

# The Discerner

the voice of... **Religion Analysis Service**

A QUARTERLY EXPOSING  
UNBIBLICAL TEACHING & MOVEMENTS

Volume 31, Number 2

April • May • June 2011

Eckankar  
Confucianism  
Hare Krishna  
Freemasons  
Jehovah's Witnesses  
Humanism  
Jainism  
Judaism  
Neopaganism  
MOONIES  
Universalism  
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**Exposed!**

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*"Hereby know we the spirit of truth  
and the spirit of error" 1 John 4:6*

# The Discerner

Volume 31, Number 2  
April • May • June 2011

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Rev. Laurence J. Sutherland

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1313 5th St. SE, Mail Unit 5  
Minneapolis, MN 55414-4504  
**612-331-3342 / 1-800-562-9153**  
**FAX 612-331-3342**

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## RAS STAFF CHANGES

### Numerous staff changes have happened recently:

1. Deceased – We are saddened by the home going of our former RAS President and Editor of The Discerner, Dr. William BeVier. We remember him especially in "Remembering Dr. William BeVier" on the next pages. Also, Rev. Ron Carlson, long time member on our Board of Reference and a strong force in the countercult ministry, went to be with his Lord on June 16.
2. Resignations and Position Changes – Our esteemed President, Dr. Ronald E. McRoberts, has resigned the position of President, but will remain on the RAS Board. Rev. Steve Lagoon, former Vice-President and Secretary, has now assumed the position of RAS President. Also Ron Anderson, Board member and secretary-treasurer for many years, has officially resigned. Rev. Laurence Sutherland, editor of The Discerner, will now serve as secretary as well. Steve DeVore has been chosen to be our new treasurer and office manager.

Your prayers and financial support for this ministry are appreciated, especially in these days of compromise, moral laxity, biblical ignorance, and economic uncertainty.

RAS TEAM

## **Remembering Dr. William BeVier**

I want to share with the readers of *The Discerner* some of my personal reflections about Dr. William BeVier, as one who has had an enormous influence on the ministry of Religion Analysis Service and upon so many that knew him.

I first met Dr. BeVier in 1980, I was sixteen years old, and newly born again. Dr. BeVier was the guest speaker at Wildwood Chapel (Mahtomedi Community Church) in Mahtomedi, MN. I still remember today how he made the text (John: Chapter 9), the story of the healing of the blind man, come alive. He excelled as an expository Bible teacher and instilled a love of the word in all around him.

I had classes with Dr. BeVier at Northwestern College where he was a Bible professor. Later I would attend Faith Bible Church in the Oakdale area (Eastern suburb of Saint Paul). I thoroughly enjoyed his sermons and evening Bible studies. His expositions were outstanding and have remained with me through the years. I always felt like I was getting away with something by getting his teachings at church through the years without having to pay tuition.

There were, what I call, BeVierisms. These were stories or lessons he often repeated so that they would be burned into our memories (he often repeated the Latin saying for repetition is the mother of learning!). In one, Dr. BeVier shared a personal story of how his father told him “no” to a request. After being told that all the other kids were going, Dr. BeVier’s dad simply said to him: “But the other kids are not BeViers.” The point, of course, is that Christians do not follow the world. Rather, they are special in that they follow their Lord and His standards.

He taught us how to agree to disagree on issues that were conscience matters. For instance, he was decidedly not in favor of some of the trappings of Christmas, but didn’t let his personal convictions stand in the way of enjoyment by others. In this regard he always pointed to Romans 14 and Colossians 2:16 and the need for each Christian to follow his own convictions in questionable matters.

Whenever you said to him, “I will see you next week,” he would always respond: “The Lord willing,” reminding us of the importance of not being presumptuous, but rather to trust the Lord with the future.

Many have noticed Dr. BeVier's servant like attitude. I was awed by his erudition in the area of Scripture and theology. Despite being a very learned and accomplished man, he was regularly emptying the trash and straightening out the pews after church services. Further, he was accessible and always willing to give personal counsel or hash out some biblical or theological question with you.

As a long time board member and president of Religion Analysis Service, Dr. BeVier stood firmly for the truth and was loved and respected by all for his faithful leadership. His definition of a cult: "Any group or person claiming affinity with Christianity, but having a non-biblical understanding concerning the person and/or work of Christ," and was very helpful and widely regarded by those in counter-cult and discernment ministries.

He was also a man with a wonderful wife and family. JoAnn was inspirational in her support of all the various ministries that her husband Dr. BeVier labored in for the Lord. We missed the BeVier's when they moved to Missouri. We know that Dr. BeVier is at home with his Lord, and we pray God's blessing on all his wonderful family and friends.

Steve Lagoon

### **Obituary Notes**

Dr. William A. (Bill) BeVier of Springfield, Missouri passed into his Heavenly Home May 5, 2011. He was born to Charles and Erma (Ritter) BeVier July 31, 1927. William is survived by his loving wife of 63 years, Jo Ann (King) BeVier, and his daughters Cindy and husband Randy Meredith of Horton, MI, Shirley and husband Jim Hogness of Fargo, ND; his brother Richard and wife Pat BeVier of Memphis, TN.

William graduated from Springfield Central High School class of 1945, and Drury College in 1950. He was a graduate of Dallas Theological Seminary, earning both Master of Theology and Doctorate of Theology degrees. He also earned a Master degree from Southern Methodist University in Dallas, Texas. William married Jo Ann (King) BeVier in 1949, and their lives were filled with ministries in Springfield, MO, Dallas, TX, Detroit, MI and St. Paul, MN.

His military career included the U.S. Marine Corp and Army Reserve. He retired as USAR Colonel with a total of 38 years of service.

## DEAR READER

My trip in May to Latvia and Romania in Eastern Europe heightened my respect for the power of truth to liberate, refresh, and inspire God's people. The present freedom in these countries to preach the Gospel and to make and train disciples has truly renewed my spirit. Since the early 1990's I have undertaken 45 trips to Eastern European countries such as Latvia, Estonia, Ukraine, Romania, and Bulgaria.

I have seen much misery, anxiety, confusion, and frustration in these countries over the years. But God be praised, wonderful things are happening in Eastern Europe where false political and religious systems and isms have blighted and blinded minds. People are now becoming increasingly aware of cults such as the Jehovah's Witnesses and Mormons (imports from America) but also of demonic cults such as Theosophy and Freethinkers (originating in their own cultures). It is heartening as well to see young men in Latvia being trained and mentored to plant churches, to experience village people, including gypsies, in Romania as they are baptized, receive communion, sing and fellowship together.

Aleksandr Solzhenitsyn, the great Russian writer and 1970 Pulitzer Prize winner, gave us an apt word for the power of truth: "One word of truth weighs more than the world." It reminds me too of Martin Luther's great hymn: "A Mighty Fortress Is Our God." In the third stanza those thunderous words resound: "Ein Woertlein wird ihn faellen" (A little word of God will destroy him/the devil). The secret to triumphant freedom and liberation lies in the quickening and strengthening work of the Word of God, God's truth, as applied to our hearts through the Holy Spirit.

Meanwhile in our Western countries, the Word must go forth with much more zest and diligence. On my flight to Amsterdam I talked over two hours with a British student working on a PhD in bacteriology. It was simply astounding how ignorant this young man was of biblical truth. In his secular humanism he is attempting to "fix" the world environmentally. To him God is a foreign concept, an irrelevant mythical figure, distant and impersonal. I could only think of Colossians 1:27: "without God, without hope in the world." Atheism, agnosticism, and secular humanism bring only void and emptiness to the God-given soul. One word of truth prevails over all human ignorance, erudition, and self-delusion.

Laurence J. Sutherland

## WITH THIS ISSUE

There are things that are peripheral to the great doctrines of Scripture but still need to be said, at least now and then. With this qualifying restraint, I include the matter of dress and apparel for the Christian. Because Scripture says it (1. Peter 3:3,4) and society assigns high value to it (“What you wear, defines your values” and “Clothing makes the man”) we submit two articles by Dr. Robert Spinney pertaining to this theme. Both articles deal scripturally and sensibly with Christian attire/apparel. Clothing, as in the case of money, is amoral. It is “how” we dress and not only “what” we wear that signifies our character and values. Positively speaking, apparel can reflect and glorify God; negatively, apparel can distract and detract. And, if we try to make an impression, that is the impression we make. We should tarry a while as we reflect on Spinney’s suggestions and with a little humor and common sense match clothing with our heart attitudes.

These last few months have witnessed seething political, economic, and religious unrest in Mideast Muslim countries. Rick Kronk, who regularly reports on Muslim culture and activity, deftly analyzes this Muslim unrest and what it means in the light of Scripture, history, and current events. His conclusions warrant close scrutiny.

The book review by our retired RAS president, Dr. Ronald McRoberts, challenges us to understand the “what” and the “why” of Edwin Lutzer’s comparative study of events leading to a Nazi Germany and present trends in the USA. Lutzer touches on important aspects, but Dr. McRoberts asks if they are the salient thoughts that answer the questions of the “rise and fall” of a nation? Both author and book reviewer are in the Evangelical camp, share many analyses together, but there are disparate views as well.

The ubiquitous quiz awaits those who want to match wits with The Discerner editor. Please let us know if you score 80% or above.

Laurence J. Sutherland

# THINKING LIKE A CHRISTIAN ABOUT MODEST APPAREL

by Robert G. Spinney

The Christian's wardrobe is no small matter. The daily statements we make with our clothing—intentional or unintentional, interpreted correctly or incorrectly—are among the boldest statements we make. Our children, siblings, coworkers, classmates, and fellow church members cannot help but see our clothing. Everyone notices if we are sloppy or neat, simple or glamorous, provocative or modest. Clothing can both affect our self-image and shape other peoples' perceptions of us: that is why we spend gobs of money purchasing nice clothing. Thinking Christianly about clothing involves many issues...

**We must first remove two obstacles that sometimes prevent Christians from even considering this subject:** the belief that any discussion of clothing is inherently legalistic and the belief that such discussions are simply unnecessary. In many places today, simply to raise the subject of immodest clothing is to set off every legalism alarm in the building. This is regrettable.

We do not understand *holiness* if we think applying Colossians 3:17 (“And whatsoever ye do in word or deed, do all in the name of the Lord Jesus”) to the subject of clothing is somehow wrong. The person who says, “Jesus will not be Lord of my clothing” is little different from the person who says, “Jesus will not be Lord of my money.”

Nor is it legalistic when God's people endeavor to obey God's instructions. D. Martyn Lloyd-Jones<sup>1</sup> put it well when he said that if the “grace” we have received does not help us to keep God's laws, then we have not really received grace. To be sure, Christians can handle the subject of immodest clothing in a clumsy, unbiblical, and grace-denying fashion. That *is* a problem. But surely, ignoring the subject is not the solution: by doing this, we imply there is no such thing as inappropriate clothing.

God's people cannot afford to ignore this issue. Why not? Because Christians who think unbiblically about this issue do not naturally gravitate toward more modest clothing. As is true with other aspects of living the Christian life, we never “drift forward.” Holiness and spiritual maturity must be pursued (Heb 12:14). That pursuit of

<sup>1</sup> David Martyn Lloyd-Jones (1899-1981) – Welsh expository preacher and successor to G. Campbell Morgan as minister of Westminster Chapel, London, England, 1938-68.

godliness should be marked by diligence (2Pe 1:10; 3:14). Our mind's default settings are not godly: renewing our minds produces spiritual transformation (Rom 12:2).

Sometimes Christians dismiss the issue of modest clothing as *trivial*. It is not. After all, it was God Who noticed the first clothing ever invented, judged it inadequate, and intervened to replace it with apparel of His own making (Gen 3:7, 21). And no one can deny that much of the clothing available in stores today is scandalously immodest. "If you're blind or from another planet," writes Barbara Hughes, "you may conceivably have missed the fact that modesty has disappeared. It is dead and buried! If you don't think so, go shopping with a teenager."<sup>2</sup>

**A third issue also deserves attention at the outset of this discussion.** Some God-fearing Christians dress immodestly, even though they have no wish to offend others, flaunt their sexuality, or turn heads with their skimpy apparel. These believers often sincerely think they are dressing modestly. The problem? *They take their fashion cues from the world.* They permit the clothing industry and entertainers to define both what is beautiful and what is appropriate apparel. The result? Stylish attire that runs afoul of biblical principles. Clothing that reflects the world's values can be immodest regardless of the wearers' motives. *Innocent motives change nothing:* unintentional immodesty and "immodesty out of ignorance" are still unbiblical immodesty. The Christian might truthfully say, "It is not my intention to dress sensually or seductively," and yet still dress inappropriately. Surely biblical principles—not worldly fashion designers, movie stars, and celebrities—should set the standards for proper clothing.

To whom is this booklet addressed? I suppose to every reader who wears clothing. However, it seems that we tend to direct messages like this at younger women. This strikes me as inappropriate. The message in this booklet is aimed primarily at husbands and fathers, who are the God-ordained leaders of families.<sup>3</sup> When I see a Christian teenager who is immodestly dressed, my first thought is, "Where is the father? Why is the father asleep at the wheel?" When a married Christian woman does not dress modestly, my first thought is, "Why is the husband so unconcerned with the Bible's teaching regarding modest clothing?" A man has a God-given responsibility to protect his wife and children. Immodest clothing invites the wrong kind of people to pay the wrong kind of attention to our family members. In

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<sup>2</sup> Barbara Hughes, *Disciplines of a Godly Woman* (Wheaton: Crossway Books, 2001), 92.

<sup>3</sup> Editor's Note: and pastors.



addition, improper apparel is sometimes a way to express sensuality in an inappropriate (and public) manner. Men, we dare not ignore these matters.

Similarly, a man has a responsibility to protect others from the stumbling blocks that his wife and children may create with their immodest attire. This is true in all places and at all times, but *it is especially true with regard to corporate church meetings*. More than one Christian has asked me, “Why can’t we have at least one safe haven from tight clothing, cleavage, bare shoulders, and short shorts? Why can’t people be sure to dress modestly when they attend church meetings? I expect to be tempted by scandalous clothing when I go to a college campus, but God’s people shouldn’t have to face that kind of temptation at worship services. Can’t Christians be more considerate of others?” That is a legitimate request. Men have an added responsibility: they should explain to their wives and older children how easily men are tempted to lust by immodest clothing. Our families may think that we never battle with sexual temptations. Tell your family the truth! I have spoken with Christian women who simply did not know that Christian men are tempted to sin by immodest clothing. Once they understood, they gladly dressed more modestly.

Has God given us instructions regarding clothing? The answer to this question is *yes*...The inspired Apostle writes in 1 Timothy 2:9, “In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array.” Perhaps the most obvious truth in this verse is one that is often denied today: God *does* care about our clothing...In 1 Timothy 2:9, modesty is specifically linked to *how* Christian women adorn themselves with clothing.

Every discussion of modest and immodest clothing at some point asks what could be called The Line Question: Where exactly is the line between acceptable and unacceptable clothing? How do I know where the line is? I will not cross the line, but could you please define precisely where the line exists? The word [*shamefacedness*] addresses The Line Question because the modest Christians say, “I don’t want to get near the line! I may not know exactly where the line is between acceptable and unacceptable clothing, but I know approximately where it is...and I will stay away from it.”

The word [*sobriety*]...speaks of exercising restraint over one’s thoughts, preferences, and desires. The discreet Christian does not give free rein to his passions; he knows how to bridle his desires. The Bible is exposing something here that many simply do not want to

admit: some use their clothing as non-verbal expressions of their own sensuality. They deliberately turn themselves into an object of lust: they walk into a room with the intention of turning heads. Instead of practicing self-control, they openly flaunt their sensuality with their apparel. Dressing [with sobriety] means we do not express our private sexual desires with our public clothing.

**Why should believers practice self-control when it comes to their apparel?**

Indiscreet clothing surely affects others (by tempting them to sin). But both Christians and non-Christians have noticed how clothing affects the wearer as well. “Dress changes the manners,” wrote the French *philosophe* Voltaire,<sup>4</sup> who was no friend of Christianity but nonetheless a shrewd observer of the human condition. The English writer Virginia Woolf<sup>5</sup> agreed: “There is much to support the view that it is clothes that wear us and not we them; we may make them take the mold of arm or breast, but they would mold our hearts, our brains, our tongues to their liking.”

This is one of the intangible aspects of clothing that we have all experienced. Donning a new outfit or dressing sharply imparts a sense of confidence and positive self-esteem. By the same token, racy, provocative, and revealing clothing emboldens us to flaunt our sexuality. Christ’s disciple must exercise self-control over his sexual passions, so he must also exercise self-control over apparel that would “mold his heart, brain, and tongue” in inappropriate directions. A built-in cultural application accompanies this command in 1 Timothy 2:9. Notice the verse’s final words: “not with braided hair and gold or pearls or costly garments.” This instructed Christian women not to imitate the outrageous dress and hairstyles that were commonplace among the Roman nobility. In Paul’s day, some women wove precious gems into their hair to create hairstyles costing the modern equivalent of hundreds and even thousands of dollars. They also wore dazzling clothing that easily cost \$10,000 in today’s money. This was the unofficial uniform for Roman court women, a uniform that was distinctive and attention grabbing. At the same time, these Roman courtesans were notoriously immoral when it came to sexual matters. These women did not dress properly, modestly, and discreetly. Everyone knew that their lives were characterized by sexual impurity. God’s Word says to Christians, “Do not imitate the appearance of these famous and immoral people. No flashiness, gaudiness, extravagance, and flaunting of wealth. No association with these court women of bad reputation. Do not regard these ‘court women’ as your fashion role models.”

4 Voltaire (1694-1778) – French writer and poet; a leading figure of the Enlightenment.

5 Virginia Woolf (1882-1941) – English author, associated with the Bloomsbury Group that influenced the growth of modernism.

Consider the piercing words of Stephen M. Baugh, who is the professor of Greek and New Testament at Westminster West Theological Seminary. Baugh applies these final words in 1 Timothy 2:9 to modern readers: “Today, it is the equivalent of warning Christians away from imitation of styles set by promiscuous pop singers or actresses.” That means that if we want to apply this verse practically, Christian women should not imitate the appearances of salacious “Hollywood court women.” The very next verse—1 Timothy 2:10—amplifies the Apostle’s instruction. The Christian woman is to adorn herself not with improper clothing, “but (which becometh women professing godliness) with good works.” The [word *professing*] is from a Greek word meaning to make a public announcement or to convey a message loudly. Our lives make public announcements. The godly woman’s public announcement must consist of good works, not questionable clothing. What is the public function of a Christian’s good works? Matthew 5:16 says that believers must live in such a manner that men see our good works and therefore glorify our Father Who is in Heaven. Numerous verses state that the Christian’s good deeds are valuable not only for the assistance they bring to men but also for what they demonstrate about God’s glory (1 Pe 2:12; 3:1-6; Mat 9:6-8). The implication here is that both good works and improper clothing have a Godward element: one provokes men to praise God while the other encourages men to demean Him. The upshot of 1 Timothy 2:10 is that God’s reputation is at stake in our public professions. God’s glory is more clearly seen when we abound in good works, but it is obscured and misunderstood when we make public announcements with improper clothing...It is not only *your* reputation that is at stake when you wear improper clothing: *God’s* reputation is also at stake.

From *Dressed to Kill*, published by Tulip Books, [www.tulipbooks.com](http://www.tulipbooks.com).

Robert G. Spinney: Baptist minister and associate professor of history at Patrick Henry College, Purcellville, VA.

# TOO MUCH, TOO LITTLE, TOO TIGHT

by Robert G. Spinney

Creating a list of approved and unapproved clothing is a remedy that can be worse than the disease. I will explain. Sometimes God provides specific Bible commands and then clearly states how they are to be applied. But sometimes God gives principles and expects His people to make prayerful, Spirit-led, and Word-informed applications for themselves. With regard to clothing, God does the second. He does not give us exact wardrobe regulations; instead, He gives us principles. In addition, there is some sense in which cultural values play a role in determining if specific kinds of apparel are proper, modest, and discreet. The Puritan pastor Richard Baxter concluded his strong plea for modest clothing with a needed caution: “Custom and common opinion do put much of the signification upon fashions of apparel.”<sup>1</sup> In other words, the standards of modesty are somewhat (but not entirely) determined by cultural context. I am not persuaded that the Apostle Peter dressed immodestly when he was “stripped for work” while fishing (Joh 21:7). John Calvin wrote that, strictly speaking, clothing is an “indifferent matter” that makes it “difficult to assign a fixed limit, how far we ought to go.”<sup>2</sup>

**Scriptural principles are eternally true; cultural applications may change.** I can tell you with full Scriptural authority that God commands you to dress properly and decently, which means dressing in a manner consistent with God’s command to be holy even as God Himself is holy (1 Pe 1:16). God requires you to dress modestly, which means you should not push the limits of moral acceptability when it comes to clothing. You are to dress discreetly, which means you must restrain your fleshly passions when it comes to apparel. You must not tempt others to sin with your clothing. In short, you must bring your wardrobe under the Lordship of Christ. “This at least will be settled beyond all controversy,” said Calvin, in words immediately following his recognition that we must be cautious regarding specific clothing applications, “that everything in dress which is not in accordance with modesty and sobriety must be disapproved.”<sup>3</sup>

1 Richard Baxter, “The Christian Directory” in *Baxter’s Practical Works*, Vol. 1 (Ligonier: Soli Deo Gloria, 1990), 394.

2 John Calvin, *Calvin’s Commentaries*, Vol. XXI, “The First Epistle to Timothy” (Grand Rapids: Baker Publishing Group, 1993), 66.

3 *Ibid*, 66.

As believers indwelt by the Holy Spirit and having minds transformed by the Bible, God calls us to apply these “modesty principles” to our daily living.

Some protest that these non-applied principles are insufficient. However, we should realize that there are several problems with creating specific and mandatory dress codes. To begin with, I suspect that most readers of this [article] affirm (as do I) the doctrine of Scripture’s sufficiency: the Bible is sufficient for *all* things pertaining to life and godliness. Yet that same Bible consistently deals with the issue of modest clothing on the level of principle. The Bible itself does not provide us with a specific dress code. Apparently, the Holy Spirit deemed it not only adequate but best that God’s Word speak to clothing issues on the level of principle. I am reluctant to go beyond what the Holy Spirit has done; I am reluctant to say that God’s principles regarding modesty are insufficient. To be sure, pastors should suggest possible applications of these principles. God’s servants must help God’s people apply God’s Word to real-life situations. I shall make such suggestions below.

Nevertheless, only *God’s* principles are perfect and morally binding, while my personal applications of those principles may be incorrect. God’s Word is infallible, but my applications of His Word are not. Immodest clothing is a problem, but it is also a problem if I go beyond the inspired Word of God and require men to obey my uninspired applications. What follows is an attempt at practical guidance in this area. These are *suggestions*: they are not commandments on the level of “thus saith the Lord.” Do not regard them as extrabiblical rules, but rather as possible applications of biblical principles. Their author is a fallible man, a man who is also a father, husband, and redeemed-but-still-sinful Christian.

**Immodest clothing usually falls into the categories of too much, too little, or too tight.** Too much clothing refers to apparel that is extravagant, flamboyant,<sup>4</sup> or vainglorious.<sup>5</sup> It is clothing that says, “Look at me! I want to be the center of attention!” Such apparel need not be skimpy, but it functions like a siren or spotlight: it causes the wearer to stand out as a promoter of himself or some cause. It is clothing that demands attention or comment. Writing almost 500 years ago, John Calvin diagnosed the root of this problem: “Luxury and immoderate expense [in clothing] arise from a desire to make a display either for the sake of pride or of departure from chastity.”<sup>6</sup> This desire to attract spectators sometimes results in a woman

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4 flamboyant – noticeable because of bright colors or unusual style.

5 vainglorious – excessively prideful; desirous of attracting the admiration of others.

6 Calvin, 1 Timothy, 66.

looking like the harlot of Proverbs 7. Perhaps the most obvious examples of *too much* are the clothes worn by entertainment industry celebrities. Such apparel is expensive and visually arresting, and it is usually accented by plenty of flashy jewelry. There is nothing sinful about a sequin or an earring; but at some point, the overall appearance is too loud and dazzling.

Certainly, clothing is too much when it presents a message that can be reasonably perceived as contrary to Christianity. Consider the current Goth fashions, which are becoming so popular they now appear in shopping malls' specialty shops. Thankfully, Goth clothing is often loose fitting and adequately covers the wearer's body. But Goth clothing proclaims a message: the Goth subculture is dark, rebellious, morbid, and obsessed with depression and death. Many people understandably make associations between Goth and the occult. Regardless of the wearer's intentions, Goth clothing sends a message that is at odds with Christianity. Such clothing is *too much*.

What is the opposite of too much? It is clothing that is tasteful but not eye-popping. Such apparel is not a means for displaying wealth or social status. Nor is it slovenly or grubby: appropriate clothing does not make the wearer stand out in a crowd of modestly clothed people, either by overdressing or underdressing. It does not send messages that are potentially harmful to the cause of Christ or that misrepresent Christianity. "Make not too great a matter of your clothing," wrote Richard Baxter, "Set not your hearts upon it. For that is a worse sign than the excess in itself."<sup>7</sup>

**Too little clothing refers to clothing that fails to cover the wearer's body.** Simply put, it shows too much skin. For women, this includes unbuttoned blouses or plunging necklines that reveal cleavage. It also includes clothing that bares a woman's shoulders, such as strapless dresses, spaghetti-strap dresses, and halter-tops. Many too little tops today deliberately expose bare skin at a woman's midriff and hips, and they are sometimes worn with too little pants that ride low on the hips. Short shorts and short skirts are likewise too little when they reveal women's thighs. Ditto for sheer see-through blouses that reveal undergarments and the body's outline. Ditto for women's "exercise tops" that are little more than bras worn in public. In the words of one man (as he considered current trends in apparel), "Never in the history of fashion has so little material been raised so high to reveal so much that needs to be covered so badly."

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<sup>7</sup> Baxter, *Directory*, 394.

Some Christian women are surprised to discover that their bare shoulders or exposed thighs frequently trigger lust in men. Christian women think too highly of Christian men; they think we are immune to visually triggered lust. Not so. Sin means that even nice men can have nasty thoughts. If a Christian woman could read the minds of all the men as she walks into the church sanctuary with her bare shoulders or cleavage on display, she would never wear such clothing again. But most Christian men are afraid to admit publicly that it takes very little skin to tempt them to sin. They say nothing, and Christian women assume they are not lusting.

**Men can wear too little as well.** Several women once told me of a small-group Bible study that was scandalized by an indiscreet man and his too-short short pants. The participants' chairs were organized in a circle, and this clueless brother routinely wore extremely short and baggy shorts. Unbeknownst to him, he frequently exposed himself. The women often resigned themselves to concentrating not on the Bible study material but rather on looking away from this Christian man who was wearing too little.

The most obvious example of too little? Bathing suits.<sup>8</sup> A man would never walk through the shopping mall wearing only underwear, and a woman would never go to a restaurant wearing only her undergarments. However, we routinely expose our bodies like this with our skimpy bathing suits. We have no good reason for thinking that partial nudity is acceptable at the pool or beach...In addition, a surprising number of Christian weddings display women in too little dresses. In the name of elegance, bridal parties wear gowns that expose shoulders, reveal cleavage, and bare backs. We only used to see the "blushing bride" at weddings; now we see many at weddings blush as they witness immodestly dressed women in the ceremony.

**Too tight refers to body-hugging clothing that clearly reveals the body's contours.** I suspect that in conservative churches today, this is the most common kind of immodesty. Even today's non-skimpy and non-ostentatious clothing is often skintight, *especially* in the torso. Modesty is not simply covering flesh: it is concealing form. Some Christian women wear skirts in the interest of being modest, but then wear t-shirts or sweaters so tight that their bodies' contours are clearly displayed. This is too tight. Such tops often cling to the woman's torso and hips so that they function as what a previous generation would have called a body suit or a leotard. Christian women must understand that when tight tops reveal the shape of the

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<sup>8</sup> For further study of modesty and swimwear, see *Christian Modesty and the Public Undressing of America*, available from Chapel Library.

waist, hips, or bust, men are sorely tempted to lust. One man put it this way: sometimes a woman's clothing is so tight that he can hardly breathe.

Dresses can be too tight as well. It is not true that dresses and skirts never tempt guys to lust: *just ask them*. Tight dresses can be just as scandalous as other kinds of clothing. (They used to be called slinky dresses.)...Can someone look at you and—thanks to your tight clothing—clearly discern your body's shape? Is the outline of your buttocks obvious? Is the diameter of your thigh clearly displayed? Without much imagination, can someone tell what your body would look like unclothed? If yes, then your clothing is too tight. This kind of too tight clothing is more than just attractive: it is a stumbling block.

Unsure if your clothing is too much, too little, or too tight? Ask a godly individual to evaluate it. You may be surprised at how others see your apparel.

### **Beware of the “show me exactly where the line is” fallacy.**

Some Christians make the modest clothing issue more difficult than it needs to be. They think they must possess precise criteria whereby they can determine whether any given piece of clothing is modest or immodest. “I must know exactly where the line is,” they think. “If I cannot know exactly what distinguishes modest from immodest clothing, then I cannot render any clothing judgments at all.”

Thinking like this is logically flawed. It is simply not true that we must know *exactly* where a line is in order to know if something is clearly over the line. I do not know exactly where the U.S.-Canada border exists, but I know that I am clearly located on the U.S. side. I do not know exactly where the line exists between good singing and bad singing, but I know that my daughter is clearly on the good side of the line and I am clearly on the other side of it. In many areas of life, we do not know exactly where lines exist and yet understand their approximate locations...I cannot provide a precise definition of immodest clothing that will enable us to know exactly where the line is between modesty and immodesty. But I know immodesty when I see it. In other words, we do not need to know exactly what criteria distinguishes proper from improper clothing. “Modest clothing” and “immodest clothing” are not two clearly defined categories, and it is sometimes unclear whether a specific clothing item falls into one category or the other. A third category exists: clothing that is neither unambiguously modest nor obviously immodest. But the presence of a third “not sure about it” category need not prevent us from concluding that some clothing is undeniably immodest while other



clothing is safely consistent with our Christian testimony. As for the questionable clothing that is neither clearly immodest nor clearly modest: recall the word [*shamefacedness*] in 1 Timothy 2:9 means a humble reluctance to trespass the boundaries of what is morally appropriate, a reluctance that makes the believer not bold when it comes to “testing the limits” of right behavior.

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From *Dressed to Kill*, published by Tulip Publishing.

Take heed of being Satan’s instrument in putting fire to the corruption of another. Some on purpose do it. Thus the whore perfumes her bed, paints her face. Idolaters, as whorish as the other, set out their temples and altars with superstitious pictures, embellished with all the cost that gold and silver can afford them to bewitch the spectator’s eye. Hence, they are said “to be inflamed with their idols” (Isa 57:5), as much as any lover with his minion in her whorish dress. And the drunkard—he enkindles his neighbor’s lust, “putting the bottle to him” (Hab 2:15). Oh! What a base work are these men employed about! By the law, it is death for any willfully to set fire on his neighbor’s house: what then deserve they that set fire on the souls of men, and that no less than hell-fire? But it is possible thou mayest do it unawares by a less matter than thou dreamest on. A silly child playing with a lighted straw may set a house on fire, which many wise men cannot quench. And truly, Satan may use thy folly and carelessness to kindle lust in another’s heart. Perhaps an idle, light speech drops from thy month, and thou meanest no great hurt; but a gust of temptation may carry this spark into thy friend’s bosom and kindle a sad fire there. Wanton attire, perhaps [cleavage] and shoulders, which we will suppose thou wearest with a chaste heart and only because it is the fashion, yet may ensnare another’s eye. Paul “would not eat flesh while the world stood, if it made his brother to offend” (1Co 8:13). And canst thou dote on a foolish dress and immodest fashion, whereby many may offend, still to wear it? The soul, then, of thy brother is more to be valued surely than an idle fashion of thy raiment.—*William Gurnall*

Costly apparel is like a prancing steed: he who will follow it too closely may have his brains knocked out for his folly or rather his empty skull shattered, for the brains have probably gone long before.—*Vincent Alsop*

Look into the Gospel wardrobe. Christ has provided complete apparel to clothe you, as well as complete armor to defend you; and He commands you to put on both.—*Vincent Alsop*

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# **2011 – A BAD YEAR TO BE A MUSLIM DICTATOR**

by Rick Kronk

In addition to the horrendous earthquake and tsunami that slammed northeastern Japan and provoked a nuclear incident that surpassed Chernobyl in intensity and magnitude, beyond the economic issues that continue to plague much of the world and led by the debt crisis in Europe and the overall malaise of the U.S. economy, and in contrast to the finest display of British pomp and circumstance seen in several decades surrounding the royal wedding of Prince William and Kate Middleton, 2011 has been a bad year to be a Muslim dictator.

After just a few short weeks of protests (December 2010 – January 2011) that grew following the suicide of a roadside vendor, the Tunisian President of more than twenty years – Zine al-Abidine Ben Ali – was forced from office and fled the country. Within a few days, demonstrations had spread to Egypt. There, what began as peaceful protests in Tahrir Square (January 25, 2011), soon became violent. And before long everyone was asking, “Is it possible, that Hosni Mubarek could be overthrown as well?” Less than three weeks later, Mubarek was out, and a transitional government took over.

The ouster of both Tunisian and Egyptian heads of state in such radically short order, caught the attention and stirred the passions of citizens of 17 Muslim countries across the Muslim world. In some cases – Morocco, Algeria, Saudi Arabia – the protests were quelled with shows of military might and promises of reforms. In others – Libya, Bahrain, Syria and Yemen – protests led to bloody clashes with military and/or pro-government entities. In Libya, full out civil war rages. At the moment, two dictators are out and four others (Yemen, Syria, Bahrain, and Libya) are on the ropes. And still others – Jordan, Algeria, and Morocco - are scrambling to appease their people without completely handing over the keys. When all is said and done, who among these will yet be standing? Yes, 2011 is – a bad year to be a Muslim dictator.

So what’s the big deal? Why have these protests swept the Muslim world? And why now? First, it must be noted that discontented people across the Arab world have been demonstrating and clamoring for change for years. Labor issues, unemployment, food shortages, corruption, and poor and reduced public services have been the focus of protests from Algeria to Iran, and Jordan to Morocco for the last decade at least. In most instances, though the demonstrations

were eventually quelled with force and promises of reforms, the real issues have never been fully addressed and the embers of discontent continue to smolder. Second, ethnic differences and tensions have been exacerbated with the economic challenges that continue to plague much of the world – and the Muslim world in particular. A recent study by Iranian academics revealed that more than half of the 57 Islamic countries were considered poor – defined as less than \$760/capita-day. Inevitably economic tensions eventually play out in ethnic conflicts as the “haves” and the “have-nots” vie for their place in society, especially when the realities of dictatorial privileges begin to trickle down to the common people. At the time of his overthrow, Ben Ali was claimed to have an estate worth \$1.5 billion! Small potatoes when compared to Hosni Mubarek and family who are estimated to control between \$40 and \$70 billion in assets. Third, it was Malcolm Gladwell in his book by the same name that helped raise our consciousness of the idea of “the tipping point.” According to Gladwell, a tipping point is the name given to one dramatic moment in an epidemic when everything can change all at once. In and of itself the “tipping point” moment is unremarkable and perhaps undistinguishable. But when viewed from the result, it is unmistakable. At some point something happened that changed everything. The rapid overthrow of the Tunisian and Egyptian presidents, if anything, was the fruit of tipping points.

Fine. But what comes next...for Tunisia and Egypt as well as the dozen or so others that are languishing in their own efforts to see change happen? As much as Gladwell has been a lightning rod for exploring and explaining the dynamics and excitement that accompany tipping points, he is careful to acknowledge that in the realm of politics, economics...and in fact in all things human, predicting and harnessing tipping points is an elusive and often disappointing exercise. That they occur is without question, that they can be predicted or harnessed is another story. And so, laying aside the idea of trying to guess the future for the moment, let me instead identify a handful of observations that have floated to the surface in recent months.

### **It is one thing to topple a regime, another to re-build a society.**

The demonstrators from Tunisia to Bahrain have made values associated with democratic freedoms the heart of their demands and motif for their protests. Freedom of speech, freedom of assembly, and freedom of choice have been captured in the refrains of the chants and songs and been prominently displayed in the banners carried by protestors and shown on international news. But what does freedom of speech look like in a country that has been deprived of such for 30

or more years? What does freedom of assembly require in a land that has had its ethnic minorities all but removed from the public sphere? What does freedom of choice mean to a generation of youth caught between modernity and Islam? As the aftermath of the toppling of Iraq's Saddam Hussein in 2003 has proven, democracy and the values upon which it is founded cannot be imposed from the outside. According to Muslim scholar Bassam Tibi, democracy is more than just the mechanics of voting. It is a culture built on attitudes and actions that promote a civil, open society in which all are equals and all are responsible for the health and wellbeing of each other.

All that is to say, it is one thing to topple a regime, but quite another to rebuild a society in which democratic values are understood, shared and valued; a society in which minorities share the same legal status as the majority; a society in which the freedom to choose, to act and to communicate is defended by all. Culture change of this magnitude is the work of the "farmer." It requires sowing (for Tibi – education is critical), it requires watering (encouragement and help from democratic leaders and nations who understand that the stability and well being of the world is linked to the stability and well being of the smallest nation) and time...time to learn, time to try to make the changes necessary and to allow the seeds of democracy to germinate, grow, and reproduce.

**Question:** How much time will it take? Are the people willing to wait for the seeds of democratic change to grow?

### **So much for the image of a unified Muslim community**

One of the common messages of Islam is the idea that the Muslim faith represents a worldwide community (umma) which is marked by solidarity, brotherhood, and self-defense (against all things non-Muslim). The events of the last six months have shown that the extent and depth of this unified Muslim community is limited. One has to look no further than Iraq to see the ravages of inter-Muslim conflict. The former Sunni Baath party, to which Saddam Hussien was a member, has been in bloody conflict with the Shi'ite majority ever since the dictatorial government was removed. But Iraq is not the only example by far...There were (and are) Muslims firing on Muslims in Egypt, Syria and Yemen. In Bahrain, the government, in response to its own protests, even called on Saudi Arabia for help. And Saudi obliged by sending in troops and armored personnel carriers to corral the protestors. Despite the Muslim rhetoric which seeks to paint global tensions as a conflict of the West vs Islam, Muslims are, in fact, more often the victims – even the intended targets of other Muslims more than Westerners. According to the report, titled "Deadly

Vanguards: A Study of al-Qaeda's Violence Against Muslims, the fact is that the vast majority of al-Qaeda's victims are Muslims: The analysis...shows that only 15 percent of the fatalities resulting from al-Qaeda attacks between 2004 and 2008 were Westerners.

One conclusion that the West needs to draw from this reality is that there are indeed multiple "Islams," each with a different understanding of the faith, a different conception of relations with the non-Muslim world, and different objectives. For sure, there are some represented by the likes of al-Qaeda and the Taliban for whom the rise of a global Islamic system is the goal and for whom co-existence with the West is contingent upon its submission to global Islamic authority. But there are others, for whom a re-thinking of Islam – in an effort to cooperate and even adapt democratic values – is part of their agenda. What the West needs to do is to find a way to figure out with whom they are dealing and adapt their response accordingly.

**Question:** Which version of Islam will win the day?

### **Democratic ideals steal the show!**

Commentators have been unanimous in conceding that no one saw coming what has shaken Muslim states in the last six months. What has been even more surprising has been the virtual absence of al-Qaeda from the protests and communiqués coming from the protestors. So what happened? My take on it is that despite the Bin Laden ideological confrontation in which was pitted the Glorious Muslim faith against the evil Western Empire (led by the U.S.), the regular Mohammads and Fatimahs of the streets of Tunis and Cairo, just didn't really care that much about ideological supremacy. What they saw...every day...was their family and their apartment and their job and how much money they had and was it enough to care for all that was under their charge. The glorious promises and claims of al-Qaeda just didn't trickle down to make life better for Mohammad and Fatima. In fact, those in authority who represented Islam and Allah, have been increasingly exposed as corrupt, vengeful, repressive despots who cared little for Mohammad or Fatima.

In effect, the revolution that al-Qaeda (and others who share similar views) wanted was stolen from them by grass-roots cries for freedoms... freedoms most often associated with democratic, open, civil society. And well, who would have thought that would happen...and on such a large scale? What is significant in this display of passion of real, felt needs is that what the common man and woman seek in these Muslim countries is not Islamic world dominance and death to America, but the opportunity to choose, to speak, to work, and to meet...freely. The

Mohammads and Fatimas of the streets of Tunis and Cairo are not seeking the downfall of the West nor a return to Islamic rule (much to the chagrin of the Taliban), but a chance to live a “normal” life.

**Question:** Is this the beginning of the end for al-Qaeda?

### **Social Media rules**

Who among us failed to see any of the thousands of shaky mini-clips or grainy photos taken by someone with a cell phone in the midst of a demonstration at points of conflict noted above? According to protestors, it was in fact thanks to social media tools such as Facebook and Twitter that protests were organized and messages passed. As the demonstrations played on and the local authorities tried to come to terms with the power of such tools, efforts were made to close down entire national networks. In more than one case, as in Egypt, the closing of Facebook inhibited the government’s own ability to communicate and organize and resulted in a re-enablement of the network! As the demands of the protestors made their way to the international stage, social media found itself propelled into the limelight of international politics – a strange setting for a technological social tool. In one speech, Secretary of State Hillary Clinton called the access to the internet as fundamental as free speech. President Barack Obama likened access to social media sites (via internet) to fundamental freedoms of speech and assembly. Comments such as these of course beg the question, “Have human rights become technologized?”

Clearly the use of Facebook, Twitter, and YouTube, etc...to organize, communicate, and celebrate the events of the protests across the Arab World was key to the outcomes. By arming virtually every citizen (or guest) with the power to instantaneously record and transmit events as they unfold (violence and all), no longer can regimes perpetrate their dirty deeds without the rest of the world finding out about it. In reflecting upon what transpired during the less than three weeks of demonstrations, one anonymous source commented that in Tahrir Square in central Cairo: “The Camel met Facebook...and Facebook won.”

**Question:** What will access to ever-evolving social media mean for future regimes?

### **God knows what He is doing....**

Finally, despite the thrill and horror with which the world is watching things unfold in these countries, we must be certain that though we have little idea what will result – neither in the short, nor long term –

the devices and strategies and plots of man are all playing out under the watchful eye of God. Consider just a few of the many passages that depict God's rule over the nations and their kings...and take note of what God declares to be the end result of His plan...

### **1) God rules over Kings and Nations**

*"God reigns over the nations; God is seated on His holy throne. The nobles of the nations assemble as the people of the God of Abraham, for the kings of the earth belong to God; He is greatly exalted."* Psalm 47:8-9

*"May the kings of Tarshish and of distant shores bring tribute to Him. May the kings of Sheba and Seba present Him gifts. May all kings bow down to Him and all nations serve Him."*  
Psalm 72:10-12

*"The nations will fear the name of the LORD, all the kings of the earth will revere Your glory. For the LORD will rebuild Zion and appear in His glory."* Psalm 102:15-16

### **2) God will judge the Nations**

*"In that day the LORD will punish the powers in the heavens above and the kings on the earth below."* Isaiah 24:20-22

*"He reveals the deep things of darkness and brings utter darkness into the light. He makes nations great, and destroys them; He enlarges nations, and disperses them. He deprives the leaders of the earth of their reason; He makes them wander in a trackless waste."* Job 12:22-24

### **3) God sets the place, time, and extent of Kings and Nations**

*"Praise be to the name of God for ever and ever; wisdom and power are His. He changes times and seasons; He deposes kings and raises up others. He gives wisdom to the wise and knowledge to the discerning. He reveals deep and hidden things; He knows what lies in darkness, and light dwells with Him."* Daniel 2:20-22

*"From one man He made all the nations, that they should inhabit the whole earth; and He marked out their appointed times in history and the boundaries of their lands. God did this so that they would seek Him and perhaps reach out for Him and find him, though He is not far from any one of us."* Acts 17:25-27

With this in mind we can pray as we watch the unfolding of world events confident that God knows what He is doing in building His Church and turning the Nations to Himself.

# **WHEN A NATION FORGETS GOD: 7 LESSONS WE MUST LEARN FROM NAZI GERMANY**

by Erwin W. Lutzer

Book Review by Ronald E. McRoberts, PhD

Despite the somewhat alarmist nature of the title, the purpose of the book is not necessarily to advance a particular political agenda or to argue that conditions in the USA today are approaching conditions in Nazi Germany in the 1930s and 1940s. Rather, the purpose is to suggest possible endpoints for current American trends. The essence of the message is summarized in the oft-quoted assertion of the Spanish American philosopher, George Santayana: “Those who cannot remember the past are condemned to repeat it.”<sup>1</sup>

Lutzer identifies six parallels between Nazi Germany and America today: (1) the exclusion of God from the social and political life of the country, (2) the effects of a failing economy resulting in increased reliance on government, (3) the replacement of God by social and liberal theological norms as the basis of law, (4) the power of political and social propaganda, (5) the increased role of the state in teaching values to our children, and (6) the general increased hostility toward Christianity.

The author’s approach in each chapter is first to identify a condition in Nazi Germany and second to identify a parallel or analogous condition in America. In some cases, the analogies are rather weak, whereas in other cases the parallels are truly frightening. Among the weaker analogies, Lutzer warns of the increasing role of American government while simultaneously decrying the possible loss of the tax-exempt status of American churches. If the American church truly wishes to remain independent of government, this reviewer wonders if it would be better served without government subsidies in the form of tax exemptions. Lutzer also criticizes the Nazi era German Lutheran church for its position that “faith was private and should not be brought into the political sphere” while simultaneously criticizing Christian activists for promoting a strategy for political reform characterized by election of conservatives to national and local offices. Which is it to be? It cannot be both ways.

On the other hand, the author’s warning regarding the consequences of the social and political agenda of the state in the education of our

1 George Santayana. 1905. *Reason in Common Sense*, volume 1 of *The Life of Reason*.



children is chilling. As examples, teachers in one North Carolina school were taught to instill in their students that there is no right or wrong, consensus is more important than principle, and all ethics are situational. In a California school, parents were prohibited from removing their children from compulsory classes on lesbian, gay, bisexual, and transgender lifestyles. In New York, a court ruled that a girl under the age of 18 could have an abortion without her parents' consent. Although these may be isolated cases, the emerging trend is clear.

Of course, identification of trends in Nazi Germany is easier than in 21st century America: first, hindsight is always 20-20; second, the time course for the realization of the trends and their consequences was much shorter and less subtle in Germany than it has been in America; and third, the underlying political and social agenda of Nazi Germany was almost diametrically opposed to the agenda of those threatening traditional American values today. Nevertheless, Lutzer's book alerts us to the insidious nature of these emerging trends in America today which, as time passes, are becoming less insidious and more overt. Further, Lutzer asserts that the evangelical community has abdicated its responsibility by promoting a psychological and self-help approach to grace.

The reader expecting an in-depth exposition of Scripture as a basis for the author's positions will be disappointed. A few passages are cited at the ends of some chapters, but a solid Scriptural basis is lacking. Also, in the opinion of this reviewer, the book is closer to Paul's "milk" end of the theological spectrum than to his "meat" end (1 Cor. 3:2). One wishes that authors such as Lutzer would give us more meat. However, there can be no denial that the author gives fair warning of the possible consequences of too many current American trends.

## QUIZ: RELIGION AND WARFARE

1. We connect gladiators with the  
 a. Westminster Abbey  
 b. Colosseum  
 c. Bataan Peninsula  
 d. Masada
  
2. Those who decline, out of religious convictions, to bear arms are  
 a. Conscientious objectors  
 b. Draft dodgers  
 c. Carpetbaggers  
 d. Partisans
  
3. The Roman soldiers guarding the emperor were called  
 a. Templar knights  
 b. Warlords  
 c. Legionnaires  
 d. Praetorians
  
4. Competing leaders in David's army were  
 a. Haman and Mordecai  
 b. Jonathan and Mephibosheth  
 c. Abner and Joab  
 d. Abijah and Jeroboam
  
5. The chronological order of empires in history is  
 a. Greece, Persia, Rome, Babylonia  
 b. Persia, Rome, Babylonia, Greece  
 c. Babylonia, Persia, Greece, Rome  
 d. Greece, Babylonia, Persia, Rome
  
6. Which king/emperor is associated with the 30-year war (1618-1648)?  
 a. Gustavus Adolphus  
 b. Peter the Great  
 c. George III  
 d. Napoleon

7. Jesus said that there would always be wars in the  
 \_\_\_ a. Sermon on the Mount  
 \_\_\_ b. Olivet Discourse  
 \_\_\_ c. Transfiguration story  
 \_\_\_ d. Lord's Prayer in John 17
8. Which religious group is pacifistic?  
 \_\_\_ a. Mormons  
 \_\_\_ b. Mennonites  
 \_\_\_ c. Moonies  
 \_\_\_ d. Free Masons
9. A leader who modeled passive resistance was  
 \_\_\_ a. Hirohito  
 \_\_\_ b. Ulrich Zwingli  
 \_\_\_ c. Mahatma Ghandi  
 \_\_\_ d. Brigham Young
10. Andrew Murray's book "Absolute Surrender" has to do with  
 \_\_\_ a. Giving Jesus Christ our total lives  
 \_\_\_ b. Demanding total control over the forces of evil  
 \_\_\_ c. Capitulation of Nazi Germany to the allies in World War II  
 \_\_\_ d. Submission to all governmental authority

**Answers:**

1. (b); 2. (a); 3. (d); 4. (c); 5. (c); 6. (c); 7. (a); 8. (b); 9. (b); 10. (a)

**Personal Notes on the Articles:**

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