the impression that I might be a sinner.”

The pastor helped Sammy get started in a Bible study program, and after a few weeks Sammy was saved.

(Continued on page 24)
Dr. Rick Lovelady

It’s a rare man who plays the Greek bouzouki, classical and electric guitars, bass, harmonica, plectrum and tenor banjos, and the mandolin. It’s a rare man who knows Aramaic, Ugaritic, Akkadian, and Hebrew.

On the other hand, you might find a few more men who have earned B.A, M.A., M.Div., and Ph.D. degrees. You may even meet someone who has all of the above going for him — in addition to being a high school dropout.

That’s Dr. Rick Lovelady.

When he was young, Rick Lovelady traveled with his parents, who were doing evangelistic work. He went along, and learned to play all kinds of instruments. But after the 7th grade, he tried correspondence classes through high school. “It didn’t work very well,” he says. “I fell by the wayside.”

Despite the fact that he did not complete high school, he was accepted to Toronto Bible College, and pursued a Bible degree. He was leaning toward the ministry at the time, so he began looking for a college and seminary. Since he had just gotten married, he knew it would be wise to make as few moves as possible. Attending both Grace College and Seminary would allow the couple to stay in Winona Lake while he earned both degrees.

After receiving a B.A. in Bible from Grace College and his M.Div. from Grace Seminary, Dr. Lovelady seriously considered becoming a professor of Semitic languages. He was accepted to the University of Michigan for Semitic studies.

But by then the Loveladys had given birth to Stephan, their first child. The totals on their bills suddenly took priority over alephs, beths, and gimels.

In 1963, then, he began teaching English at Cromwell High School while earning a Master’s degree in English at St. Francis College in Fort Wayne. “I found that I might do a more strategic job for the Lord in a field like English where there was a great deal of demand and a great opportunity for contact, rather than to sequester myself into some little study somewhere and write learned tomes about Aramaic, Ugaritic, Akkadian and Hebrew,” he says.

In 1966, he was asked to come to Grace College to teach English. He’s been here ever since.

“It’s really been quite a pleasant task,” he says. He has especially enjoyed his contact with the other professors.

“Jim Nesbitt, who teaches French and German, and is the Chairman of the Language Department, for instance — he has been so many different places in the world and thought so many different thoughts and read so many works! It is a tonic to me to talk him and so many other people on this campus who are like him. It really enriches me, and gives me new ideas that I can then — I hope — unleash on my students.”

In his own life, the Grace experience proved to be a valuable starting place for getting to know the Bible and literature — and other fields of study.

“I think the contribution was indispensable,” he says. “For one thing I had come out of a Bible college environment. And that was a pretty constricted realm of study actually. I realized that Grace College was such that I would be working for a Bachelor of Arts Degree which involved history and philosophy and psychology and English. I really needed those in order to be a more broadly based thinking person. So Grace really ministered to my needs.”

His horizons have continued to broaden; he’s been overseas several times. He has taken four trips to Greece in the past few years, leading tours on two of these. “I find that feeds my teaching of English. And it led to the construction of a new Mythological Age course.”

When he’s not strolling along Greece’s seaside resort of Nauplion, Dr. Lovelady does a little pickin’ and grinnin’ with the After Class Bluegrass performing group. The four members got together in 1985. There’s a seminary professor who plays the five-string banjo, and his wife, who plays acoustic bass; and there is a Grace Sound Services employee who plays the guitar and sings. And, of course, there is Dr. Lovelady himself, who plays mandolin and harmonica. The four perform in seminary and college chapels once in awhile, as well as for quite a few area civic organizations and parties. “We’ve had a

(Continued on page 24)
Prologue

In the year and a half they lived with the Garbers, Aaron* and Susan* were both tested by the local school system. Aaron tested far below the educational norm for his age and lacked motivation. Susan was diagnosed as slightly retarded.

Jim and Brenda Garber loved the two children and prayed. They believe God can do anything.

In a small, white house across town, Brenda Garber hung up the phone. The caseworker had just called and, after a year of waiting, the Garber family was finally going to have foster children - a brother and sister named Aaron and Susan.

Aaron and Susan were the worst case the state welfare agency had ever seen.

The state had finally removed them from their parents home after the second time the children’s father tried to kill Aaron.

While living at home, the children had been drugged to keep them quiet. They had almost died for lack of food. Their clothing was lightweight. They did not have any underwear; they did have rotten teeth. Aaron and Susan had little exposure to the outside world. As a result, everything terrified them at first. They did not know how to hug or kiss, how to eat with utensils, how to sit in a chair. They did not know how to play. They showed virtually no imagination.

When they came to the Garbers to live, Aaron was two, and Susan was four.

At first Jim and Brenda were not sure where to start.

*Not their real names.
The two children were so filthy it took six baths to clean them up. Jim burned the clothes Aaron and Susan had been wearing. The children were thin — thin enough for Jim to see the blood in their veins through the skin on their hands.

Aaron and Susan stayed with the Garbers for a year and a half. During that time the whole family worked, prayed, and cried over them.

And they made progress. Susan went to a psychotherapist. Both children had major dental surgery to reconstruct their mouths and teeth. They learned how to express love.

And both of them made a decision to turn their lives over to Christ.

Although the children made monumental progress while they were with the Garbers, when the opportunity came for Jim and Brenda to adopt them, they decided against it. It was a painful — and in some ways a guilt-ridden — decision.

Brenda explained: "We felt bad because we felt that in some ways we hadn't always been as patient as we should have been. I know we made a lot of mistakes."

But after many discussions, the Garbers decided that, for Aaron and Susan as well as for their own family, it would be better if someone else adopted them.

"We felt they needed a chance to be who they were," Jim said. "From day one we were in a state of constant improvement for them to do better, be better, act better. I don't know that they ever would have come up to what we expected. They needed to start fresh and have acceptance where they were. And we just weren't there yet."

It was hard to say good-bye when another family adopted them.

In the beginning, becoming foster parents was a healing step for the Garbers.

Jim and Brenda caught each other's eye in a Grace College Bible class. Well, Jim caught Brenda's eye first.

During the semester, their Bible professor divided the class up into small study groups and Jim and Brenda were assigned to the same group. Jim, after being told by a friend that Brenda was interested, finally noticed her.

After graduating from Grace College, they were married and had two children, a boy and a girl, Andy and Natalie. They bought a house in the little town of Berne, Indiana, and settled down to live life the American way — nice home, nice cars, regular vacations. Jim had a good job working as a technician in a plant that manufactures computer chips. Brenda was working as a nurse at a nearby hospital.

Brenda eventually became pregnant with their third child. They were really excited — deciding where the baby would sleep, trying out different boy's and girl's names, wondering whether he or she would be a healthy newborn like Andy and Natalie had been.

But all the anticipation and planning came to an abrupt halt. Brenda experienced a miscarriage, and the tragedy shook the family.

The hurt and bruised emotions wouldn't go away. It didn't help when a neighbor's baby arrived at about the same time Brenda had been due to give birth. They mourned because of their loss.

A notice in the local paper advertising the need for foster parents changed their outlook. Even before they were married, Jim and Brenda had discussed the possibility of adopting children. Brenda had been kind of hesitant then.

But after the miscarriage she looked at things differently. Out of their sorrow and self-pity grew a desire to help other children. At the same time, they suspected that helping others also would be good therapy for themselves.

They applied to become foster parents. And they waited.

After Aaron and Susan left, it was difficult to think of having more foster children in their home. What if the
next child proved to be just as needy and troubled? Jim and Brenda overcame their doubts, and four more foster children have lived with them since.

**THEN CAME CURT.**

Curt was a four-year old who needed more than just a place to stay.

Curt had cerebral palsy.

Before he came to live with them, Jim and Brenda, had been concerned about whether they would be able to handle a “special needs” child. But almost from the beginning, Jim and Brenda felt differently about Curt than they had about the other foster kids.

“With foster children,” Jim explained, “you have to draw a line, put up a wall and say, ‘This isn’t my child. He or she is going to go back.’ You have to separate yourselves from them.

“If you don’t maintain that separation, you begin to believe that the child is really yours. And then when that child has to leave, it’s as if one of your own children were being taken away.”

But with Curt, the wall never really went up. They began to feel about him just as they did about Natalie and Andy, their natural children. Jim and Brenda filed for adoption. They spent a lot of time in prayer. Jim, especially, agonized over the situation — unsure of how he would react if they could not adopt Curt.

The caseworker was very helpful in taking them through the necessary steps for adoption. “Most caseworkers are not eager to help foster parents adopt,” Jim said. “They’re negative about it and try to discourage it. This lady was a caseworker for just a short time, and she was ours for just the amount of time we needed her. Soon after we adopted Curt she was no longer a caseworker.”

Curt opened the door for Jim and Brenda to consider adopting more special needs kids.

“Curt has the distinction of being the one who helped us really get involved because we loved Curt so much and felt so good about him. I think the Lord used him to show us that we really did have the ability to do this as a family.”

When another caseworker called and told them about a Downs Syndrome baby that needed care, they eagerly agreed to see him. Matthew won their hearts and within a week and a half he was in their home and rapidly becoming a part of their family.

Having Matt in their home so quickly was a rare occurrence. “Usually it takes a very long time to match the family with a baby,” Brenda explained. “That’s true even with special needs kids.” They officially adopted him almost a year later.

In October of 1988, the Garbers adopted another Downs Syndrome baby, Samuel.

*LIFE WITH FIVE CHILDREN* is not always easy, especially when three of the children have special needs. There are expenses for speech lessons, medical costs for physical therapy, and time off work in addition to typical family concerns.

But their life is not exactly what Jim and Brenda envisioned for themselves back when they were at Grace.

“The Lord provided us with enough financially to do something and I never would have felt good about having more things. If I would have done what I really wanted to do, or thought I wanted to do, from the very
beginning, I might have never had children at all. I would have had two or three nice cars and a beautiful home, everything immaculately clean all the time. Fortunately, the Lord knew that wouldn’t really make me happy.”

Epilogue

Knowing how far Aaron and Susan have come and experiencing the laughter of the children their lives have changed . . . those are just a couple of reasons why Jim and Brenda Garber believe in the miracle and the promise of answered prayer.

Aaron and Susan lead different lives from their troubled beginning.

Today, Aaron is in the fifth grade. Susan is in the ninth. Aaron earned all A’s on his last report card. Susan has been placed in a class for gifted students.

The story of Sammy --
the Garbers' fifth child

In October 1988, the Garber family added a fifth child to their number — a Downs Syndrome baby named Samuel.

They first heard about Sammy a few months before, when they received some information about him from their caseworker. The Garbers did not apply to adopt him because they did not meet the qualifications Sammy’s family had established for the adopting parents — the Garbers were not Jewish, they did not live on the East Coast, and they had a fairly large family already.

Then one day Brenda received a call while Jim was at work. It was their caseworker. Sammy’s family wanted to meet them and talk to them about adopting Sammy. Brenda did not know what to say.

She and Jim wrestled with the decision, partly because the adoption would mean flights to Maryland in order to meet the family and see the baby. It was an option they just could not afford.

Yet the Garbers knew that if it was the Lord’s will, He would provide the money for the flight. They decided to go, refinancing their home to cover the expenses of adopting Sammy, if they ultimately decided to do so.

And they prayed.

The trip to Maryland was a difficult one. Brenda had never flown before. They took Matthew and made the round trip in one day. Upon arrival, they discovered that Sammy’s parents and foster family already had interviewed and rejected 30 families who wanted to adopt him.

The Garbers spent a tense two hours with Sammy’s parents. It was a chance to get to know each other, to evaluate . . . and be evaluated. It was also a chance for Jim and Brenda to share their faith in Christ.

By the end of the day, Jim and Brenda had made their decision. There was room in the Garber family for a fifth child.

They agreed to return with all their children to meet Sammy and his family and to make the final arrangements. After agreeing to make the return trip, they were told that funds for the flights and expenses were available through the State of Maryland.

And a short two months from the time of the first flight to meet Sammy and his family, Sammy was in the Garber home.
'Lord, make Jesus Christ an issue in film and television'

A scene from the movie, “The Last Temptation of Christ”:
Jesus is hanging on the cross, dying. In a dream, He sees Himself as an aged man who is dying in his house while Jerusalem is burning. The disciples are there, and Judas is berating Jesus because He did not die on the cross and lead a revolution. Jesus explains that the Guardian Angel told him that God changed His mind.

Dr. Larry Poland calls it a chasm, a chasm between Hollywood and the Christians.

The chasm often seems very, very deep and very, very wide.

For example, there was the time Larry attended a conference of media executives seeking to develop ways of dealing with the problem of teenage pregnancy. Larry suggested that teenagers should be encouraged to talk more with parents and ministers.

No one was impressed. But a suggestion from elsewhere in the room met with the group’s approval — to distribute condoms in school colors.

Larry and others have been trying for many years to make the chasm narrower — to communicate to media decision makers (the “up-and-outers,” Larry calls them) the solution to that monumental struggle in every human being: that innate longing to know God, coupled with the determination to reject Him.

Larry Poland is pastor at Trinity Evangelical Free Church in Redlands, California, a little more than an hour from Hollywood. He holds his Master of Divinity degree from Grace Theological Seminary and his M.S. and Ph. D. degrees from Purdue. He also is founder and president of Mastermedia, a ministry designed to bring an effective witness for Christ to people in the media, primarily in the entertainment industry centers of Los Angeles and New York.

One focus of the Mastermedia ministry is the group of “Key Men” — Christians in higher management positions in film and television with whom Larry meets for prayer, fellowship, and discipleship.

For nearly a decade, the Key Men have been praying that God would make Christ an issue in the entertainment industry.

“We used those precise words,” Larry laughs. “We prayed, ‘Lord, make Jesus Christ an issue in film and television.’ We never thought He would do it this way, though. God’s really creative.

Building a bridge to help span the chasm was Larry Poland’s goal in agreeing to help a friend, Tim Penland. Penland also is a Key Man in the Mastermedia ministry. Universal Pictures had called Penland for help in marketing a new film called The Last Temptation of Christ. The movie was scheduled for release in mid-1988, and he asked Larry to consider helping in a consulting role.

The title rang a warning bell with them, however. Larry remembered a short article reporting that Paramount Pictures had dropped the project five years before because of a negative portrayal of Christ in the original book on which the film was to be based. Presumably, Paramount had not wanted the PR problems the film would have created.

But now, Universal Pictures executives were describing the movie differently. It was, they said, to be a “faith-affirming” film, one from which the Christian community would benefit. The people at Universal also promised that the script was not going to be offensive to evangelical Christians. Knowing how radically different film scripts often are from the books on which they are based, Tim and Larry continued to be interested in the project.

Finally, the two agreed to consult with Universal Pictures, relying on the assurances they received. But they bluntly warned Universal that if the film was blasphemous or viewed as destructive by the Christian community, they would resign and
grab picket signs themselves. Eventually, that is what they did.

From the film:

Jesus confronts the Apostle Paul, who is preaching the gospel of the resurrected Christ. Jesus angrily tells Paul that if he does not shut up, He (Jesus) will tell everyone the truth — that He did not rise from the dead and that he is just a carpenter with a family.

THE APOSTLE PAUL: I've created truth out of what people needed and believed. If I have to crucify you to save the world, then I'll crucify you. And if I have to, I'll resurrect you...

JESUS: Those are lies. You can't save the world.

EMPTINESS AND SPIRITUAL DECEPTION mark thousands of people in the entertainment industry. "They have basically bought into a lie," Larry points out, "that if you are rich and famous and have sex all the time, you will be happy.

“In the Mastermedia ministry, I work with men who are either vice presidents of major structures or chief executive officers of smaller companies. Over the nine years we have been doing this, I have met with about 250 men who are considered ‘Christian’ by broad definition.

“At the heart of this, there are 26 Key Men who are growing in the Lord.” Those involved in Mastermedia are trusting God to raise up at least one Key Man at every major entertainment company in the television, film, recording, and print media who will be openly committed to Christ.

The film:

Jesus and a monk talk on a hillside near a desert monastery where Jesus sought refuge.

JESUS: I'm a liar, a hypocrite. I'm afraid of everything. I don't ever tell the truth. I want to rebel against you, against everything, against God. But I'm afraid. You want to know who my god is? ... Fear. Lucifer is inside me.

LARRY AND TIM WERE EAGER for the opportunity to build relationships that would lead to better rapport with media executives. Being able to work with a major motion picture company on a "faith-affirming" film promised to help them build the bridges they wanted to see between evangelical Christianity and top media managers. And, if the film really did turn out to reflect the historical Christ as deity — Universal Pictures solemnly swore it would — then it obviously would deserve enthusiastic support from the Christian community.

(Continued on page 25)

From film and video presentations for missions agencies to *The Silent Scream*, Roger and Pam Boller actively serve God in their film and video work.

**Thousands of children** are alive today in part because of the efforts cinematographer Roger Boller and his wife, Pam, a 1971 Grace College graduate.

The Bollers operate an independent cinematography business in Garden Grove, California, providing cinematography services to many clients. They have worked on film and video presentations for a host of secular and Christian production companies, as well as Christian missions agencies since their marriage in 1977, visiting many regions of the world to do their work. In addition, they have been part of three productions which have had major impact on the course of the debate about abortion in the United States.

*Your Crisis Pregnancy*, a video production the Bollers helped to make, is shown hundreds or thousands of times every day at Crisis Pregnancy Centers and other counseling centers across the country, helping pregnant women who are contemplating abortion to realize that there are positive alternatives.

"There are many instances when women for varieties of reasons get into crisis pregnancies - unwanted and unplanned pregnancies," Roger says. "Sometimes, that crisis is used to justify having an abortion."

"So we shot a video with six young women from different backgrounds and different situations - all of whom had resisted the temptation to have an abortion. The video is used in counseling to help women learn about situations similar to their own and see how others have dealt with their crisis, their reactions, reasons they chose to have their babies, and so forth."

Roger also did the camera work on *Conceived in Liberty* and *The Silent Scream*, two key right to life films in recent years. It is estimated that *The Silent Scream* alone is responsible for a shift of 15 percentage points in public opinion.

As a natural outgrowth to the work on these productions, a new film about euthanasia is in production, to be released this year.

"The producers of *The Silent Scream* have organized this project," Roger explains. "As we were shooting the productions about abortion, we interviewed many people who see a parallel between the implications of abortion and euthanasia. A lot of people look at the tolerance of abortion in our country as a precursor to the acceptance and legalization of euthanasia. It is already an issue. Some people in our country want to make it legal to kill people whose lives for various reasons lack quality or are undesirable. There have been attempts, at least here in California, to get the matter of legalizing euthanasia on the ballot."

"It's a chilling thought. Look at the Nazi government in Germany in the 30s and early 40s. The Nazis used both abortion and euthanasia to eliminate those whom they determined did not have the right to continue to live. To them, it was a
much broader issue than whether the person had a terminal disease or was comatose. In the film, we talked to some people who had been through the holocaust. They told about instances where the Germans euthanized people because they had certain ethnic backgrounds, or who were deemed mentally unfit, or who for some other reason were considered unqualified to live.

"Today, in Holland euthanasia is a legal alternative, and 6,000 to 8,000 people there are euthanized every year. I'm talking about active euthanasia — not just withholding extraordinary medical support — but actively killing the elderly person with a lethal injection or by some other means. And there are instances in which people have been euthanized against their will. That's rare, but it has happened.

"There are enormous moral and legal implications to the possibility of vesting authority in some medical or legal entity to determine whether another person should be put to death arbitrarily. It really happens, and it's not just overseas, but also here in our country. In the film, we deal with one incident in San Diego where a woman in a coma was under a physician's care. One of her daughters was able to get a court order to try to force the physician to euthanize the mother. The doctor risked a contempt of court citation by refusing to do it. So the family removed him as the attending physician, took her somewhere else, and she died shortly after that — whether actively or naturally, we don't know.

"The fact that the court system and the medical community in the United States can already put a doctor in the position of having to refuse an order to euthanize a patient is an alarming proposition."

Pam Boller adds: "The issues are parallel. Abortion is judging the unborn baby's life as unacceptable or undesirable or just inconvenient to the mother. The logical conclusion to that type of thinking is euthanasia — the killing of any human being whose life society has deemed undesirable or unacceptable for some reason.

"We don't have that right in either case. God creates human life and each of us carries his image. That is declared emphatically in His Word. That is why as Christians we believe in the absolute sanctity of human life. People have not been given the right to measure the value of a human life by its usefulness, state of health, ethnic background, or any other criteria."

---

**PLAN NOW FOR YOUR FINANCIAL FUTURE!**

A Grace Schools Annuity Brings Regular Income

You may have this same satisfaction with regular annuity checks plus the joy of helping in the vital work of Grace College and Theological Seminary.

- Guaranteed Income for Life
- Non-fluctuating payments
- Liberal income tax savings
- Savings of estate and inheritance taxes
- No re-investment problem
- No legal fees. No examinations. No age limit.

Drop this coupon at the Grace exhibit or mail it to us for free, no obligation information.

**GRACE SCHOOLS, INC.**

Attn: VP for Institutional Advancement
200 Seminary Drive
Winona Lake, IN 46590

Please send information describing your Annuity Plan while sharing in your charitable work.

Name ________________________________
Address ________________________________
City ____________________ State ______ Zip ________
Date of Birth ____________________
Imagine that you are about to die. If you knew that you soon would die, what message would you want to leave to others? Put yourself in the place of Peter the apostle who, when penning the words of 2 Peter 1:1-11, knew that his death was imminent (see verses 12-15). Soon he would enter the presence of God, and he was concerned for those who would remain behind. He wanted them not only to come to Christ but to come after Him; not only to experience a "spiritual" conversion but also to make a daily commitment. He wanted them to enjoy meaningful, spiritual growth.

We need to do the same today. Our possession of eternal life is by the righteousness of our God and Savior. The genuine faith which brings eternal life is accomplished not by who we are or what we have done but by who God is and what He has done for us. The Christian life is not merely coming to a saving knowledge of Jesus Christ. Many Christians fall into that mindset as a result of receiving a gospel message that only explained what Jesus has done for us. While this fact is the basis for salvation, the natural response should be to do something in return for Him. We are not able to earn our salvation by serving Jesus Christ, but we are able to make evident the reality of our salvation.

Intimate Relationship

Peter’s comments in verses 1 and 2 bring to mind two questions: Do you know Jesus? How well do you know Him? Perhaps more accurately, how well do you want to know Him? There are any number of formulas today that suggest how one can grow closer to God. Yet Peter gave us a very simple way — we grow closer to God by having fruitful fellowship with His Son.

How have you approached spiritual growth? Have you seen it as something that God does entirely as if you are in a chair sitting and waiting for God to work in your life? Or do you see it as something that you must do by yourself? Spiritual growth is not an "either/or" issue. It is "both/and": both His enabling and our endeavoring. We try while we trust — we are diligent while we depend on Him. It is a combination of divine resources and human responsibilities.

Divine Resources

What God has done (verses 3-4) is the basis for what we do. What have you depended upon as God’s part in your spiritual growth? Peter emphasized the power and promises of God. All the necessary elements needed in order to live a godly life are available through God’s power. However, experiencing God’s power involves a personal relationship with Jesus Christ. Only through this relationship are we able to tap into God’s resources. If we are not experiencing God’s power, perhaps we are not enjoying the "fruitful fellowship" with Jesus Christ which ultimately
and personal responsibility

brings us closer to God. We need to focus on what God has done for us and what He is like — His glory and excellence.

Living a godly life also involves claiming His promises. God's promises are precious because they cost God His very own Son. One of the incentives of the Christian's life is the fact that Jesus Christ died for him. The death of Christ made salvation free to us but was very costly to God.

We who appreciate his death desire to give back to Him a sacrificial life that imitates His sacrificial death (see 2 Cor. 5:14-15). If there is no contact between the many things that God has promised us in His Word and our daily experience, then God's promises must not be precious to us.

In addition, the promises are magnificent because of who makes them. I could write a check for a million dollars. No one would try to cash it because of who wrote it. However, if God were to write that check we would be quick to cash it because He wrote it! His promises are made available in order that we may become partakers of the divine nature. One could be a possessor of eternal life (see verse 1) but, unfortunately, not be participating with God in what He possesses.

An analogy from the banking realm illustrates the nature of our divine resources. His power is our bank account. His promises are our checkbook and our participation comes with each check that we write. As we cash each check and draw upon that account, we are participating with God in His divine enabling. If we fail to write the checks, the resources available in our bank account would not be used. Therefore, our lives would remain untouched by God's power.

Human Responsibility

What we do (verses 5-9) is our response to what He has done. Because God has granted us everything pertaining to life and godliness, we must apply all diligence and supply in our lives those virtues which will characterize us as committed believers.

Peter lists some of these virtues: moral excellence, knowledge, self-control, perseverance, godliness, brotherly kindness and love. They are simply an expression of the relevant characteristics of a godly person. You can tell that someone has been affected by Jesus Christ if he manifests these types of traits in a dependent, yet diligent, way. We will be better able to live for and with Jesus Christ if these virtues are evident in our lives. However, if our lives are void of any of these godly characteristics, we are “blind or short-sighted” (see verse 9). If knowing Jesus Christ as personal Savior and Lord has not made a difference in the way we live, we obviously have not paid attention to the fact that He died for us. We have lost sight of Calvary. We have forgotten our purification from our former sins.

Promised Results

Peter offers two promises we can claim regarding the benefit of responsibly relying upon God's resources (verses 10-11). First, we will never stumble. Peter is not talking about a sinless perfection, rather, he is referring to a consistency in our present Christian life and ministry. Also, our future entrance into His kingdom will be abundantly supplied!

Commitment is a voluntary response to who Jesus Christ is and what He has done for us. The people who are really committed, always committed, and never otherwise, are the ones who truly appreciate the fact that He died for them.

How well do you know Jesus? How well do you want to know Him? Peter encourages us to know Him more intimately by relying upon God's power and promises (His resources) while diligently cultivating godly virtues (our responsibility).

Dr. Richard Fairman is Professor of Theology at Grace Theological Seminary.
Dear Grandson

Wise words about sin -- what it is and how to defeat it

by J.D. Woods

When I graduated from high school, my grandmother sent me a reference Bible as a graduation gift. I remember it well. It was slightly smaller than the average Bible, bound in black, genuine cowhide leather. The thin pages were edged in gold and inside the front cover fly-leaf, she had written:

Dear Grandson:
This Book will keep you from sin,
Or sin will keep you from this Book.

I have thought about these lines over the years and have concluded that we all need to be reminded periodically of what the Bible has to say about sin.

Sin is not a pleasant subject. It is not a topic of conversation you would use to get to know people at a social gathering or church fellowship. Dealing with sin is like pumping a septic tank -- it is a dirty, foul necessity.

As believers we can eternally praise God for the work of Christ which has delivered us from the power of sin.

God has made it possible for us to be conformed to the image of His dear Son even while we are on this earth in the presence of sin.

Yet, we are still unclean and sinful by nature. The prophet Isaiah, when he beheld the Lord (Is. 6) came to this realization many centuries ago. After his close encounter with God, he immediately felt a desperate need for cleansing. Even his deep, private thoughts were laid bare before the burning holiness of the living God, and he saw his so-called righteousness for what it really was - filthy rags.

Moving through Scripture, we find many lasting lessons that make us more aware of sin and how to deal with it in our daily lives.

Sin does not happen by accident.

Using the term “accident” to describe sin makes me very uneasy. It is understood that we sin many times even when we are unaware of it. But according to Ezekiel 18, the type of sin never negates the responsibility that goes with it. Sin starts as a process that results in disobedience. Often the process may happen so fast that we are fooled into thinking it is an accident. On the other hand, it may take time to develop. In either case, we need to be on our guard against any thought or idea that would dethrone Christ in our lives, because sin does not happen by accident.

Sin is an act of the will.

This principle is closely related to the first. God, through the work of Christ, has given us the ability to reject sin if we choose to reject it.

According to James 1:4, there is something inherent in every person that makes a decision about all things, good or bad. The implication is: if God, who is infinitely more powerful than His creation, will not make us sin, then it must come from some other source. That source is our own desires.

There are a multitude of justifications for why a person commits sin. Most of these have the logic of a philosopher behind them. The excuses seem so reasonable. Yet in all these, the honest confession of, “I did it because I wanted to do it” is conspicuously absent. If the Word of God is true — and it is — then choosing to sin is the one and only reason a person would sin. We sin because we want to sin, because we have made up our minds to do it.

At this point, someone may pose the question about sins that are committed unintentionally, sins of ignorance. The Bible makes room for these. But in an overwhelming number of instances, if we were to examine a sin of “ignorance” we would probably discover a willful violation. We find to our horror that we have willfully committed sin so long that our conscience begins to grow callous. We relegate that whole situation to an obscure corner of our mind and change its label to something much less convicting like “sin of ignorance.” Nothing short of a day-to-day submission to the Lordship of Christ and confession will treat this kind of sickness.

Sin reflects a basic attitude problem.

Suppose we were to attend a discussion group in a typical adult Sunday school class and the topic for the day was “Sin: What is it?” We would possibly hear questions like: “How long do I watch questionable material on television before switching the channels? How stylish can my bathing suit be without upsetting my Christian friends? How many times can I exceed the speed limit and still keep the ‘spirit of the law’?”

These kinds of questions may come from sincere hearts, but they all add up to one attitude. It is a brand of thinking that is always asking “How close can I come to sin without getting burned? How do I gain as much approval from the world as possible without suffering the discipline and displeasure of a holy God? How much can I get away with before I have to answer for it?” Most of our questions along these lines are much less direct,

(Continued on page 25)
The declaration of the heavens

by Dr. Don DeYoung

We stood on a darkened street corner near the campus, gazing at the sky. A police officer drove by, looking nervously at the "gang" that had gathered. We had difficulty explaining that we were conducting an astronomy class. After a while, however, we not only convinced him, but also had him watching the stars with us. Astronomy studies are almost always like that. Set up a telescope and a curious crowd soon appears.

Discussion of the vast distances and unending variety in the universe is always a humbling experience. Who can comprehend a Milky Way galaxy that is 100,000 light years across? Who can fathom the amount of energy released from the sun — more energy produced each second than man has produced since creation? Such majesty leads to the basic question of why the Creator of the universe should care for each one of us. Truly, the heavens declare God's glory and His love.

More important, perhaps, is that decades of space studies have shown that the heavens also provide a strong confirmation of Scripture in the scientific realm.

First, the biblical creation of the universe remains a convincing alternative to all man-made theories. Temporary theories such as the Big Bang origin of the universe have been weakened by multiple problems and deficiencies. For example, where did the original matter come from, why did it explode, and how did the beautiful spiral galaxies form from such a blast? Space research has raised a host of questions. Since the original creation is supernatural and therefore beyond understanding, all attempts to scientifically explain the beginning of the universe are doomed to failure.

Second, the exploration of space has shown that the earth is a very special place. The other planets have no air, no liquid water, and no life. This has been a great disappointment to those scientists who believe that life occurs spontaneously. In contrast, created life appears in abundance on planet earth. Our world is also a beautiful place, in contrast with dusty landscapes such as the moon. As Genesis 2:9 explains, such earthly details as trees were made to be pleasing to the eye, as well as providing for more basic needs.

Third, the overall design and planning of the universe continue to become clearer as science progresses. There are hundreds of carefully balanced equations and constants in nature. If they would somehow be altered in any way, the universe would become unstable and collapse immediately. As one example, consider the force of gravity. Its strength has been divinely chosen to provide stable orbits for moons and planets. If gravity was either slightly stronger or weaker, orbits would be unstable and chaos would result. Romans 1:20 states that the creation is a testimony to the Lord's work, and those who ignore this evidence are without excuse.

Fourth, the universe appears endless in extent. The total number of stars photographed thus far numbers \(10^{22}\) \(\text{/(10,000,000,000,000,000,000,000)}\). This may be only the beginning. New, more powerful telescopes continue to look deeper into space. The magnitude and majesty of the universe is overwhelming. Psalm 19:1 explains that the heavens declare the glory of God. Day by day, the vastness and variety of God's creation become more evident.

Finally, the stars demonstrate the universal aging process. Some stars are unstable and they eventually explode, giving rise to a nova or supernova. The stars flare up for a few weeks or months and then weaken. Every year, dozens of dying stars or novas are seen in the heavens. Even the stars are temporary, reminding us of the truth of Psalm 102:26, "(The heavens) will perish, but you remain; they will all wear out like a garment."

Perhaps most memorable from astronomy classes at Grace College are late nights under a cold, clear sky. As our eyes adapt to the darkness, ever increasing details become visible. We begin to see the different colors of stars, and also their dim companions. Sometimes, no one needs to speak a word; the heavens themselves declare God's handiwork. We stand silently, sharing warmth and mutual encouragement to linger and take a good, long look at the beautiful sky.

In this fast-paced world, schedules simply don't leave adequate time to stop and stare at the creation in wonder. It's still present, however, above us and on all sides, calling out for attention.

Dr. Donald DeYoung is Professor of Physics at Grace College.
Sammy Sanders

(Continued from page 10)

From the point when he was saved, Sammy’s interests began to change. “All my interests in other things decreased, and my interest in learning to teach God’s Word increased. I prayed and told God that I wanted to do what He wanted me to do. It became clear to me by late in 1985 that He was calling me to the ministry — no bells and special messages, just the knowledge that this is what he wanted.”

At the time, Sammy was working as a gang investigator with a tough schedule into which to fit seminary training. He took classes at Grace Graduate School in Long Beach in 1986 and then entered Grace Theological Seminary’s new West Campus in Long Beach after it opened two years ago.

“I wanted a seminary that teaches the truth. I looked into all the schools around here and chose Grace because of the firm foundation it offered someone like me as a future full-time Christian minister.”

The Sanders’ desire is a ministry that will help restore family units in inner city Los Angeles.

“I feel strongly that there needs to be a voice to minister to families in the inner city. People don’t seem to know how to maintain their families. A large percentage of children are born to unwed mothers. Those grow up without learning what a father is because there is no example in the home. We want to be able to teach God’s Word and how it applies to their lives and their families.”

“The breakdown of families is a great problem in the black community, because so many black families live in the inner city. We want to work with churches — side by side with pastors — to help raise up strong families. We want to help the pastors, to take some of their burden, by developing Bible study groups, seminars, retreats, and other things of that nature which will reinforce what the church is trying to do.”

Sammy has been involved in the salvation of all of his family, with his father, three sisters, and his brother all making professions of faith. Then last year, his mother also became a Christian.

“She was in the hospital. I was awake at home one night and just felt I needed to go share the gospel with her once again. It was 3 a.m. and the hospital was 45 miles away. So I just went. She was asleep at first. But she woke up and we talked for awhile. I explained the gospel to her and told her how much I was concerned for her. She said she wanted to receive Christ and we prayed together. She finally understood what it meant to become a child of God.

“Ministering the Word of God is the greatest, most important thing that I can do with my life. It doesn’t matter whether it’s behind the pulpit, on the street, in a parachurch ministry, or whatever. I want to minister the Word.”

Dr. Rick Lovelady

(Continued from page 11) lot of fun,” he says. “It’s really very relaxing.”

This music, of course, should not simply be lost to future generations. Fortunately, another of Dr. Lovelady’s sidelines is his fully equipped recording studio.

“I’ve always enjoyed recording myself as well as other people,” he says. “For a while I was limping along with home tape recorders, having maybe two tracks of background available, and wanting to build up more sounds. So about two years ago, I finally decided I would go all the way and construct a recording studio that would be as handy to me as the refrigerator.

It’s handy for area musicians as well. They can record a professional sound with the help of multi-track facilities, four tape recorders, reference monitors, several amplifiers, a studio, synthesizers, and a Macintosh computer that drives the whole system.

Like many others who have found the joy of delving into life’s diversity, Dr. Lovelady does not neglect recreational pursuits. But he’s not a lunch-hour jogger; he’s a Sunday afternoon equestrian.

Hours have been spent with Friendly and Snow, the Lovelady’s quarterhorse and pinto. Going to horse shows has also opened up a whole new world for them, he says. “I am in touch with a lot of people with whom I had no access before — just regular people who have their needs and joys and aspirations. And between horse show classes, I have had opportunities to let them know what it is like to live a Christian life.”

Recruitment

(Continued from page 5) you receive at seminary affects your ministry for the rest of your life.

“Our entire staff can empathize with each of the new students, because we all have been right where they are now. It is great to see the Lord work in each of their lives.”

Two new services of the seminary recruitment staff are Expectations, a quarterly newsletter for prospective students, and the “Ministry of Moving” (M.O.M.) at the Main Campus.

Two versions of Expectations are published, one for prospective Main Campus students and the other for prospective West Campus students. The newsletter provides accounts of student experiences, descriptions of the seminary’s educational programs and ministry opportunities, and insights into the regions in which the seminary’s two campuses are located. Expectations also lists some of the seminary’s first-year reading requirements and gives readers the opportunity to order at a discount some of the books.

“The Ministry of Moving has already proved to be helpful to several new seminary families,” Booth said. “We get volunteers from the current student body to help the new families unload their moving trucks, offer babysitting service on moving day, and provide supper for the new family on their first evening in the community. It not only provides the immediate help they need, but also reinforces the oneness and sense of community here among students’ families and fosters friendships that will last for the rest of their lives.”
"Lord, make Jesus Christ an issue in film and television"

(Continued from page 17)

Universal executives were warm toward the evangelical community at first, inviting well-known evangelical Christian leaders, at Tim Penland's suggestion, to a private screening scheduled for early June 1988.

Larry, Tim, and the Key Men continued to pray, to evaluate the responses they were getting from Universal Pictures officials. "Our principle was to trust the best, hope the best, and stand our ground in defending."

But it became increasingly apparent that something was wrong. Universal Pictures executives were stonewalling. Too often, they were unavailable to talk. They would not substantively discuss the script or provide copies of it. They denied that production work was complete when Tim and Larry knew from other sources that the film was finished and ready for release. And when Larry and Tim finally saw a copy of the script, they realized what had happened. They had been duped. They resigned from the project immediately and became leaders in the Christian community's opposition to the film, which actually portrays Christ as a weak, sinful man and reluctant savior.

One publicist admitted that the Christian marketing consultants had been decoys, presumably to deflect the criticism the studio knew could come from evangelical Christians.

The film:

THE MONK: Do you love mankind?
JESUS: I see men and I feel sorry for them. That's all.
THE MONK: That's enough.

Universal Pictures never did live up to its commitment to screen the film for the conservative Christian leaders. Instead, the studio assembled a different group for a private showing in July 1988, shortly before the film's public release. This group consisted of leaders from the World Council of Churches, the National Council of Churches, and other similar religious bodies.

In the face of the sex, blood, and violence and the weak, sinful, lustful Christ offered up by The Last Temptation of Christ, the handpicked group of liberal religious leaders gave Universal Pictures the positive publicity it wanted.

The New York Times News Service quoted the Episcopal Bishop of New York: "The movie is artistically excellent and theologically sound." A National Council of Churches official had this to say in Time magazine: "The film will help people understand their own commitment to Jesus."

The film's director, Martin Scorsese, said, "What I've tried to create is a Jesus who, in a sense, is just like any other guy in the street. In his struggle to reach God and find God, he reflects all our struggles . . . "
The Last Temptation of Christ was a failure at the box office.

But the film has left a legacy in the entertainment industry: "Hundreds of professionals in film and television have come out of the woodwork to openly identify with Christ," Larry Poland says. "Many of them have done so at great risk to their careers. Some have lost jobs because they chose to follow their Lord."

That is the real legacy of The Last Temptation of Christ: Jesus Christ has, indeed, become an issue in the entertainment industry, as the Key Men prayed He would.

The whole episode is reminiscent of the words of Joseph to his brothers who had sold him into slavery: "And as for you, you meant evil against me, but God meant it for good in order to bring about this present result, to preserve many people alive" (Genesis 50:20).

Dear Grandson

(Continued from page 23)

... but they amount to the same thing. Often, I think that the attitude of too many twentieth-century Christians is little more than veiled rebellion against God.

One who would hold to the idea that this type of approach is veiled rebellion will sooner or later be labelled as a person who refuses to let Christians have any fun. Yet the apostle Paul did not think this way. In fact, he spoke against it. His idea was to imitate — that is, to emulate, to be a follower of — Christ and not to imitate the world (1 Cor. 11:1). The writer of Hebrews (6:12) advocates imitation only of those who have had a long-standing testimony for godliness and faith.

When we force ourselves to look at the situation honestly, it is amazing to see how dangerously close the church has come to imitating the world, especially in matters of music, dress, church business and entertainment.

Legislating morality across the board on matters of taste for every person in society is useless and vain. It is legalistic and, according to Scripture, that itself is a sin. But it is not legalistic to strike at an attitude that tends to draw believers from their Biblical moorings. And it is the thoughts and attitudes that will eventually point a person in the direction he will go. In light of this, it would seem much wiser to adopt this attitude: "How far from sin can I get and still be effective for Christ?"

I love the body of Christ. I fervently pray that Christians would enter into confession, not only of sin, but also for wrong attitudes and ideologies about sin.

God help us to get tough with ourselves in this most critical area. Until we do, God will continue to work His sovereign plan without our active participation. Surely it would be more exciting to join Him in fellowship and service for the glory of Christ.
Grace Faculty in Action

JULY
DEAN BRUCE BARLOW: 1-8 - Virginia District, Fellowship of Grace Brethren Churches (FGBC) camp.

DR. JAMES BATTENFIELD: June 20-August 20 - Madaba Plains Archaeological Project in Jordan, sponsored by the American Center for Oriental Research.

DR. JOHN DAVIS: 3-7 - School of Theology, Metropolitan Tabernacle, London, England; 9 - Toledo Christian Fellowship, Toledo, Ohio; 16 - Calvary Bible Chapel, Paulding, Ohio; 22-23 - Victory Chapel Community Church, Noblesville, Indiana; 30; Aug. 3 - National Conference, FGBC, Winona Lake, Indiana.

DR. DON DeYOUNG: 21-25 - Johnstown Grace Brethren Church, Johnstown, Pennsylvania; 29 - Christian Fellowship Church, Toledo, Ohio.

DR. WHITCOMB: 6-8 - Rolling Hills Baptist Church, Kansas City, Kansas; 13-15 - Waterman Bible Church, Waterman, Illinois; 20-22 - Lansing First Baptist Church, Lansing, Illinois; 24-27 - Word of Life Bible Institute, Schroon Lake, New York; 27-29 - Emmanuel Baptist Church, Toledo, Ohio.

PROF. ZIMMERMAN: 5 - Calvary Church, Grand Rapids, Michigan; 7 - Chapel in Marlboro, Hartville, Ohio; 22 - Timonium Presbyterian Church, Timonium, Maryland.

SEPTEMBER
PROF. TAYLOR: 3 - Christian Fellowship Church, Toledo, Ohio; 10 - Christian Fellowship Church; 17 - Fellowship of Grace Brethren Churches.


PROF. ZIMMERMAN: 2-3 - Sandy Cove, North East, Maryland; 24 - Chambersburg Brethren in Christ, Chambersburg, Pennsylvania; 24 - Old North Church, Canfield, Ohio; 30 - Immanuel Baptist High School, Toledo, Ohio.

OCTOBER
DR. RICHARD AVERBECK: 14-15 - Mayflower Bible Church; Bible conference, South Bend, Indiana.


DR. MALE: 5-6 - ACSI teachers convention, South Bend, Indiana.

NOVEMBER
DR. AVERBECK: 5-8 - Riverview Community Church Bible conference, Tippecanoe, Indiana; 16-18 - Evangelical Theological Society, San Diego, California; 19-22 - Society of Biblical Literature, Anaheim, California.

PROF. KENNETH TAYLOR: 2-6 - Brethren National Youth Conference, Richmond, Kentucky.

DR. DAVIS: 20 - Calvary Bible Chapel, Paulding, Ohio; 27 - Toledo Christian Fellowship, Toledo, Ohio.

DR. DON FOWLER: 13 - Sturgis Bible Chapel, Sturgis, Michigan.

PROF. TAYLOR: 4-6 - Prison Fellowship marriage seminar, Duluth Federal Prison Camp, Duluth, Minnesota.

PROF. WHITCOMB: 21-27 - Sandy Cove Bible Conference, North East, Maryland.

PROF. ZIMMERMAN: 2-3 - Sandy Cove, North East, Maryland; 24 - Chambersburg Brethren in Christ, Chambersburg, Pennsylvania; 24 - Old North Church, Canfield, Ohio; 30 - Immanuel Baptist High School, Toledo, Ohio.

DECEMBER
DR. WHITCOMB: 30 - Starkey Road Baptist Church, Largo, Florida; 31 - Bayside Community Church, Tampa, Florida.

PROF. ZIMMERMAN: 7 - Bethel Community Church, Chicago, Illinois; 10 - Calvary Community Church, Williams Bay, Wisconsin; 11 - Buffalo Christian Center, Buffalo, New York; 31 - Tremont Temple Baptist Church, Boston, Massachusetts.

Grace College and Theological Seminary
200 Seminary Drive
Winona Lake Indiana 46590

Grace Faculty in Action

JULY
DEAN BRUCE BARLOW: 1-8 - Virginia District, Fellowship of Grace Brethren Churches (FGBC) camp.

DR. JAMES BATTENFIELD: June 20-August 20 - Madaba Plains Archaeological Project in Jordan, sponsored by the American Center for Oriental Research.

DR. JOHN DAVIS: 3-7 - School of Theology, Metropolitan Tabernacle, London, England; 9 - Toledo Christian Fellowship, Toledo, Ohio; 16 - Calvary Bible Chapel, Paulding, Ohio; 22-23 - Victory Chapel Community Church, Noblesville, Indiana; 30; Aug. 3 - National Conference, FGBC, Winona Lake, Indiana.

DR. DON DeYOUNG: 21-25 - Johnstown Grace Brethren Church, Johnstown, Pennsylvania; 29 - Christian Fellowship Church, Toledo, Ohio.

DR. WHITCOMB: 6-8 - Rolling Hills Baptist Church, Kansas City, Kansas; 13-15 - Waterman Bible Church, Waterman, Illinois; 20-22 - Lansing First Baptist Church, Lansing, Illinois; 24-27 - Word of Life Bible Institute, Schroon Lake, New York; 27-29 - Emmanuel Baptist Church, Toledo, Ohio.

PROF. ZIMMERMAN: 5 - Calvary Church, Grand Rapids, Michigan; 7 - Chapel in Marlboro, Hartville, Ohio; 22 - Timonium Presbyterian Church, Timonium, Maryland.

SEPTEMBER
PROF. TAYLOR: 3 - Christian Fellowship Church, Toledo, Ohio; 10 - Christian Fellowship Church; 17 - Fellowship of Grace Brethren Churches.


PROF. ZIMMERMAN: 2-3 - Sandy Cove, North East, Maryland; 24 - Chambersburg Brethren in Christ, Chambersburg, Pennsylvania; 24 - Old North Church, Canfield, Ohio; 30 - Immanuel Baptist High School, Toledo, Ohio.

OCTOBER
DR. RICHARD AVERBECK: 14-15 - Mayflower Bible Church; Bible conference, South Bend, Indiana.


DR. MALE: 5-6 - ACSI teachers convention, South Bend, Indiana.

NOVEMBER
DR. AVERBECK: 5-8 - Riverview Community Church Bible conference, Tippecanoe, Indiana; 16-18 - Evangelical Theological Society, San Diego, California; 19-22 - Society of Biblical Literature, Anaheim, California.

PROF. KENNETH TAYLOR: 2-6 - Brethren National Youth Conference, Richmond, Kentucky.

DR. DAVIS: 20 - Calvary Bible Chapel, Paulding, Ohio; 27 - Toledo Christian Fellowship, Toledo, Ohio.

DR. DON FOWLER: 13 - Sturgis Bible Chapel, Sturgis, Michigan.

PROF. TAYLOR: 4-6 - Prison Fellowship marriage seminar, Duluth Federal Prison Camp, Duluth, Minnesota.

PROF. WHITCOMB: 21-27 - Sandy Cove Bible Conference, North East, Maryland.

PROF. ZIMMERMAN: 2-3 - Sandy Cove, North East, Maryland; 24 - Chambersburg Brethren in Christ, Chambersburg, Pennsylvania; 24 - Old North Church, Canfield, Ohio; 30 - Immanuel Baptist High School, Toledo, Ohio.

DECEMBER
DR. WHITCOMB: 30 - Starkey Road Baptist Church, Largo, Florida; 31 - Bayside Community Church, Tampa, Florida.

PROF. ZIMMERMAN: 7 - Bethel Community Church, Chicago, Illinois; 10 - Calvary Community Church, Williams Bay, Wisconsin; 11 - Buffalo Christian Center, Buffalo, New York; 31 - Tremont Temple Baptist Church, Boston, Massachusetts.