

Once Upon A Time . . . Plus Chance!

by L.L. (Don) and Joy A. Velnot

Remember the story about the frog who was turned into a handsome prince by the kiss of a (seemingly fairly desperate) princess? Alas, my good friends, it was only a fairy tale. Frogs, no matter how ardently kissed, do not become princes in real life. Add wishful thinking to the mix if you like, but it's still not gonna happen. Put a crown on its little green head, put a tiny scepter in its little green hand(?), bestow upon it all the power of the realm, but it will never be anything more than a plain old frog in handsome attire. Trust me, said frog will not make a suitable mate for even the dullest princess. But what if that kiss, rather than being a hasty transaction, lasted for billions of years? Will a real prince be sitting there when the dust of multiplied centuries has lifted?

Of course, silly! Only a fundamentalist would doubt it! Why? Because it is no longer a fairy tale; now it's science! What most of us recognize as adults that even "magic" cannot do, time plus chance can effectively accomplish. That frog just sat there and evolved! Some may scoff at this comparison, but I don't see why. A young woman kisses a frog and through some unexplained mechanism, it is transformed into a handsome prince. It was not the frog's fault that it happened, nor did the princess have any special powers to bring about the desired change.

Being products of their medieval era, the frog prince and his lady friend probably gave "magic" the credit for the happy outcome, but to the educated 20th century mind, such explanations are, well, medieval. So we have a much more sophisticated explanation today for amphibian-to-mammalian transformations. You see, it all happened by accident. Once upon a time plus chance . . .

Stephen Jay Gould, professor of geology and paleontology at Harvard University, said in a televised interview on PBS, "Through no fault of our own, and by dint of no cosmic plan or conscious purpose, we have become by a glorious evolutionary accident called intelligence, the stewards of life's continuity on

earth. An accident is the 60 trillion contingent events that eventually led to the emergence of Homo Sapiens. . . . There was never anything in the history of life that has had such an impact upon the earth, as the evolution of human mind. But that doesn't mean that it was meant to be. It could still be accidental as I think that it was."¹

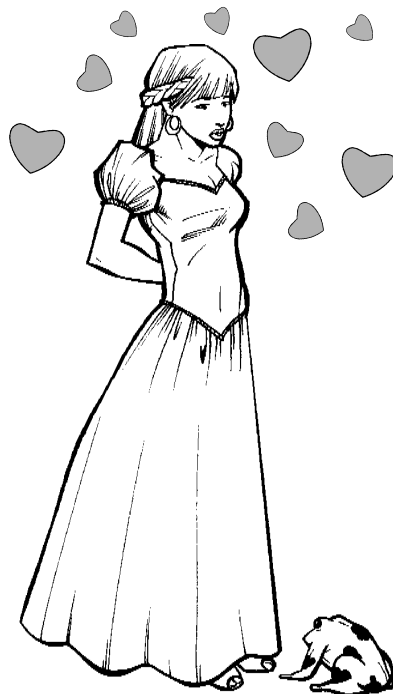
Stewards of Life's Continuity?

Are we really, as Gould maintains, the "stewards of life's continuity on earth"? Is it necessary that we "stewards" care for and protect life? Why is life's continuity important? Stewardship means being caretakers and implies meaning in life. But what meaning can there ultimately be in stewarding a world that is racing towards extinction? If evolution is true, that's the ride we're on.

The universe, according to one view, will continue expanding into oblivion, our sun will die out and all of life will become extinct in the icy cold, unforgiving environment known as space. According to the opposite view, the universe will "spring back" and retract to the point that all will explode into one gigantic fireball. In either case, nothing we have ever done will really matter, for it will all simply cease to be. Life, according to evolution, is neither necessary nor important.

King Solomon said, "I have seen all the works which have been done under the sun, and behold, all is vanity and striving after wind" (Ecclesiastes 1:14). Solomon wrote the book of Ecclesiastes from the stand point of life without God. He writes from this vantage point, "For the fate of the sons of men and the fate of birds is the same. As one dies so dies the other; indeed, they all have the same breath and there is no advantage for man over beast, for all is vanity. All go to the same place. All came from the dust and all return to dust" (Ecc. 3:19-20). Human beings long for significance. Without it, we just eat to live, and live to eat. Yet, if there is no God, there is no purpose or meaning to this life, and only an eternal void to follow. Fear of dying may actually be the

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Midwest Christian Outreach, Inc.
P.O. Box 455, Lombard, IL 60148-0455
Phone: (630) 627-9028
Fax: (630) 627-6829
E-mail: Info@midwestoutreach.org

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"Chance" (Continued from page 1)

only reason that many people have to go on living. So folks who hold this philosophy generally participate in what some philosophers call the "noble lie;" they live according to a lie which is necessary to give meaning to life. But if what they believe is *true*, there is no genuine significance to anything they might accomplish.

If, however, we want to play the game of stewardship, even if it has no ultimate meaning, who among us will decide what "good stewardship" is, as opposed to "bad stewardship"? For example, many believe that it is desirable that we protect species on earth from extinction. Why should we trouble ourselves with that? Species have been going extinct supposedly for billions of years: why start to worry now? What if the campaign to save the whales, snail darters, or whatever, keeps some more deserving species from coming to the fore? After all, we wouldn't be here, according to Gould, if the dinosaurs had not become extinct. So who is to say that in general, life on earth would not be better served if certain species were helped into extinction? The problem with the no-God view is that someone has to take His place and make His decisions.

Woe to the earth if an evil god arises and proceeds to do just that! What if someone should decide that *human evolution* needs to be "stewarded"? What if certain races of men were deemed by powerful individuals to be less than desirable, and a hazard to the gene pool? We don't have to wonder – it has already happened in our century, and it led to Nazi genocide. The Christian worldview judges Hitler to be an evil man. The evolutionary worldview cannot judge him at all. Hitler was faithful to his biological roots, which is all that evolution can ask of any man.

What About Morals?

If evolution is true, there is no good or bad. There are no moral codes which are absolute and transcendent. Morals cannot be derived from nature, because nature is amoral. Gould admits that morality cannot be taught by nature. He says that "*moral questions are questions about oughts. . . . Morality is just not a theme [in nature]; lots of things happen in nature that are horrible by our standards. . . .*"² He says that we cannot find morality in nature, so we must find it in ourselves.

What's the problem with this idea of finding morality within ourselves? We all have our own ideas of what is good and bad!

Stealing is bad to the person who is robbed, but the thief disagrees. Lying is bad to the person who is deceived, but the liar is merely protecting his own interests. Rape is bad to the victim, but the rapist sees himself as meeting his needs. Abortion is "wrong" to a fetus, but a precious "right" to many women.

When asked how we as human beings are doing concerning the moral consciousness that sets us apart from the rest of nature, Gould opines that we are doing "fairly badly." But what is "bad"? Since there is no such concept as "bad" behavior in nature, where does Gould derive the yardstick with which to measure badness? Gould, being Jewish, believes that eugenics,³ which lent "scientific" credibility to the racial hatred of the Nazis, is a terrible evil. And he feels that it is very important to keep such men as Hitler and Mengele out of power. But without a never-changing absolute standard of human behavior, badness and goodness are individual choices. What is bad to Gould seemed "good" to Adolph Hitler and his henchmen. Adolph Hitler and friends were enthusiastic Darwinists who followed the theory to its logical conclusion.

It is true that Hitler humiliated and butchered millions of innocent men, women, and children, but it was all in an attempt to create a new and better breed of man. Besides, we all have to die. Does it really matter if one dies of cancer, heart disease, old age, or a bullet to the head? Yes, from a *Christian worldview*, alleviating suffering and tending the sick and dying has supreme value, while inflicting pain and intentional indignities upon others is abhorrent and evil. But evolution does not care one way or the other. Mindless processes do not oppose cruelty. Following Gould's own stated formula for moral decision making, Hitler looked within himself for his morality, and he acted upon what he found.

Does Morality Serve Humanity's Best Interests?

Gould rejects the moral law-giver, but gives three reasons to be moral.

1) Survival of the human race. "*If we are not moral,*" he says, "*we end up killing each other.*"⁴

So what? Every species on the planet kills one another for survival advantage. Many times in nature the female has to protect her young from their own father! Ever hear the expression "survival of the fittest"? If we are merely a part of nature, why quibble about that? We are only here today

because our ancestors were fit enough to kill their rivals and survive to produce us. If the system works, why fix it?

The genuine predators among us will survive and pass on their superior genetic traits (strength, speed, size, daring, cunning) to their young, who will then survive to carry on the species. In fact, if evolution is true, our laws, court systems, prisons, etc., are only enabling the weaker, more timid, less fit Homo Sapiens to protect themselves from the stronger, bolder ones who have no qualms about acting in their own interests. From an evolutionary standpoint, the best interests of the “fit” should serve the best interests of the human race in the long run.

It is the Christian worldview that teaches us to care for the weak, to seek to do justice, to love one another. The atheistic, evolutionary worldview offers us “kill or be killed,” but squeamish evolutionists like Gould refuse to accept the natural conclusion of his worldview. Most curious! Ideals, such as justice, mercy, and love are the Judeo-Christian “baby” that has yet to be thrown out with the “bath water.” Such ideals have undeniably harmed our gene pool. They just aren’t natural!

2) Stability of our society. Says Gould,

“Take a simple moral principle like the golden rule. Basically it is a negative feedback principle that allows society to be stable enough so we can continue on.”⁵

Do we have any reason to suspect that stability is necessary to our survival as a race? The natural world marches on quite happily in chaos and turmoil. The golden rule? Do unto others as you would have them do to you? How anti-Darwinian can you get? Are we not merely a part of the natural world? An evolutionist can only appeal to nature. That’s where he comes from and that’s where he’s going. Where do you find anything resembling the golden rule in nature? Now, Mr. Lion, would you want that caribou to eat *your* baby? Don’t you see how unfair and mean it is for you to eat hers? Tsk, tsk, Mr. Hyena, that carcass is Mr. Lion’s dinner. Would you like someone stealing *your* dinner?

Gould here appeals to a Christian worldview, which is based on a belief in God and moral absolutes. He can see that there is no real reason for morals in the evolutionary worldview, so he borrows from one he rejects. I do not doubt that Gould believes in the golden rule, and I have no doubt that he attempts to live by it. But he does so inexplicably. Gould suggests that we look to philosophers and theologians for moral guidance not found in nature. The problem is that secular philosophers have no better answers than Gould, and theologians, if there is no God, are empty vessels with no moral authority to command any respect for their views. Morality without authority boils down to every person doing what is right in his own eyes.

3) Moral questions cannot be avoided. Says Gould, “Once

you have consciousness for whatever reason, you can start thinking about those things and there is really no way to avoid it. John Stewart Mill said it was better to be Socrates dissatisfied than a pig satisfied. The pig’s happier but we can’t avoid being what we are. . . . We might as well make the best of it and find it exhilarating.”⁶

We can’t avoid having consciousness because we have it. We think certain actions are wrong because we think they are wrong. Gould’s answer here reminds me of conversations I have overheard between small children and their parents. WHY did you do that, Johnny? Because. Because WHY??? Just because. Human beings should be moral “just because.” There is no transcendent reason. I’m not implying that Gould lacks intelligence. On the contrary, I see Gould as a very bright individual. I use this illustration to demonstrate that highly intelligent men and women are reduced to infantile reasoning when they try to find natural explanations for spiritual issues. Not all will agree that it is “better” (another word implying that there is some absolute standard) to be a thinking person dissatisfied than a happy pig. I think there are many people going the way of the “happy pig” today, and who is to say that *their* way might not be the “better way.” What should we do –

take a vote?

Isn’t Evolution a Fact?

We often hear about “the fact of evolution.” But is it a fact or simply an alternative faith? Let us look to the evolutionists for the answer to that question. L. Harrison Matthews writes, “*The fact of evolution is the backbone of biology, and biology is thus in the peculiar position of being a science founded on an unproved theory - is it then a science or a faith? Belief in the theory of evolution is thus exactly*

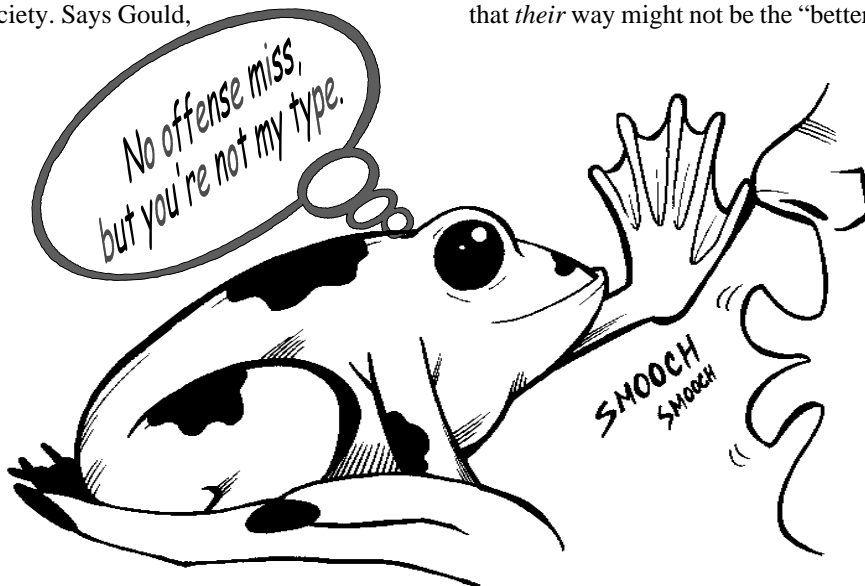
parallel to the belief in special creation - both are concepts which believers know to be true but neither, up the present, has been able to prove.”⁷

Evolutionists and creationists use the same body of evidence to make their case. It is like a mystery story with no eyewitnesses. You arrive at the scene and find a body. The body is bleeding from a wound in its head. There is no weapon found on the scene. You look around for signs of a struggle. Was this an accidental death, or has a crime been committed? All of the evidence must be carefully brought together and analyzed in an attempt to reconstruct the event and find answers. In the evolution/creation debate, we have the same scenario—lots of evidence but no eyewitnesses to what happened or why.

Does the Evidence Point to Evolution?

Darwinian evolution is based on a theory that gradual changes occur over vast amounts of time, so that one species, bit by bit, changes into another species. For example, if Froggie really did evolve into Prince Charming,* we would expect to find transitional fossils – *lots of them* – showing us the clear lineage between the two. We need those missing links. Is there evidence of one species

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Is There A MIRACLE In Your Mouth?

by Pastor Mark Simpson

*A note from the President:
About 10 years ago, while
I was a volunteer chaplain*

at a suburban hospital, a 51 year old man was brought in to the hospital by ambulance. He had passed on while in transit. As I went to console his wife she turned on me and said, "Don't talk to me about God, He lied to me." Her parents arrived at about this time and attempted to explain her anger. She and her now deceased husband had been very involved in the teachings of Kenneth Copeland. They had contributed large amounts of money to his ministry. When her husband was diagnosed with cancer they went to one of Copeland's meeting's where they had been told that the husband had been healed. In fact, it was guaranteed in the redemption. They needed to stop "claiming" the symptoms. With proper treatments, his type of cancer, which has a very high recovery rate, would most likely have been cured. Taking the treatments, however, would have been "claiming" the symptoms. Believing this Word-Faith teacher, they did not pursue treatment and were confessing his already guaranteed healing up to the moment of his death.

I share this story in order to clarify some misconceptions. We received three letters about the May/June Journal from those of the Pentecostal persuasion questioning what appeared to them to be an anti-Pentecostal position. One asked to be dropped from the mailing list. We accommodated him. Two asked for clarification, which we supplied. Midwest Christian Outreach, Inc. does not take an official stand for or against Pentecostalism. We have pro and con views represented within the ministry as well as working with other ministries of both persuasions. The articles in the Journal are written by both. We take a united stand against the desperately heretical and harmful teachings, harmful both in this life and the next, of the Word Faith teachers. One of the individuals who wrote for clarification is a Pentecostal pastor who also submitted an article on the biblical view of positive confession. I thank him for his contribution.

Yours in His service,
L.L. (Don) Veinot Jr.
President
Midwest Christian Outreach, Inc.

"Fight the good fight of faith; take hold of the eternal life to which you were called, and you made the good confession in the presence of many witnesses. I charge you in the presence of God, Who gives life to all things, and of Christ Jesus, who testified the good confession . . ." (1 Tim. 6:12-13, NASB).

In looking at the prominent contemporary issue of "being

strong in the faith", I realize quickly that the issue of positive confession, or how we speak about our faith, must be clearly addressed. This is an attempt to do so.

In our generation, already so dominated by materialistic and personal pursuits, we are finding the need to separate the sense from the nonsense regarding our faith in Him and what some tell us He is obligated to give us. One modern teaching on faith centers on the ability of our mouth, by speaking "faith filled words," to obtain God's promises and to even create things and situations. Jesus spoke forth many miracles with His mouth; even though He does now live in us by the Holy Spirit, is it that simple for us? Can we do the same? If so, what type of miracles should be happening as a result of our confession? "Positive confession" is a doctrine I would define as learning to confess or speak the things that are in line with God's Word rather than human sight, insight, philosophy and the thoughts of the natural man. It is, I believe, sound doctrine when taught from the whole counsel of God. First, we have to correctly define the word "positive." Is it suitable for us to define positive from our own perspectives, or are we called to study the Word, renew our mind, and begin to think as God thinks in every given situation? If we do this, if we grow in the Word, we will find that "positive" takes on a different meaning.

One way the thought of being "positive" is carried out today is by means of promise boxes, promise calendars, promise and prayer books, and so forth. There are a number of scriptural promises in these contemporary resources that you will probably never see used. For example, "The wicked shall be turned into hell, even all the nations that forget God" (Ps. 9:17, KJV). Why don't we confess this one? Probably because it is not positive from our perspective. (Some may be tempted to confess this when a co-worker is hassling them.)

However, from God's perspective it is positive because it is a declaration of God's righteousness and justice, standing against sin for all eternity. God will be vindicated in the last day, demonstrating a great triumph for His heavenly kingdom.

From the first verse I quoted, we can see Timothy being called to a "good" confession just like the one Jesus made. If confession is comprised of words, and if words come from that which fills the heart, then we know that the primary goal in the teaching of this doctrine should be the preparation of the heart. Part of Jesus' "confession" was silence; He said nothing when accused. Part of His confession was forgiveness, when on the cross He prayed mercy upon His enemies. Ultimately, He confessed submission to God's will. This is, I believe, confession's "acid test." Therefore, confession here and always is a matter of character, godly character of

heart and mind lived out in words.

If Jesus is an example for us to follow, and if His confession is our goal as a result, then maybe there's not a "miracle in our mouth." Maybe something else is supposed to happen sometimes. I believe that the whole counsel of scripture teaches that we cannot always confess a miracle and receive it simply by confessing it enough. Many other factors have to enter in, the first of which is the hearing of god's will. Jesus' example shown above revealed that he depended on hearing god's will, all night, in prayer in the garden. It was reinforced at that time that god's will for him was death, and that he was to abide in that will faithfully even if angels were available to get him out of it. He made no attempt to confess it away, as a sign to us that we will not always get what we want, no matter how we try to speak it into existence (or nonexistence).

Where is Death and Life?

"Death and life are in the power of the tongue" (Proverbs 18:21). ALSO, "This is the promise which He Himself made to us: eternal life" (1 John 2:25). "God has sent His only begotten Son into the world so that we might live through Him" (1 John 4:9). "This life is in His Son. He who has the Son has the life" (1 John 5:11-12). "Take hold of instruction; do not let go. Guard her, for she is your life" (Prov. 4:13).

These verses teach a balanced message. First, part of the reception of this gift of life consists of verbally confessing our faith (Rom. 10:9-10). People can and often do talk themselves into and out of a lot of things. I have seen this in counseling. Also, the constant repetition of unbelief of God's promises is called the sin of unbelief. It is a sin, not just a predisposition of the heart. Being a sin, it must be repented of. In fact, many forms of sinful "confession" are clearly outlined in Ephesians 4:29-5:10. We are not allowed to "just say what we feel like saying" in the name of honesty. On the other hand, we are called to season all of our speech with the grace of God, and to be slow to speak. The bottom line is this: I cannot merely gain "life" by the way I speak. Should I memorize all of the "positive confession" texts I would still perish forever unless the Son, by His grace, imparts to me life by my believing in the free gift of God and receiving the Holy Spirit inside as God's own inward witness. Mary's first confession was, "How can this be?" She still brought forth the Savior. The first confession of Job's wife was, "Curse God and die." She still received double what she and her husband lost. Does not God say that He abides faithful even when we appear to act, and sometimes speak, faithlessly?

I am much afraid that Christianity's message from many is producing more fear and anxiety than peace and rest of heart. Rather than teaching people to confide in the mighty power of a limitless God, we are teaching them to put their confidence in what people said about Him. A recent television speaker told his audience that God does nothing in the earth without human permission and speaking. In the light of such foolishness, I am SO glad that the blessings and promises of God are not imparted merely by human mouths but from His loving and sovereign will.

Where is Life?

"We know we have passed out of death into life, because we love the brethren. He who does not love abides in death" (1 John 3:14). From this verse we can see that there is more to life than just saying the right thing. Life is not just in the power of my tongue. Life actually consists more of what we do for others, rather than in what we confess for ourselves. In the "positive confession" doctrine, this has been another recent extreme – the use of the tongue

to produce "life" (or more correctly, my own perception of what "life" would be) for me rather than others first. We're being taught to confess a better job, a luxury car and perfect health for ourselves, rather than salvation for 20,000 Muslims who die and go to a Christ-less eternity each day. Furthermore, to secure this life for them (the currently unsaved Muslims) we will need much more than positive talk and prayer on their behalf. It consists, according to I John 3:17-18, of going to them and loving them in practical ways. Life for us, and for others, is therefore primarily composed of loving deeds that should accompany our good confession.

Where is Death?

On the other hand, let us see how death is ministered. Does it again only come from the tongue? Can I "talk myself into a cold"? Proverbs 16:25 says, "There is a way which seems right to a man, but its end is the way of death." Here we see that a way of life is involved, not just some words. Words do contribute to the death of many things, such as dreams and hopes and self-worth. Continual verbal abuse can contribute to the production of the death of hope, destiny and vision. It has been noted that the average child in the United States hears seven negative comments at home for each positive one. I keep a poster listing 100 positive things to say to children in my office at home.

Notice that the constant speaking of tradition by churches has produced many lifeless assemblies among the nations where such speakers have gone. Notice that miracles never happen any more in many places because the people have spoken against them for years. The people of Jesus' own hometown speaking against Him hindered them from receiving or witnessing many miracles. Their cynical words drove Him away. Speaking further of verbal abuse, I John 5:1 says, "Whoever loves the Father [those who say they are Christians] loves the child born of Him." If I claim to love the Father God, in His Son Jesus' name, I will automatically love those born of Him. I will love them, including my children, in deed and truth and will avoid the abusive tongue. I cannot wish them life, then speak unto them death. Colossians 3:8 tells us to remove abusive speech from our mouths.

I would hasten to add that the book of Proverbs does teach that the tongue can be used to either heal and teach, or to wound and work ruin, and that if we guard the mouth we guard the soul. But Proverbs also teaches (3:5-8, 4:20-22) that healing comes from trusting in the Lord, acknowledging Him in all we do, keeping His Words in our hearts and not just on our mouths, and reverencing Him in such a way that we turn away from evil. One of the scandals regarding the confession doctrine is the reality that for many, it just hasn't worked. However, the reason for it not working has been attributed to things just as twisted as the ways in which it was improperly used in the first place. For example, when some fail to receive (right away), often they are rebuked or even mocked, while Scripture teaches us just the opposite – to minister to the afflicted and struggling. As a pastor I have seen many prevail over time, and during that time they have needed a loving, patient, encouraging shepherd and friend. What does the Bible teach about those who endeavored to walk in God's promises and somehow didn't get the fullness? "And all these, having gained approval through their faith, did not receive what was promised, because God had provided something better for us, so that apart from us they should not be made perfect" (Heb. 11:39-40). Rather than teach the false doctrines of "progressive revelation" or "revelation knowledge" (where it is said that we now have an even greater revelation than

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Bill Gothard's Evangelical Talmud, Part - 4 :

BILL GOTHARD'S Mystical Approach To Medical Issues



By Marty Butz

Suffering, including medical and health hardships, affects Christians and non-Christians alike. Not only are physical infirmities tough to deal with, but mental anguish can be at least as disturbing when the question “Why me, Lord?” goes unanswered. Like Job, we may never come to know the reason or purpose for any specific event causing our own medical hardships, if indeed there is a special reason at all as in Job’s case. The Bible tells us that the rain falls upon the righteous and the wicked, and while living in a fallen world we should not be surprised that we also receive its hard knocks. Scripture also gives us confidence that God’s grace is available and sufficient to sustain us in whatever hardship we find ourselves.

Understanding this, it is unnecessary for anyone to be a glutton for punishment and to remain resigned to endure his or her suffering. When Jesus’ followers were persecuted and suffering for their faith, He exhorted His followers to flee to another city. Paul, when he was about to be flogged by a Roman centurion, claimed the privileges of Roman citizenship in order to avoid the painful ordeal (Acts 22:25). Timothy was exhorted by the Apostle Paul to “use a little wine” for his “frequent” stomach ailments, recognizing the value of some of its medicinal purposes (1 Tim. 5:23). Slaves were exhorted by Paul to obtain their freedom if it was offered (1 Cor. 7:21). James exhorts those who are suffering to call for the church elders to pray for them (James 5:14). Sometimes we are able to avoid suffering and improve our lot in life.

Towards that end, Bill Gothard has plainly revealed his desire to alleviate the suffering of those who are burdened with medical difficulties, as well as to provide health care advice. He has produced some 20 “Basic CARE” booklets/bulletins,¹ demonstrating these commendable goals. These booklets contain information and advice on a variety of medical topics, demonstrating what seems to be his sincere desire to help others with their medical difficulties.

Unfortunately, in addition to much of what might be construed as practical, educational, and informative medical advice, Mr. Gothard also presents diagnoses and cures for medical problems which, in some cases, could possibly cause serious harm. Indeed, it seems possible that Mr. Gothard’s prescription for how to respond to serious medical conditions could lead to costly or even life-threatening consequences.

A practical illustration of the potential danger of Bill Gothard’s approach can be drawn from his materials discussing an appar-

ently difficult medical choice: “What should a woman do if her doctor tells her that another pregnancy will create serious or even life-threatening complications? What should a man do if he is warned, ‘If you get your wife pregnant, you will be responsible for her death!’?”²

Certainly that is a dangerous scenario presented by Mr. Gothard. In answer to the questions he raises, Gothard lays down six factors which he believes must be carefully evaluated in approaching such a serious issue.

First, he states, “If God wants to give a child to a couple, He is also able [to] give the level of health in the mother and the child that will bring the greatest glory to Him.”³ Second, he says that “God has not given us a spirit of fear. Therefore, fear is from Satan and not from God. . . . If we make medical decisions based on the fear of what a doctor has predicted, we are in danger of overlooking the clear counsel of God and allowing the deceiver to gain a dangerous foothold.”⁴ Third, Mr. Gothard states that all births inevitably require various expressions of sacrificial love on the part of the parents. Sometimes this might require even the unexpected and ultimate sacrifice of one’s life, as with Rachel in the Old Testament. However, Gothard states that no one should make rash and “unwise” decisions which “unnecessarily endanger the life of the mother,” and that the “health care of the wife and mother must become the number one priority of the husband and the family.”⁵ Fourth, he quotes the Scripture which proclaims “in a multitude of counselors there is safety.”⁶ Fifth, Gothard states that “God has made special provision for the wife,” according to the teaching of both the Old and New Testaments. According to Bill Gothard, such provision guides couples with regard to the “timing and spacing of their children,” and also allows for couples to discern God’s will in these matters through prayer and fasting.⁷ Sixth, he states that “many [doctor’s] predictions do not come true” regarding “serious complications” and mental or physical deformities. He also declares that, “Wise parents will not look at these circumstances from their point of view, but from God’s bigger picture. If it is God’s will for the couple to have a child, He will give grace to them for any unusual circumstances. He can also bring about supernatural healing or the understanding of medical causes and treatments that will alleviate or even prevent the feared condition.”⁸

Finally, after listing the factors which he teaches are worthy of consideration, Mr. Gothard provides a personal testimony from a woman, which is just one of a “multitude of testimonies [which]

confirm the inaccuracy of doctor's predictions.” Both the introduction to her testimony and the woman's testimony itself characterize the doctor, rather than the woman with diabetes, as “High-risk.” She reports how she delivered a healthy child, even though she was warned about the chances of having an unhealthy or still-born child.

What, then, can one deduce from the application of these considerations to the original question, phrased more personally, “What should you do if your doctor told you that another pregnancy will create serious or even life-threatening complications?” “What should you do if you are warned by a doctor that, ‘If you get your wife pregnant, you will be responsible for her death!’?” Unfortunately, it seems that some very risky and unwise choices can be made based on Bill Gothard's unclear and conflicting guidance in these matters.

For example, under his third point, he apparently offers some sound advice that “*couples should not make rash and unwise decisions – unnecessarily endangering the life of the mother, . . .*” However, it is not clear what he actually means when he writes “unwise decisions.” It is already clear that Gothard devalues the opinion of the doctors, who are best trained and experienced to evaluate these risky circumstances. And it is equally clear that by devaluing doctors opinions in these matters, Mr. Gothard removes the possibility of individuals making “wise” choices based on the most objective information available which has been provided by the doctors. Gothard declares, “*Wise parents will not look at these circumstances [from their point of view] i.e. doctors warning of possible serious complications, mental and physical deformities], but will look instead “from God's bigger picture.”*”¹⁰ How “God's bigger picture” becomes grasped by wise parents is not revealed here, nor was it revealed in his illustration of the testimony of the woman he offered. Many cult members have sacrificed their children and even their own lives on such subjective and presumptuous claims of having special knowledge of God's will. Tragically, these are the kinds of lessons in life from which you cannot become wise through experience. You only die once.

Gothard's other points are also unsettling. For example, under his first point, he says that God has control over health and that, “*If God wants to give a child to a couple, He is also able [to] give the level of health in the mother and the child.*” This is a statement which logically must be true since God, by virtue of being God, can do anything consistent with his nature. However, this truth is of little help for those individuals struggling with their own personal circumstances in answering the life or death questions posed earlier. The “If” again begs the question regarding how one gets “*God's bigger picture.*”

Mr. Gothard's second point, “*God has not given us a spirit of fear*” and that “*fear [therefore] is from Satan and not from God,*” wrongly teaches that all fear comes from Satan and that fear is always bad. There is no biblical justification here for Gothard's thorough denigration and complete stigmatization of this common human emotion. To be sure, there is a fear (in Greek, “*deilia*”) which represents a spirit “not given us of God” and “is never used in a good sense,”¹¹ but this is not true of all words translated “fear.” After the Galatians slipped into legalistic bondage, was it a fear from Satan that Paul felt when he lovingly expressed his concern for that church, writing, “I fear for you, . . .” (Gal. 4:11)? Certainly there would be much more evil and chaos in the world today if it were not for wholesome fear of consequences for foolish actions. Can such a wholesome fear be justifiably perceived as coming

from Satan? In the guidance Bill Gothard provides, he wrongly equates one kind of fear – a fear of possible serious physical consequences – with another kind of fear – “the fear of man,” a fear which is deplored in Scripture. Under this second point, Bill Gothard again begs the question as to what might be “the clear counsel of God” in this situation. In the process, he creates an even more anxious situation for the potential parents, implying that their serious attention to the objective medical facts constitutes giving “the deceiver a dangerous foothold.” Such an atmosphere cannot help, but can only hurt, any exercise of wisdom in evaluating potential risks and medical complications.

Under point four, Mr. Gothard's reference to Proverbs 11:14, “. . . *in a multitude of counselors there is safety,*”¹² would seem to be a sensible avenue in providing some guidance for the prospective parents in facing the difficult medical question posed. However, this quote is introduced under the heading “*Wise Decisions Require Many Counselors,*” and as we have seen, we cannot be sure whose counsel can be trusted, (presumably not the doctors), and what information any wise decision-maker would take into consideration (scientific, observable data, or subjective impressions of “God's big picture”). As defined in the Institute for Basic Life Principles *Rebuilders Guide*, wisdom would necessarily depend upon the latter, since wisdom is defined there as “*Seeing and responding to life's situations from God's frame of reference, and is contrasted with “Natural Inclinations.”*”¹³

Another example of Bill Gothard's questionable teaching is found in his *Basic CARE Bulletin 7*. In this bulletin, “How to Avoid Unnecessary Cesarean Sections,” in a section titled “Getting a Word from the Lord,” Romans 15:4 is quoted – “For whatever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.” One might well wonder how God speaks today through the Scriptures to any concerned couple to give direction about Cesarean Sections! Here in Bulletin 7, the answer is provided. “*A couple who is contemplating a VBAC [Vaginal Birth After Cesarean] should ask the Lord to give them a specific portion of Scripture that they can claim for the birth. Both the father and the mother should memorize and meditate on this passage and use it to conquer any fear that may come during the pregnancy or delivery.*”¹⁴

Unfortunately, this mystical approach to “getting a word from the Lord” to determine God's specific will, is similar to the kind of divination Scripture clearly condemns. Nowhere in the Bible is the above “tea leaves” method of reading Scripture taught as a way to discern God's will. As John F. Balchin describes in his book, *Understanding Scripture: What is the Bible and How Does it Speak*, such an approach to the Bible is dangerous and subjective. He writes, “To claim that ‘God spoke to me’ is to claim that God is authorizing my decisions and actions, and we know only too well that, as human beings, we can be easily mistaken. It is desperately easy to read into a text just what we want to find there.”¹⁵ He illustrates this point by describing how someone named Sally “was very friendly with a Christian family who had left their church in a huff. While staying at their house, she read a verse from Deuteronomy in her *Daily Light*, ‘You shall never return this way again.’ It seemed obvious to her that this was guidance for her to leave the church too. Quite apart from the horoscope approach to the Bible, she had simply applied this in the way she had wanted to. For instance, it never occurred to her that, if God was speaking through the verse, ‘that way’ could equally apply to the house in

(Continued on next page)

“Gothard” (Continued from previous page)

which she was staying!”¹⁶ Balchin powerfully points out that this is precisely the way in which Jesus was tempted by the Devil, who selectively cited and misused Scripture for personal direction. Gothard’s mystical emphasis on “getting a word from the Lord” in this fashion is no different.

Under point five in booklet 19, his teaching amounts to very much the same thing, except without the emphasis on finding a Scriptural basis to draw upon. Mr. Gothard teaches that God’s divine plan for family planning can be revealed as the husband and wife “abstain from physical relations for the purposes of discerning the Lord’s direction through prayer and fasting.”¹⁷ Nowhere in the passage that Bill Gothard cites (1 Cor. 7:5ff), does the Scripture speak about God providing guidance concerning the planning of children, or of “discerning the Lord’s direction.” Individuals who rely upon such mystical methods to make decisions deceive themselves, abandon wisdom, and put their health at risk.


We can cite other examples of Mr. Gothard’s advocacy of a mystical approach towards resolving health problems. In the *Basic Care Newsletter* of January, 1996, it was actually reported that in two situations the existence of Cabbage Patch and troll dolls in the home effectively prevented the mothers from giving birth! Once the offending toys were removed from the homes, the women were able to successfully give birth. The “cleansing of the home from evil influences,” was credited to attending midwives committed to Gothard’s teaching.¹⁸

One might well wonder if some day an attending midwife, committed to Gothard’s teaching in this area (identified as God’s principles in the article), may end up being indicted for negligence in the death of an infant. In both cases cited in the article, there was a measure of difficulty in the deliveries. In one case, “the mom had been in labor for two or three days,” and in the other, the “mom had not been dilating well.” It is scary to think that a midwife’s first inclination might be to “cleanse” a home of perceived evil influences, rather than call 911 in the midst of a challenging delivery. Rather than accepting Bill Gothard’s claim that “*God is establishing a ‘core’ of Godly midwives who are committed to following His principles,*” I can’t help but believe that Gothard is unintentionally encouraging a sincere, but sincerely deceived, core of midwives who are committed to Gothard’s principles.

In surveying the Basic Care Bulletins, it is obvious that a great deal of work went into their creation and development. Undoubtedly, they were produced out of a sincere desire to provide helpful information to God’s people. Nevertheless, too much of the medical advice offered prescribes a distinctively mystical approach to diagnosing and solving medical problems. The expression “medical training,” under which banner these bulletins are published, is a misnomer. Such mystical advice cannot truly be deemed “medical,” since it is far removed from any scientific foundation.

As a result of Bill Gothard’s misuse and misapplication of the Scripture, it cannot be accurately maintained that the Bulletins’ foundation is the Bible. Though it can probably be accurately asserted that there is much practical information in the Bulletins, the mixture of truth and error contained therein disqualifies them as reliable guides. One cannot be sure that the medical information offered is any more trustworthy than the misapplied Scriptures used to support Mr. Gothard’s prescriptions for health care and medical guidance. There is, for example, no supporting documentation or specific citation offered in the bulletins/booklets to sup-

port claim Bill Gothard’s claim that, “*Christian women who are committed to Godly standards often have greater difficulties during pregnancy and childbirth than other women.*”¹⁹ Nor is there any support for his assertion that, “*uncircumcised men have, as a group, been more promiscuous than circumcised men.*”²⁰

Anyone who checks out the advice of the Basic Care Bulletins on medical issues would be wise to follow the well-known medical directive – get a second opinion! 

Note: *The Bulletins frequently intermingle testimonials which serve to illustrate or prove the wisdom of following the medical advice being offered. At the end of Basic Care Bulletin 7, written testimony (presumably positive) is solicited from those who have followed the advice from that bulletin. It is stated that such information will add to the body of research available, providing benefit to others. We at Midwest Christian Outreach, Inc., make a similar request here for testimony to add to the body of research available. If any of you reading this article or others you know of who have had detrimental medical consequences as a result of following a Basic Care Bulletin’s advice, we would appreciate hearing from you. We believe that such alternative, negative testimonies can also be instructive in examining the fruit of the Basic Care Bulletins. Our ultimate aim, like Bill Gothard’s, is to provide beneficial information to others.*

A number of years ago, Marty Butz was involved in an aberrational Christian church called “The Fellowship”. This church became increasingly mystical in its approach to life and eventually came to ruin after a sick child with undiagnosed diabetes went untreated and died. Marty is also well-acquainted with aberrant church practices through his former work—seven years answering the national hot-line for the Cult Awareness Network. His two Masters degrees are from Trinity Evangelical Divinity School in Deerfield, IL. Marty now works as an independent consultant and researcher.

ENDNOTES

1) There are variations in the ways that Mr. Gothard’s original bulletins/booklets/newsletters are named or spelled. In the formal designations to these publications, “Bulletin” is sometimes used, while at other times, “Booklet” is used. Also, there are other variations. For example, with regard to the word “care”, the bulletins/booklets are self-described as “Basic Care Booklet”, “Basic Care Bulletin”, “Basic CARE Bulletin”, and “Basic CARE Booklet”. “BASIC CARE NEWSLETTER” and “Basic CARE Newsletter” which are examples of observable, variant spellings of one of Mr. Gothard’s publications. While these distinctions are of no importance to the argument of this article, we wish the reader to understand that differences here in the spelling of Mr. Gothard’s publications are not a matter of oversight on our part, but reflect the observable, variant spellings of these referenced publications. 2) Basic CARE Bulletin 19, “Infertility and Birth Control,” 41. 3) Ibid. 4) Ibid., 41-42. 5) Ibid., 42. 6) Ibid. 7) Ibid., 43. 8) Ibid. 9) Ibid. 10) Ibid. 11) *An Expository Dictionary of New Testament Words* (Fleming H. Revell Company, 1981), Vol. 2, 85. 12) Basic CARE Bulletin 19, “Infertility and Birth Control,” 43. 13) *Rebuilders Guide* (Institute in Basic Life Principles, 1991), 175. 14) Basic CARE Bulletin 7, “How to Avoid Unnecessary Cesarean Sections,” 35. 15) John F. Balchin, *Understanding Scripture: What is the Bible and How Does it Speak* (Downers Grove, IL: InterVarsity Press, 1981), 81. 16) Ibid. 17) Basic CARE Bulletin 19, “Infertility and Birth Control,” 43. 18) “How the Exit of Trolls and Dolls Was Followed by the Entrance of Babies,” Basic Care Newsletter, January 1996, 3. 19) The fuller context of this quote reads under the heading, *Why may Christians have greater difficulty with morning sickness?*, describing how “A group of doctors and midwives who have assisted in the delivery of over five thousand babies agreed on one common characteristic. In their experience, Christian women who are committed to Godly standards often have greater difficulties during pregnancy and childbirth than other women” (Basic Care Bulletin 8, “How to Understand and Treat Morning Sickness,” 5). No citation is offered allowing us to know who these doctors or midwives are or what constituted “Godly standards” in the minds of these health care practitioners. 20) Basic CARE Bulletin 11, “How to Make a Wise Decision on Circumcision,” 2.

“Chance” (Continued from page 3)

evolving into another species in the fossil record? Charles Darwin noted the lack of evidence for his theory, but believed that such evidence would be found in time. He wrote, “*Why then is not every geological formation and every stratum full of such intermediate links? Geology assuredly does not reveal any such finely graduated organic chain; and this, perhaps, is the most obvious and serious objection which can be urged against the theory. The explanation lies, as I believe, in the extreme imperfection of the geological record.*”⁸

Darwin said that if no evidence was found once the geological record was thoroughly examined, his theory should be rejected. Well, 147 years have passed since then. The evidence has never been found. Dr. David M. Raup, the curator of geology at Chicago’s Field Museum of Natural History stated, “*Darwin’s theory of natural selection has always been closely linked to evidence from fossils, and probably most people assume that fossils provide a very important part of the general argument that is made in favor of Darwinian interpretations of the history of life. Unfortunately, this is not strictly true.*”⁹

Gould agrees with Dr. Raup on this point. “*The evolutionary trees that adorn our textbooks have data only at the tips and nodes of the branches; the rest is inference, however reasonable, not the evidence of fossils.*” He calls the missing transitional forms “*the trade secret of paleontology.*”¹⁰ Perhaps this “*secrecy*” is the explanation for the ignorant allegiance of the public to an utterly unproven theory.

Concerning Darwin’s theory of gradualism, Gould states, “*The absence of fossil evidence for intermediary stages between major transitions in organic design, indeed our inability, even in our imagination, to construct functional intermediates in many cases, has been a persistent and nagging problem for gradualistic accounts of evolution.*”¹¹

What have Gould and others come up with to explain away the missing links? They postulate something called *punctuated equilibrium*. This is the view that one species went along for a while, suddenly gave birth to some new species and immediately died off. Instead of the gentle incline of small changes that Darwinists posit, Gould envisions more of a staircase. One species became another species, virtually overnight. A lizard laid an egg and out hatched a bird. Froggie got pregnant, gave birth to prince. Such a scenario, is of course, completely unverifiable. It cannot be proved true or falsified; it can only be accepted on blind faith. In other words, we have a frog fossil and a living prince. We have no frog/prince fossil to offer as *evidence*, but we *believe* that prince evolved from froggie, and so should you. You just gotta have faith.

Meanwhile, back at the ranch, Dr. Richard Dawkins thinks gradualism is absolutely necessary to the theory of evolution, and refutes the idea that changes in species can happen as Gould envisions.

“*[Darwin’s] theory was largely aimed at replacing creationism as an explanation of how living complexity could arise out of simplicity. Complexity cannot spring up in a single stroke of chance: that would be like hitting upon the combination number that opens a bank vault. . . . Gradualism is of the essence. In the context of the fight against creationism, gradualism is more or less synonymous with evolution itself. If you throw out gradualness you throw out the very thing that makes evolution more plausible than creation.*”¹²

The Appearance of Design

Dr. Dawkins says, “*Biology is the study of complicated things that give us the appearance of having been designed for a purpose. Natural selection is the Blind Watchmaker; blind because it does not see ahead, does not plan consequences, has no purpose in view, yet the living results of natural selection overwhelmingly*

impress us with the appearance of design as if by a master watchmaker.”¹³

How can Dawkins and other evolutionists be overwhelmingly impressed with the appearance of design, and yet reject the proposition that it appears designed because it was designed? The notion of a designer is repugnant to them philosophically. Evolution from the first has been man’s attempt to escape from his creator. To *find* the creator in the evidence cannot be countenanced. There *cannot* be a creator . . . there *must not* be a creator; therefore, no matter what we find, it *will not* point to a creator. It’s simple logic. One candid scientist wrote, “*One is forced to conclude that many scientists and technologists pay lip-service to Darwinian Theory only because it supposedly excludes a Creator from yet another area of material phenomena, and not because it has been paradigmatic in establishing the canons of research in the life sciences and the earth sciences.*”¹⁴

The fact is, when the evidence is considered, creationism is much more plausible than evolution. The fossil record, as Gould points out, shows that everything appeared suddenly and fully formed, giving the overwhelming impression of having been designed for a purpose. If we revisit our crime scene, we find that the evolutionists are ignoring the evidence. They postulate that the victim died from a fall down the staircase, even though we find no staircase in the room. (They have been searching high and low for that staircase for 147 years, but it obstinately refuses to present itself.) It was an accident, they dogmatically insist, as they ignore the bullet found lodged in the victim’s forehead that appears to have been placed there intentionally and for a purpose.


The Apostle Paul wrote, “*Since the creation of the world God’s invisible qualities – his eternal power and divine nature – have been clearly seen, being understood from what has been made, so that men are without excuse. For even though they knew God, they neither glorified him as God nor gave thanks to him, but their thinking became futile and their foolish hearts were darkened. Although they claimed to be wise, they became fools and exchanged the glory of the immortal God for images made to look like mortal man and birds and animals and reptiles*” (Rom. 1:20-23, NIV).

There is clear evidence from creation of God’s existence. We know that from nothing, nothing comes. Anything that came to be, had a cause. On the evolutionary view, there is no first cause. In the beginning was nothing which exploded into everything. Is this really rational science or is it faith?

After the Heaven’s Gate cult suicide, we received calls from many newspaper and television news reporters. They all asked the question, “*Why did those rational and very intelligent people believe the irrational things that Applewhite taught them?*” The answer we gave them was a simple one – they believed what Applewhite *said* because they believed in Applewhite. He was their authority. To help these secular reporters understand the faith in authority principle, we asked them if they believed in the theory of evolution. Invariably, these secular journalists answered in the affirmative. We then asked them WHY they believed it. For this, they had no answer, other than to say that scientists believed it. Virtually none of them had checked out the evidence for himself or herself. They merely believed what had been brought down from on high. There is no more empirical evidence to believe that macro evolution¹⁵ actually hap-

pened than to support that there is, in fact, a spaceship behind the Hale-Bopp comet! These reporters generally consider themselves to be hard-boiled skeptics, yet they, too, have uncritically accepted whatever “truth” their authorities of choice have preached to them. Ultimately, anything we believe, we believe by faith. But real faith should be based on reason and an examination of the evidence.

“By faith we understand that the universe was formed at God’s command, so that what is seen was not made out of what was visible. . . . And without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him” (Heb. 11:3, 6, NIV).

That’s why this issue is so important. It is possible to be deceived about many things in this life, without terrible cost. This is not one of those things. If you are deceived into believing God does not exist, you will never know God. That is indeed a loss too great to bear – a loss resulting in desolation for all eternity. If you are unsure whether God exists or not, seek Him out. Look at the evidence of His existence in the overwhelmingly impressive design of His creation. Then look for the evidence of His love for you in the gift of His Son who died for you and rose again. If you earnestly seek Him, He will find you! It is your choice. Believe the fairy tale of evolution or embrace the One who created you. 

Don & Joy

*The frog-Prince connection is fictitious. We are unaware of any theory touting that mankind evolved from frogs, but you have to admit, there is just as much evidence for that as there is for any other inter-species evolution!

Endnotes

1. Stephen Jay Gould, *A Glorious Accident*, Producer Wim Kayzer.
2. Ibid.
3. “The term ‘eugenics’ was coined in 1881 by the British naturalist and mathematician Francis Galton and described by the leading American eugenicist, Charles B. Davenport, as ‘the science of the improvement of the human race by better breeding.’ Eugenics developed within the larger movement of Social Darwinism, which applied Darwin’s ‘struggle for survival’ to human affairs. Recruited from the biological and social sciences, or what today might be called the life sciences, eugenicists firmly believed that just as the Mendelian laws governed the hereditary transmission of human traits like color blindness or particular blood group, these laws also determined the inheritance of social traits.” Henry Friedlander, *The Origins of Nazi Genocide: From Euthanasia to the Final Solution* (Chapel Hill: University of North Carolina Press, 1995), 4.
4. Stephen Jay Gould, *A Glorious Accident*, Producer Wim Kayzer.
5. Ibid.
6. Ibid.
7. L. Harrison Matthews, FRS, Introduction to Darwin’s *The Origin of Species*, (J.M. Dent & Sons Ltd, London, 1971), xi.
8. Charles Darwin, “On the imperfection of the geologic record”, Chapter X, *The Origin of Species* (J.M. Dent & Sons Ltd, London), 292-93.
9. Dr. David M. Raup (Curator of Geology, Field Museum of Natural History, Chicago), “Conflicts between Darwin and paleontology.” *Field Museum of Natural History Bulletin*, vol. 50(1), January 1979, 22.
10. Stephen Jay Gould, “Evolution’s Erratic Pace,” *Natural History*, vol. 86 (May 1977), 12-16.
11. Stephen Jay Gould, *Is a new and general theory of evolution emerging?* *Paleobiology*, vol. 6(1), January 1980, 127.
12. Dr. Richard Dawkins, (Department of Zoology, Oxford University, UK) “What Was all the Fuss About?” *Nature*, vol. 316 (August 22, 1985), 683-684.

13. Dr. Richard Dawkins, (Department of Zoology, Oxford University, UK)
14. Dr. Michael Walker (Senior Lecturer in Anthropology, Sydney University), “*To have evolved or to have not? That is the question?*” *Quadrant*, October 1981, 45.
15. Insistence by evolutionists that adaptation *within a species* proves evolution (horses becoming larger through selective breeding, etc.), even though there is no evidence that one species has ever transitioned into *another species*, has made it necessary to distinguish the former, called “micro evolution”, from the latter, called “macro evolution.”


“Mouth” (Continued from Page 5)

the 66 books of the Bible!), God calls us to teach that much of our pursuit in faith is to be for others rather than ourselves.

For example, God has always been a healing God. If this is true, then why were healings almost non-existent for the four hundred years before Jesus’ birth? It is because God said that in the fullness of (His) time He would send a Son (Gal. 4:4-6). Therefore, the heroes of faith were living and confessing things that became ours due to their faith. They were praying and confessing, Hebrews says, for us! While they were praying and confessing, they were destitute (Greek definition for this word is coming behind, facing lack), possessed inferior dwellings, shabby clothing and afflictions without number (Heb. 11:35-38).

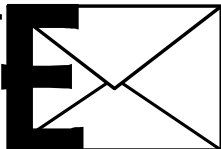
What did they hear when they laid down their sword of faith and entered eternity? God said, “You gained My approval.” That’s what the Word says. Since when were we called to believe that faith was merely a substance for self-pursuit? Know this: the Hebrews 11 “Hall of Faith” heroes used their faith for others, including those hundreds of years afterwards – even us, the Church.

CONCLUSION:

Maybe there is a miracle in your mouth. If you’re saved, you’ve already seen one happen. It’s called salvation. There will yet be others, like salvation for others you love (and don’t even know), demons being cast out, other wonderful signs, miraculous provision, healings for you and others, and still more. Expect them, speak about them, and be “positive” about the promises of God. At the same time, as a possessor of a maturing faith, please understand that we simply can’t base a whole doctrine (like the tongue being able to heal and even create) on a verse or two. Read carefully, meditate and pray over all of the verses listed above, and learn to confess God’s good confession. He will show you what is “positive.” I’m positive about that!! 

Pastor Mark Simpson and his wife Lois have served as missionaries to Mexico and Guatemala. He attended Elim Bible College in New York and received his Bachelor’s degree from International Bible Institute and Seminary of Pensacola, FL. He is currently the Senior Pastor of Celebration Fellowship in Bolingbrook, IL where he has been for over 7 years. He, along with his wife, Lois and 2 of their 4 children live in Bolingbrook, IL.

We appreciate Pastor Simpson’s perspective on this, as he is a Pentecostal Pastor who is concerned about the false teachings of the Word Faith teachers.

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