



INSIDE THIS ISSUE

PAGE 1, 14

COVER STORY

RACIAL PREJUDICE AND...

By Dennis D. Frey, Th.D.

As a pastor and Christian educator, I have come to understand the ugly reality of racial prejudice.

PAGE 5

MEANING IN THE MUNDANE

By Bill Hines, D.Min.

PAGE 7

MODERATE MUSLIMS TURNING RADICAL

By William J. Federer

...tolerance of a belief system that does not promote tolerance, it is effectively promoting intolerance.

PAGE 19

FIVE THINGS CHRISTIANS NEED TO KNOW

By Jason Davis, D.B.S.

Racial Prejudice and Radical Identity Transformation

By Dennis D. Frey, Th.D., President,
Master's International School of Divinity



"You are all sons of God through faith in Christ Jesus, for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. If you belong to Christ, then you are Abraham's seed, and heirs according to the promise" (Galatians 3:26-29 NIV).

I grew up in a small town tucked into the northwest corner of the State of Illinois. Because it was not far from the Southern boarder of Wisconsin, and even closer to the eastern side of Iowa, one might expect that in such a conservative enclave of the north racial tension would be practically unknown, and that would be right; though the reason may be a surprise.

It seemed out of regional character at the time, but we actually had one of the largest concentrations of Hispanics per square mile, east of the Mississippi river.

This was so because of several large industrial plants, and a large seasonal vegetable canning operation. Following WWII, the need for low cost labor brought a flood of Mexican immigrants to



(Continued on Page 3)



COVER STORY - Racial Prejudice and Radical Identity Transformation
By Dennis D. Frey **1, 14**

Meaning in the Mundane
By Bill Hines **5**

Moderate Muslims turning radical?
Unintended consequence of tolerating Islam
By Willam J. Federer **7**

Ark Rockers **13**

5 Things Christians Need To Know
By Jason Davis **19**

Just a Minute! (Humor) **22**

Editor's Corner:
Feast or Famine: Yes, literally!
By Paul Abramson **23**



Master's Journey™

A publication of Master's International School of Divinity

Publisher - Dennis D. Frey, Th.D.
 drfrey@mdivs.edu

Editor-in-Chief - Paul Abramson, M.B.S.
 pabramson@mdivs.edu

Contributing Editors:

Peter Marshall, M.Div., Thelma Wells, M.Min., David L. Olford, Ph.D., Arthur J. Moen, Ph.D., William L. Hines, D.Min., Bradley Mattes, M.B.S., William J. Federer, B.S., Charles Page, Ph.D.

Master's International School of Divinity Administration

President - Dennis D. Frey, Th.D.
 Vice President - Gary K. Fair, D.P.Th.
 Jean M. Trotter, M.Min.
 Vice President of Academic Affairs
 Ronald E. Frazier, Th.D.
 Vice President of Admissions
 drfrazier@mdivs.edu

Master's Journey is published 4 times a year for students, alumni and friends of MISD. Master's Journey has verified circulation of 10,000 each issue.

Send address changes to:
 MJourney@mdivs.edu

Send letter correspondence to:
 Publisher or Editor
 Master's Journey
 520 Kimber Lane
 Evansville, IN. 47715 USA

Reproduction of Master's Journey in whole or in part without permission is prohibited.
 Copyright 2008.



(Cover story – continued from Page 1)

Racial Prejudice and Radical Identity Transformation

By Dennis D. Frey, Th.D., President,
Master's International School of Divinity

our rather isolated corner of the upper mid-west. I grew up along side, and in the same general neighborhood, as the children of those immigrants.

The best I can recall from my childhood, no one seemed to mind that we all played together, and went to the same school together. I do recall some trouble associated with dating, and though our neighborhoods were close together, the “Mexicans” usually lived in tighter proximity to one another. I’ll come back to this later.

In point-of-fact, I grew up in two towns at the same time. Both shared a common boarder with

the river that ran between the two small cities, and each had its own separate government, but the people were directly connected, and moved freely between the two towns.

There was however one difference, one big difference as it turned out. The difference was the fact that in my small city there were no “black people” (as they were then called), while in the city on the other side there were some, though not very many. I grew up thinking this was so because the city on the other side of the river was slightly larger, and where most of the factories (hence more jobs) were located. I

was seventeen years old when I discovered the real reason.

That reason became the focus of a major event in our small town during the summer of 1963, and just prior to one of our city’s favorite fall festivals, known locally as the “Aunt Jemima Pancake Days”. For years, young and old alike had looked forward to a great fall pancake festival accompanied by the visitation of a wonderfully impressive black woman known to all of the school children as “Aunt Jemima.” During the two

or three days of the festival she made visits to the local schools, churches and civic groups where she gave cooking demonstrations, and extolled the virtues

of the “Aunt Jemima Pancake” brand. She also gave inspirational talks (including a testimony of her Christian faith), sang and distributed samples of the pancake mix which most of us young people thought she invented and owned.

The fall of 1963 was when I discovered that not only was Aunt Jemima not the inventor and owner of the brand that bore her name, there actually was no “Aunt Jemima” and the lady whom we thought her to be would not be coming to our town that year. At first the word spread that the

She also gave inspirational talks (including a testimony of her Christian faith), sang and distributed samples of the pancake mix which most of us young people thought she invented and owned.

(continued on next page)



(Cover story – continued from Page 3)

Racial Prejudice and Radical Identity Transformation

By Dennis D. Frey, Th.D., President,
Master's International School of Divinity

annual festival had been cancelled, and then that it would go on, but without Aunt Jemima. As far as most of us were concerned, it would not be a festival without her.

The “Aunt Jemima I knew as a child was in all probability Ethel Ernestine Harper (1903 - 1979). “[Ms] Harper was Aunt Jemima during the 1950s [and

into the very early years of the 1960s]. She was also the final ‘living person’ basis for the Aunt Jemima image until it was changed to a composite in the 1960s. She worked as a traveling ‘Aunt Jemima’ on behalf of the Quaker company, giving presentations at schools, churches and other organizations. Prior to assuming the role, Harper graduated from college at the age of 17 and had become a teacher.” Source:

http://en.wikipedia.org/wiki/Anna_Short_Harrington.



Right up to the time of Lincoln’s Emancipation Proclamation, it was illegal for “a person of one quarter or more negro blood” to live within the borders of the State of Illinois....

Of course, none of the kids I grew up with knew any of this. We were equally ignorant of the reasons behind the NAACP’s

1963 boycott of her appearance in our city. Only as an adult did I learn the actual reason.

It was not because there were no “black folk” living on our side of the river that the

boycott was pressed, but rather “why” there were none. The why had to do with a holdover of the obnoxious “Black

Laws” (as they were known in the north). Such laws were widespread in Illinois from the early 1800’s through the beginning of the 1960s. While some may find it difficult to think of Illinois as a state harboring strong racial prejudice, the truth is, it was.

Right up to the time of Lincoln’s Emancipation Proclamation, it was illegal for “a person of one quarter or more negro blood” to live within the boarders of the State of Illinois...the state that gave the nation Abraham Lincoln! As it turned out, even such a great national nightmare as the Civil War, failed to eradicate all of the “Black Laws” in Illinois and neighboring northern states.

Fast forward little more than one hundred years from the end of the American Civil War to the fall of 1963, and the reason why there were no black persons living in my little home town becomes known.

(continued on Page 14)



Meaning in the Mundane

by Bill Hines, Dean of the Department of Eschatology



You do the same things every day with little break. Perhaps it's at a job or at home, but it's always the same. You want a good life but more importantly you want your life to mean something. Didn't God promise an abundant life if we would follow Jesus? Then why isn't my life exciting like the testimonies I hear on T.V. and radio?

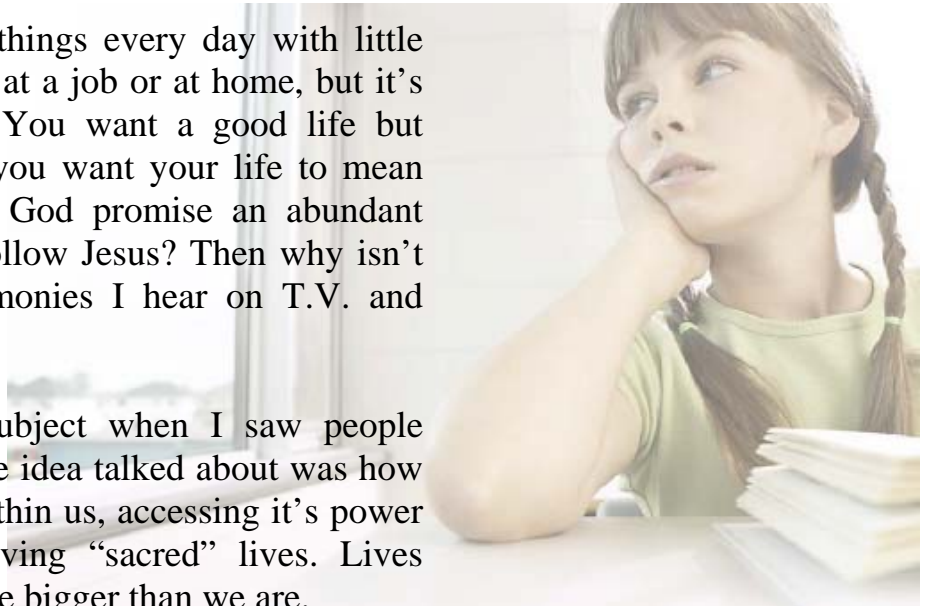
I began thinking about this subject when I saw people discussing it on a talk show. The idea talked about was how we need to tap into the spirit within us, accessing it's power and living "sacred" lives. Lives that are bigger than we are.

These ideas were spoken of as though they were new ideas and while I would argue that this is more of an impersonal new age idea that has been around since Adam and Eve sinned it does raise an interesting point - we long for purpose and meaning beyond the usual.

The truth is we all want to tap into a power that takes us beyond our usual existence. It's a desire for transcendence. The problem is that as sinners we want that power to be on our terms and meet our agendas. But I would also like to suggest that we

seek and will only accept meaning as we define meaningful. We reject God's definitions because His sense of meaning does not always coincide with ours and often runs counter to it. I once met a Pastor who was asked what his spiritual gift was. I thought it was a ridiculous question since as a Pastor his gift was obviously pastor-teacher. I was shocked to hear him say that he had the gift of helps. Why was he working as a Pastor if that was not his gifting? For many the answer is that there is more prestige on earth for the "Minister".

(Continued on Page 6)





REFLECTIONS

(Continued from Page 5)

Meaning in the Mundane *by Bill Hines*

But that is not the way it is in the Kingdom of heaven. In Scripture all activities are spiritual acts (Eccl. 12:14). To be sure certain activities carry special responsibilities and burdens such as becoming a teacher of God's Word (Jam. 3:1). But everything we do has meaning in God's economy (1 Cor. 10:31).

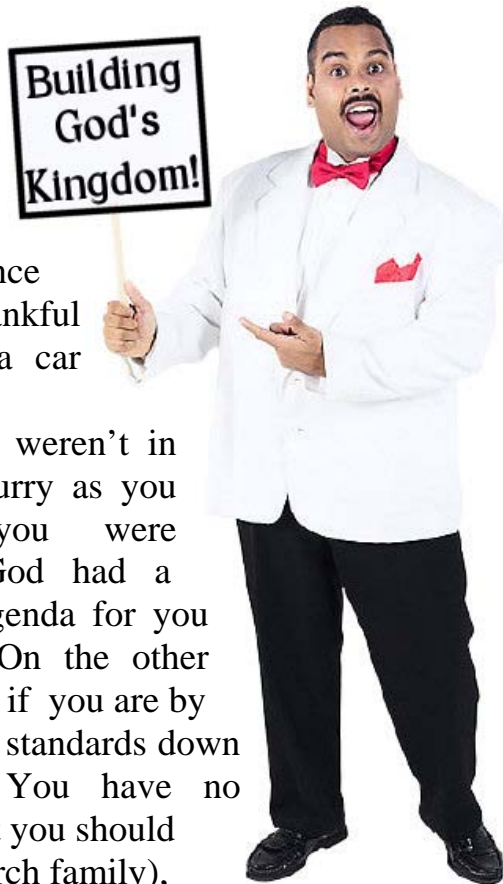
But how does that help you find meaning in doing the household chores or your paperwork at the office. In Hebrews 12:1, 22-24 we see that there is a great company of heavenly beings looking on as we carry out this drama here on earth. These consist of angelic creatures as well as the saints who have gone before. Whether or not the saints are watching us in some way (I believe they are) or are in some way simply encouraging us by their example what we do is seen by the angels who give God glory for what He is doing in us (See: Lk 15:10; Eph 3:10; 1 Peter 1:12; 1 Tim. 3:16; 1 Cor. 11:10; 1 Tim. 5:21; Heb. 13:2).

It's a matter of looking for God in all your thoughts and activities. While such an endeavor does not always bring pleasant thoughts, for much in this fallen world is reprehensible, it does connect us with the One who even uses the day of evil for His good purposes (Rom. 8:28).

It does matter what you do and just as importantly it matters what your attitude is

in doing it. When you do the grocery shopping are you thankful that you have the physical and financial ability to do so? Are you thankful you have a family to shop for?

When you have a flat tire or some other inconvenience are you thankful you have a car or that God knows you weren't in as big a hurry as you thought you were because God had a different agenda for you that day? On the other hand what if you are by the world's standards down and out? You have no family (but you should have a Church family), your health is failing and your finances are low does that let you off the hook? Certainly not! There is always something for which to give thanks if you are a child of God (Psalms 37:1-11; 42; 43). As long as you have breath you may be thankful and when the last breath is drawn you will rejoice for all eternity.





Moderate Muslims turning radical?

Unintended consequences of tolerating Islam

By William J. Federer (Originally published at: WorldNetDaily, Feb. 15, 2008)



Britain's *Daily Mail*, Jan. 29, 2007, reported in the article "Multiculturalism drives young Muslims to shun British values":

Multiculturalism has alienated an entire generation of young Muslims and made them increasingly radical, a report has found. In stark contrast with their parents, growing numbers sympathize with extreme teachings of Islam, with almost four in 10 wanting to live under Sharia law in Britain. The study identifies significant support for wearing the veil in public ... and even punishment by death for Muslims who convert to another religion. Most alarmingly, 13 percent of young Muslims said they "admired" organizations such as al-Qaida which are prepared to "fight the West."

Germany's *Spiegel*, Dec. 20, 2007, reported in the article "Interior Ministry warns of radicalization of Muslims":

A new study released by Germany's Interior Ministry has added new fuel to the debate about integration of Muslims in Germany, with the report warning about the danger of radicalization of Muslims. According to the study ... 40 percent of Muslims surveyed had a "fundamentalist orientation" ... 6 percent of those surveyed were classified as having "violent tendencies," while 14 percent of respondents had "anti-democratic" tendencies. ... The report also concluded that religious beliefs are becoming increasingly important for young people.

Europe is wondering why fundamental Islam is not assimilating, - history may reveal the reason.

The word "Islam" means submission to the will of Allah, and a "Muslim" is someone

who has submitted. A "dhimmi" is an inferior non-Muslim coerced to submit.

Muhammad divided the world into two parts: those who have submitted and those yet to submit. He called these two parts the House of Islam and the House of War, pronounced in Arabic "dar al-Islam" and "dar al-harb."

Within 100 years of Muhammad's death in A.D. 632, fundamental Islamic caliphs, with cavalry armed with scimitar swords, subjugated vast areas of the world: Arabia, Persia, the Holy Land, North Africa, Spain, Southern France, Sicily, Central Africa, the Middle East and Central Asia.

Egypt was conquered by Muslim Gen. Amr ibn al-As. Gen. Khalid ibn al-Walid was called the "Drawn Sword of Allah" for being undefeated in nearly 100 battles.

(Continued on Page 8)



(Continued from Page 7)

Moderate Muslims turning radical? *By William J. Federer*

In the next 1,000 years, Sultans subdued Indonesia, Java, Borneo, Sumatra, the Byzantine Empire, the Balkans, Armenia, Greece, Romania, Bulgaria, Albania, Wallachia, Moldova, Serbia and regions of China, Tibet, Bengal, Mongolia, India, Russia, Hungary and Poland. In 1529 and 1683, over 100,000 Turkish Muslims attacked Vienna, Austria.

Whereas "world peace" in the West means peaceful coexistence, "world peace" in Islam means the world submitting to the will of Allah.

Since there is no one theological body governing all of Islam, faithful Muslims have developed differing views.

Moderate Muslims think the remaining area of the world will submit to Allah in the distant future, maybe at the Hour of Judgment. Therefore, since it is so far off, it is acceptable to get along with non-Muslims in the present.

Fundamental violent Muslims think the rest of the world is submitting to Allah now and feel it is Islam's "manifest destiny" to make it happen. They would just as soon fight moderate Muslims, considering them backslidden from following the example of Muhammad and the caliphs.

Moderate Muslims are hesitant to speak out against fundamental violent Muslims, as

occasionally one does and they are threatened, intimidated, forced to change their names for protection, have fatwas put on them and even killed.

So there could, in a sense, be three groups of Muslims: a minority of fundamental violent ones; a majority of moderate ones who are afraid of the fundamental violent ones; and the courageous dead ones who were not afraid of the fundamental violent ones.

The West may be inadvertently fueling the problem by not understanding that fundamental Muslims interpret their "politeness" as weakness or submission.

Saudi Arabia was pressured to revise its fundamental textbooks supplied to Muslim schools around the world, including the U.S., because they contained intolerance.

Whereas "world peace" in the West means peaceful coexistence, "world peace" in Islam means the world submitting to the will of Allah.

The Washington Post, May 21, 2006, published excerpts of these textbooks in an article "This is a Saudi textbook (*after* the intolerance was removed)":

4TH GRADE: *"True belief means ... that you hate the polytheists and infidels."*

5TH GRADE: *"It is forbidden for a Muslim to be a loyal friend to someone who does not believe in Allah and His Prophet."*

(Continued on Page 9)



(Continued from Page 8)

Moderate Muslims turning radical?

By William J. Federer

8TH GRADE: *"The apes are Jews, the people of the Sabbath; while the swine are the Christians, the infidels of the communion of Jesus."*

9TH GRADE: *"It is part of Allah's wisdom that the struggle between the Muslim and the Jews should continue until the Hour [of Judgment]."*

11TH GRADE: *"Do not yield to Christians and Jews on a narrow road out of honor and respect."*

One may have to read that last line again: *"DO NOT YIELD to Christians and Jews on a narrow road out of honor and respect."*

In other words, when a Christian or Jew thinks they are being polite by letting a Muslim go first, the fundamental student is taught that they are simply acknowledging Islam's superiority.

Thus the dilemma: If the West naively promotes tolerance of a belief system that does not promote tolerance, it is effectively promoting intolerance.

If the West refuses to promote an intolerant belief system, it is accused of being intolerant.

Muslims still sees the West, and particularly America, as a predominately Judeo-Christian.



Newsweek Magazine (September 2005) reported America as 85 percent Christian (58 percent Protestant, 22 percent Catholic, 5 percent other Christian); 2 percent Jewish; 1 percent atheist; 0.5 percent Buddhist; 0.5 percent Hindu; 10 percent other/non-reporting; and 1 percent Muslim.

So the question is: What goes through the mind of a moderate Muslim, who thinks the

(Continued on Page 10)



(Continued from Page 9)

Moderate Muslims turning radical? *By William J. Federer*

Judeo-Christian nation going to great lengths to tolerate Islam now?

2001, Aug. 1 – U.S. Postal Service issued the Islamic postage stamp, "Eid Mubarak."

Let's look at the recent history of the United States' tolerance of Islam:

2001, Sept. 11 – Fundamental Muslim terrorist attacks.

1991 – Imam Siraj Wahhaj was the first Muslim to offer prayer in the U.S. House of Representatives.

2001, Nov. 16 – Muslim chaplain of Georgetown University prayed in the U.S.

1992 – Imam Warith Deen Muhammad was the first Muslim to offer prayer in the U.S. Senate.

Thus the dilemma: If the West naively promotes tolerance of a belief system that does not promote tolerance, it is effectively promoting intolerance.

House of Representatives, followed by a dinner hosted by President Bush to honor the occasion.

1993 – Abdul Rasheed Muhammad became the first Muslim U.S. Army chaplain (imam), spiritually instructing about 5,000 Muslim soldiers.

2001, Nov. 19 – President Bush was the first president to invite 50 ambassadors from Islamic countries to celebrate Ramadan, where, for the first time in the White House, Muslims knelt and touched the floor with their foreheads in a formal ceremony.

1996 – Monje Malak Abd Al-Muta"Ali ibn Noel Jr. became the First Muslim U.S. Naval chaplain (imam).

1996 – First lady Hillary Clinton hosted a White House reception for Muslims on Id al-Fitr, the end of Ramadan.

1999 – New York City Police Department appointed its first Muslim chaplain, Imam Izak-El M. Pasha.

1999 – U.S. Postal Service published its first stamp honoring a Muslim leader, Malcolm X.



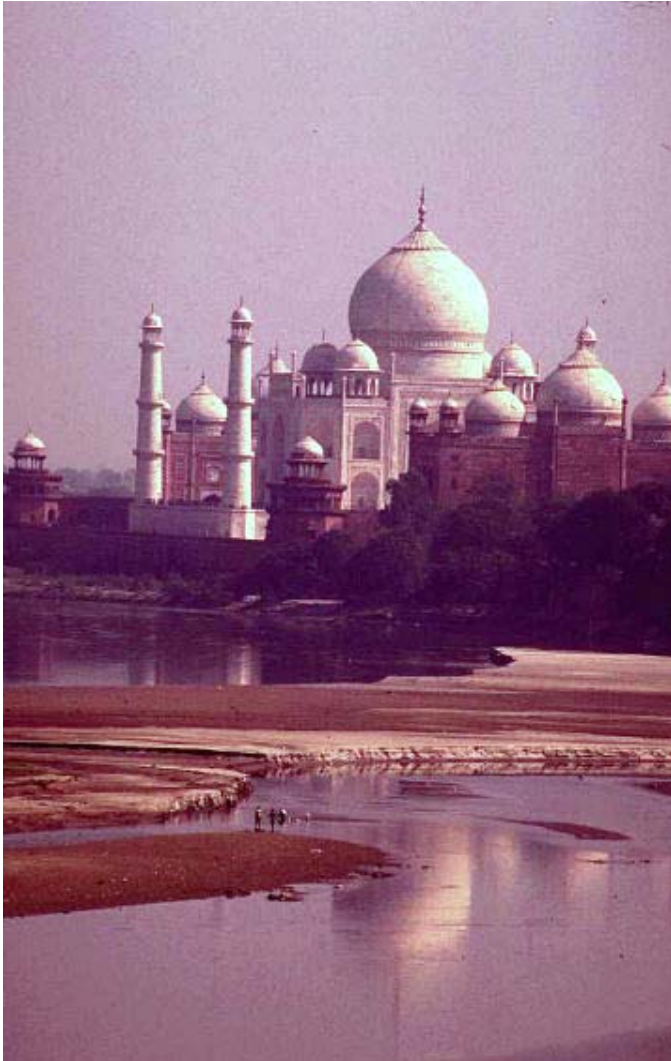
2002, Dec. 5 – President Bush was the first president to take off his shoes to visit an Islamic Center.

(Continued on Page 11)



(Continued from Page 10)

Moderate Muslims turning radical? *By William J. Federer*



2005, Jan. 20 – President Bush was the first president to mention the Quran in an Inaugural Address.

2007, Jan. 4 – Nancy Pelosi stood next to Keith Ellison as he swore upon a Quran to become the first Muslim U.S. congressman.

2007, April 5 – Highest member of the U.S. Congress, speaker of the House Nancy Pelosi, went to Syria and submitted to Islamic law by covering her head with a Muslim Hijab (veil).

2007, April 17 – President Bush was the first president to appoint a Muslim U.S. ambassador to the United Nations, Zalmay Khalilzad.

2007, June – First Muslim prayer meeting began in the U.S. Capitol building, bowing toward Mecca.

2008, Jan. 9 – President Bush was the first president to call for fulfilling the Muslim dream of pressuring Israel to give up sole sovereignty of Jerusalem.



Flag of Saudi Arabia (Note the Sword of Islam)

So the question again is: What goes through the mind of a moderate Muslim, who thinks the world will submit to Allah in the distant future, when they see this predominately Judeo-Christian nation going to great lengths to tolerate Islam now?

(Continued on Page 12)



(Continued from Page 11)

Moderate Muslims turning radical? *By William J. Federer*

Though America's actions are done in hopes that tolerance of Islam will result in Muslims being more tolerant of non-Muslims, an unintended consequence is emerging, namely, that these actions are actually radicalizing some moderate Muslims by providing proof that the world is submitting to Allah – not in the distant future – but right now before their eyes!

They become persuaded that that their long-awaited desire of the non-Muslim world "dar al-harb" (House of War) becoming "dar al-Islam" (House of Islam) is imminent.

The excitement many Muslims feel is akin to what Christians and Jews felt in 1948.

For centuries, Old Testament verses about Israel being gathered from the nations to their homeland (i.e., Ezekiel 36:24, Isaiah 66:8) were taken figuratively or thought to occur in the distant future. When Israel suddenly became a nation again in 1948, there was great excitement in Jewish and Christian circles at the possibility these Old



Testament scriptures were literally being fulfilled.

Islamic excitement can be understood in the context of honor or pride.

In nature, when a fleeing antelope becomes exhausted, the pursuing lion charges harder.

This is similar to a presidential candidate no one takes seriously suddenly winning a few

primaries. The increased media coverage energizes supporters to work harder, thus catapulting the candidate to be a front-runner.

Islam's rapid growth is exhilarating to fundamental Muslims. The Pew Forum on Religion & Public Life (October 2005) reported:

Islam is already the fastest-growing religion in Europe. Driven by immigration and high birthrates, the number of Muslims on the continent has tripled in the last 30 years. Most demographers forecast a similar or even higher rate of growth in the coming decades.

Could it be the more the West exhibits hyper-tolerance, the more it turns some moderate Muslims, who believe the world will submit to Allah in the distant future, into fundamental violent Muslims, who view this tolerance as evidence the world is submitting to Allah now?

"Personal" tolerance in the West is rooted in Judeo-Christian concepts like "love your enemies" and "turn the other cheek," but Franklin D. Roosevelt warned regarding "national" tolerance in a Fireside Chat, Dec. 29, 1940: "No man can tame a tiger into a kitten by stroking it."



William J. Federer is a best-selling author. His latest book is "What Every American Needs to Know about the Quran: A History of Islam and the United States." Federer is available for speaking engagements.



Do We Need More Church Super Bowl Parties?

The Super Bowl has been over now for a few weeks. Whew! Some have said it was the best ever. I don't know about that, but I do know that lots of churches went to lots of effort to "win soul for Jesus" by hosting Super Bowl outreach parties. Evangelism must have been a bit tricky during the commercials! Over the past few years I've noticed church Super Bowl parties trending upward, as annual revivals have trended downward.

You may be thinking, "Whoever the Ark Rocker is for this edition is probably a far right wing King James only nut who wears a suit and tie to church on Sunday morning, and carps about the clapping after a round of lively choruses." If so, you have seriously misjudged me. Actually I am quite fond of the New American Standard Bible.

All seven Super Bowls are described in the Bible. ... You can read all about them beginning in the sixteenth chapter of the Book of Revelation. ... These will be the "real" Super Bowls! ...



good thing to host them more often than once a year....say, twice a year; sure, twice a year, or even three times. That way it would be easier to cover the entire playing field especially since there are actually seven great future Super Bowls to cover.

All seven Super Bowls are described in the Bible. That right! You can read all about them beginning in the sixteenth chapter of the Book of Revelation. All the details of the teams and their game plans are spelled out in really good detail, and are they ever going to be whoppers! These will be the "real" Super Bowls, and if churches would get serious about hosting

get-togethers (that's what a party is) about these Super Bowls, they could likely do away with annual revivals altogether!



I am also very much in favor of Super Bowl parties. Yep! In fact, I think it would be a



(Cover story – continued from Page 4)

Racial Prejudice and Radical Identity Transformation

By Dennis D. Frey, Th.D., President,
Master's International School of Divinity

It was not because they preferred the city across the river; it was because there was still on the books a remnant of the old Black Laws which prohibited a “negro” from remaining within the city limits between the hours of sunset to sunrise. As it turned out, the little northern city that so loved Aunt Jemima during the daylight hours of the annual Pancake Festival also wanted her out of town at sunset.

As a seventeen year old, I thought it an outrage that she had been prevented from coming by some “trouble making” folk from Chicago. Only much later as an adult, did I come to understand that the real outrage was being perpetrated not by folk from Chicago, but by the folk in my own home town.

How did the “Mexicans” fit into this picture? As noted earlier, there did not seem to be any real difference between “us” and “them” except when we it came to dating. That’s when we started to understand the difference between “us” and “them.”



Right up to the time of Lincoln’s Emancipation Proclamation, it was illegal for “a person of one quarter or more negro blood” to live within the borders of the State of Illinois....

The year following the NAACP boycott, something changed in the law (I suppose the Black Law prohibiting “negroes” from remaining within the city limits between the sunset and sunrise was ruled unconstitutional; whatever the actual cause of the change, at the start of the next school year (1964) our high school welcomed its first black student. There was only one, and he was not actually “black” as they said, but Puerto Rican. I think some called him a “mulatto.”

I do not believe I ever knew his first or last name, but I will not forget that he was nicknamed “Buckwheat.” He was a fine person, good natured, well mannered, and did not appear to resent his nickname (that was ignorance on the part of his classmates). Everyone seemed to think it a great adventure. I never met his parents, but as I recall, they found a home in an “acceptable” neighborhood...the Mexican part of town.

Not long after, I enlisted in the United States Navy, and did not return to live in my home town for eighteen years, at which time I was privileged to serve on the pastoral staff at the church of my childhood. At that time,

(continued on Page 15)



(Cover story – continued from Page 14)

Racial Prejudice and Radical Identity Transformation

By Dennis D. Frey, Th.D., President,
Master's International School of Divinity

there was circulating around the nation a stir over the issue of the name by which Mexican Americans preferred to be known. Titles in contention (as I recall) were Mexicans, Mexican-Americans, Latinos, Chicanos, and Hispanics.

These titles were a puzzle to me because growing up we knew them simply as Sanchez, Lopez, Rodriquez, Garcia, etc. Frankly, I don't think many of us thought of them as anything other. That too was a byproduct of our youthful ignorance (though not necessarily a bad one). The facts among the adults were quite different.

"Buckwheat's" family settled in the Mexican neighborhood because that was, in the opinion of a majority of the adults in our community, where "they" belonged. On the surface, Mexicans were more acceptable than blacks, but deeply held notions about race caused many "whites" to consider both groups inferior (though in different measures).



"Buckwheat's" family settled in the Mexican neighborhood because that was ... where "they" belonged.

As a pastor and Christian educator, I have come to better understand the ugly reality of racial prejudice. I have also

come to understand how politely subtle it can be in public, all the while being deeply imbedded in the private thinking of the "us" class.

There are two fundamental flaws in the genesis of racial prejudice (both being defective absurdities).

These are:

1. I am superior because of my race.
 2. I am superior because of my intellect.
- Let us

consider each.

The first is superiority by reason of race. Race is a physical aspect. Yes, there are those who in some aspects of their physical makeup enjoy superior attributes. But these aspects are actually individual not racial. Even twins do not always share the same physical attributes. Furthermore, the whole idea of some physical aspect being superior is highly subjective and dependent on some arbitrary qualifying factor. For example, unusual height may be an asset if you are a college basketball player, but if you are a wrestler the extreme height becomes a liability.

However, even if one race could claim some "general" superiority that would in no way be a cause for believing one race superior over another. This is because human beings are not essentially a physical entity. Human beings are essentially a spiritual being.

(continued on Page 16)



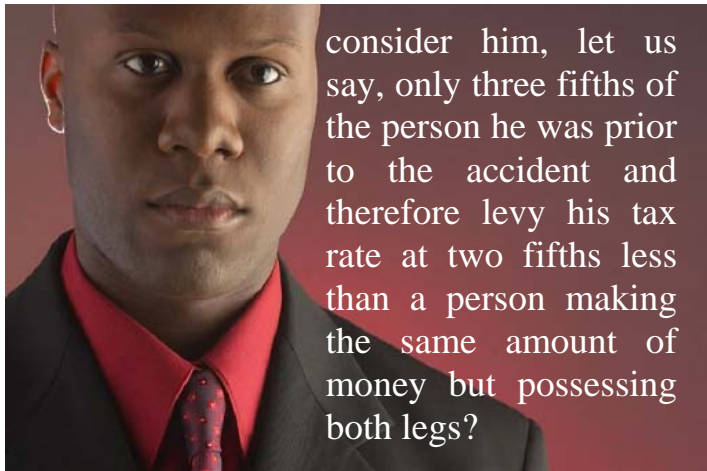
(Cover story – continued from Page 15)

Racial Prejudice and Radical Identity Transformation

By Dennis D. Frey, Th.D., President,
Master's International School of Divinity

One may, through disease or accident, lose a leg or an arm or even both arms and legs. In such a case does that person consequently become less of the “person” he was before the loss?

Here is a way to make the point. Let us suggest a perfectly normal man working at a job that pays \$7.50 an hour is terribly injured in an accident and subsequently loses both legs. During the time of his recovery, he invents some new prosthetic device that when patented earns him a fortune. Will the Internal Revenue Service



consider him, let us say, only three fifths of the person he was prior to the accident and therefore levy his tax rate at two fifths less than a person making the same amount of money but possessing both legs?

This can be considered another way. Will a parent love a child some percentage less if they lose an eye, a hand, or a foot? Certainly not! On the contrary, love is often deepened in such cases! This is so because the “person” is not the physical body, but transcends the body.

Furthermore, all human beings are essentially of one body, and one race (the human race). Yes, there are external, even

genetic differences, but these are of so little consequence, that they can be melted away in but a few generations following inner racial marriage. I can recall a friend of mine telling me that during his final year in medical school discovering a tiny genetic marker that led him to wonder about his racial heritage. Upon further investigation, he confirmed that a not-so-distant ancestor was of a different racial extraction, but the genetic marker he discovered was such that it would never have been detected by merely looking at him. Imagine what might have been his surprise and chagrin had he been possessed of a strong prejudice against the race of his newly discovered ancestor.

Supposed Intellectual superiority is an equally absurd reason for racial prejudice. History records the contributions of all peoples to the great advances of the human race. Furthermore, intellect is an even more subjective measure of supposed superiority than physical attributes. The only human being with a perfect intellect who has ever lived was Jesus Christ. The rest of us are filled with many defects. Superiority in one area is balanced by inferiority in another.

It is also the case that human beings are not essentially intelligence, we are spirit, and spirit is free from the disadvantages and limitations of intelligence. Beautiful bodies and superior intellects are rarely found in

(continued on Page 17)



(Cover story – continued from Page 16)

Racial Prejudice and Radical Identity Transformation

By Dennis D. Frey, Th.D., President,
Master's International School of Divinity

equal proportions in human beings, while an unimpressive body and imperfect intellect are no hindrance to the possibility of being a perfectly wonderful person with a truly beautiful spirit.

Finally, there is an even more profound reason why racial prejudice is a logical absurdity, and that is the fact that we are

not a consequence of our own choosing. No person can claim to have made a conscious decision to be. That is, to have been born who, what, when and where by one's own choosing. If one is an atheist then being is the consequence of chance. If one is a Biblical Theist, then being is a gift from God. In either case being is not caused by one's self-determination.

Therefore, for anyone to look down on another due to the condition of their racial extraction is nothing short of hubris equal to an ignorant arrogance of the most absurd sort. One might easier defend the notion that warts come from toads than to logically defend the notion of a "right" to be racially prejudice. To be proud (in a proper sense) of one's racial extraction may be fine, but only when it is balanced by a humble recognition that it was not self-determined.

Racial prejudice, as illogical as it may be, is a reality of human existence. However, there is a cure for it, and it involves a radical identity transformation. You have probably

noticed that this article started with a quote from Galatians 3:26-29. The "you" in these verses refers to the truly born again. "You" then are identified as "sons" of God meaning that "through faith in Christ" the "you" have been adopted into a new family. "Sons" is not a gender limiting term which is evidenced by

The truly born again are, according to St. Paul, "all one in Christ Jesus." Furthermore, being equals they share in the same inheritance of the Father as "heirs according to the promise."

the gender elimination in the next sentence ("there is neither...male or female"). To be a "son" one must have a father. If a father has more than one son such are then brothers. Having the same father and having a brother by that father makes one a member of that family.

The reason there is neither "Jew nor Greek, slave nor free, male nor female" is because such terms identify those outside of a family. The truly born again are, according to St. Paul, "all one in Christ Jesus." Furthermore, being equals they share in the same inheritance of the Father as "heirs according to the promise."

Being born into the family of God means a radical identity transformation. That is why in times not too distant, nearly all Christians referred to one another as brother or sister. It is still the practice in many places where the family of God gathers, especially for Sunday worship.

(continued on Page 18)



(Cover story – continued from Page 17)

Racial Prejudice and Radical Identity Transformation

By Dennis D. Frey, Th.D., President,
Master's International School of Divinity

In a very real sense, at the moment we are born again, we abandon our old identity through a radical transformation of our spirit by the Spirit. Such a transformation cannot “not” touch every aspect of our life. That touch may not be fully realized at the moment of conversion, but it will not fail in making the transformation known.

One may argue that so-called Christians have and do harbor strong racial prejudice. That may be so, one cannot know if they were truly born again or not. What is clear is that the most powerful foe of racial prejudice in the entire world is a truly born again son and daughter of God. It is very hard for the sons and daughters of God to not possess familial affections for member of their own family, especially when they understand that they are going to live eternally with them in their Father’s house (John 14:1-4).

In case I have failed to make myself clear, permit me to close with the quote from one far better equipped to say it without equivocation of any kind. *"You are all sons of God through faith in Christ Jesus,*



for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. If you belong to Christ, then you are Abraham's seed, and heirs according to the promise" (Galatians 3:26-29 NIV). The born-again have undergone a radical identity transformation!



*"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."
Matthew 28:19*



Five Things Christians Need To Know

by Jason Davis, Registrar,
Master's International School of Divinity



I. *God is the Creator*

A. This is where God starts – Genesis 1; Job 38 & 39; and in the Ten Commandments, his own writing (Exodus 20:11)!

B. This is where Satan starts today; saying “there's no Creator.”

1. Evolution – no need for a God...natural causes.
2. Man is set as the highest existing creature – we become gods.

C. WHY is this important?

1. Paul begins Romans 1 with the wrath of God poured out on mankind who ignores Him as creator. It is important to God!

2. If there is no creator, no God, then we have only the natural law to follow. Man is the highest authority and violates the first two commandments!

II. *God is righteous and man is not!*

A. God declares himself holy and commands us to be holy because he is holy (Leviticus 11).

B. The heart of man is wicked (unrighteous) and deceitful (Jeremiah 17:9). ALL have sinned and fallen short of God's righteousness (Romans 3:23).

C. Our unfaithfulness or unrighteousness will not nullify God's faithfulness and righteousness (Romans 3:3).

D. WHY is this important?

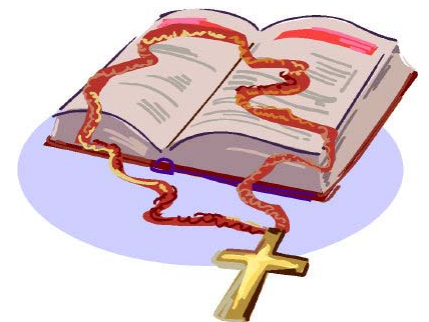
1. Man is without excuse (Romans 1:20).
2. We will not escape God's judgment (Romans 2:1-6).

III. *God is in control and has a plan!*

A. God's plan has always included Christ; his death, burial, and resurrection.

1. We were chosen in Christ before the very creation of the world (Ephesians 1:4). The sin of Genesis 3 was not a surprise!

2. His plan started with the promise to Eve in the Garden, continued with His promise to Abraham for a nation; continued with His promise to David of an heir that will be the forever King; which lead to Jesus birth, life and ministry on earth, and finally to his death and resurrection.



(Continued on Page 20)



(Continued from Page 19)

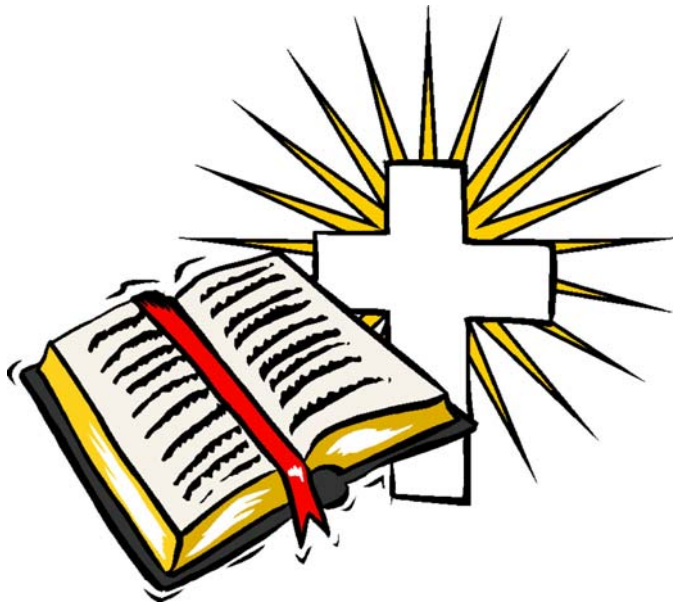
Five Things Christians Need To Know by Jason Davis

B. WHY is this important?

1. Because God's ways are higher than our own (Isaiah 55:9)!

2. The plans of the Lord are firm forever (Psalms 33:11)! It is the plans of the Lord that will prevail, not man's (Proverbs 19:21).

3. God's plan is to prosper us, not bring harm; and to give us hope and a future (Jeremiah 29:11)!



IV. *God loves you!*

A. God made man in His image and it was "good". God did not make a mistake. Psalm 139:13-16 tells us that he knew us before we were born!

B. God wants us to live an abundant life! A full life!

1. He planed for us (Ephesians 1:4);
2. He sacrificed for us (John 3:16);

3. He wants to give us life where the devil wants to steal it (John 10:10).

C. WHY is this important?

1. Unlike other religions, we can have a personal relationship with God!

2. Unlike other religions, Christianity is based on love! God is love; we are to love God with all our heart, mind and spirit – this is the greatest commandment; and the other commandment is that we love others!

3. The greatest thing in the world is love (1 Corinthians 13:13). It is the driving force behind God's greatest gift: the sacrifice of Christ on the CROSS (John 3:16)!

V. *Christ is coming back soon!*

A. In Acts 1 we are promised that Jesus will return as they saw him leave: in the skies! And Jesus himself promised that He would return after leaving (John 14:2,3). The witness of two is enough!

B. God made a promise (a covenant) with David that his heir would sit on the throne of Israel forever (2 Samuel 7:16). No earthly man has ever sat on the throne of Israel forever, at least not yet. Jesus claimed to be the messiah, the king, but he did not establish his throne when he was on earth the first time. Israel is not even a kingdom in this day and age, but someday Jesus will rule there as king (Revelation 20 and 22). It is an important note to see that Israel is back

(Continued on Page 21)



(Continued from Page 20)

Five Things Christians Need To Know by Jason Davis



as a nation after 1900 years of expulsion from the land....hmmm.

C. WHY is this important?

1. His return should be an encouragement and a reminder of hope (1 Thes. 4:13; 5:1-11).

2. It is a reminder of what is important: that there will be a time when the Book of



Life is closed and no more are added. We should be warning all we can of this impending time of judgment. Jesus himself tells John in Revelation that “Yes, I am coming soon!”

Conclusion

Why these five things? Because the world has busied itself telling us:

Evolution -- There is no God; but if there was one He is not the creator and has no grounds for making the rules of life.

Humanism -- Man is the highest achievement of nature and we are subject only to our own regulations. We judge ourselves and if God does, He uses our rules.

Naturalism -- Events of this world are not structured or connected. They are random collections of circumstances that are the result of individual decisions – not a well orchestrated plan which has purpose or meaning.

Environmentalism -- We are under the threat of destroying the world, implying that God could stop us if we wanted to. And it also denies that God has final authority of saying “now is the end of all things.”

Universalism -- That we all have truth in us, and no one truth is truer than another (that’s a mouth full). But we know that Jesus Christ alone is “the way and the truth and the life. No one comes to the Father except through” him (John 14:6)!





VISITING NEWCOMERS!

The pastor saw the little card filled out by the visitors from last Sunday.

He was going by that way on Wednesday, so he went to the house and knocked on the door. He looked around; he called out. There was no answer.

He wrote a short note and ended it with, Revelation 3:20, *“Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him.”* He pushed it under the door. Then he left.

The following Sunday, after the service, there was a little note under his office door. He opened it up and read, Genesis 3:10, *“And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.”*

HOW TO KILL YOUR PASTOR

An older man in the town had just inherited one million dollars. The town lawyer was not sure how best to tell the man, as he had a heart condition. No one wanted him to have a heart attack upon hearing the news, of course.



It was decided that his pastor should be contacted, and for him to go over and break the good news to him cautiously.

The pastor went over and sat down for coffee with the older man. The pastor asked, “Ted, what do you think you would do if you inherited a million dollars?”

Ted thought for a moment and answered, “Well, I guess I would probably give half of it to the church.” The pastor fell over dead.

DISCERNED

BY PAUL ABRAMSON AND BRENT GILES





Feast or Famine: *Yes, literally!*

by Paul Abramson



Genesis 41:25-27 *"And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath showed Pharaoh what he is about to do. The seven good kine are seven years; and the seven good ears are seven years: the dream is one. And the seven thin and ill favored kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. ..."*

This historical event was unique in that the Lord gave the Pharaoh, through Joseph's interpretation, a specific warning of events to come. Down through history most occurrences of famine and pestilence overwhelm the people or the country. Those unprepared must pay more or do without when goods become scarce.

One can save ahead for the unexpected. We do this. In modern society it has become common to have home, auto, and health insurance. But for 70 years now, America has seen nothing but plenty food-wise. The "Dust Bowl" years of the Great Depression are long gone. During and right after WWII there were severe food shortages in parts of Europe and Asia, but in America - that seems far away. We have learned to take an abundance of food crops each year for granted.

Regular readers of Master's Journey are pastors, youth leaders, teachers, and other professionals. As such, it is my hope that this short article about "feast and famine", though different from most of our exhortations and editorials, will help empower you in order to help others. You see, there is reason to believe that God may allow for some difficult times in the years to come. And yet, the average Western family has less than one week's worth of food at

Spring 2008

Master's Journey

"Joseph Interpreting the Pharaoh's Dream" by Gustave Doré



home. My brothers and sisters, the times are becoming more turbulent each year.

Proverbs 22:3 *"A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished."*

We have home and auto insurance, and often health insurance, but most of us do not have

(Continued on Page 24)



(Continued from Page 23)

Feast or Famine: *Yes, literally!* by Paul Abramson

any "food insurance"? Most dry and canned goods will last for 2-3 years or longer if stored properly. Should a natural disaster strike, a family with a full pantry can reach out and help their neighbors. Be able to hand the next door neighbor 2 full bags of canned foods with a cheap, manual can opener (there may be no electricity for a couple of days). WWJD? And at the least, since such a disaster will probably not hit in your area, should food prices rise in the next year, by buying ahead now you will save money later.



The rise in the price of oil is causing ripple effects for raising the price of crop fertilizer, running tractors, diesel locomotives, etc. Every indication is that the price of food will rise significantly this year. Instead, if you and I buy ahead now (knowing that the shelf life will be 2-3 years anyway) we will lock in the sale prices of items each week at the grocery stores. If we wait and the Lord allows some pestilence to hit a major food crop this year or next, then we will have to pay higher prices as there will be shortages. Matthew 24:7b *"...and there shall be famines, and pestilences, and earthquakes, in divers places."*

Buying now "stimulates the economy" as more crops will be planted to compensate. But if we wait, and buy extra after some

kind of shortage, that is hoarding; that is bad. It denies others food. Also, (since I have been actively buying ahead since January) I will not be standing in line in front of you when there is a shortage, leaving more for those who did not plan ahead in buying "food insurance".

As appropriate, may I encourage you to in turn encourage others to buy ahead and stock up on basic foods that each family will want to consume anyway. Get a month or more ahead, fill the shelves in your kitchen or your pantry. Be able to help others if such a need arises. Why not get six months ahead in long-shelf-life staple foods? Or at the least, lock in today's sale prices before the food price increases that are expected over this coming year.

Acts 20:35b [Jesus said] *"It is more blessed to give than to receive."*

It is prudent to plan ahead. Joseph had the advantage of specific dreams given to the Pharaoh. We have present day economic reports. Oil is going up. *Therefore food prices will rise this year.* Christian leaders are firstly responsible for spiritual insights, wisdom, and direction. But the more mundane tasks of physical needs have also been a part of the church's oversight since its inception.

(Continued on Page 25)



EDITOR'S CORNER

(Continued from Page 24)

Feast or Famine: Yes, literally! by Paul Abramson

Acts 6:1-3 *"And in those days, when the number of the disciples were multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business."*

The world around us is becoming less sure. Is a famine coming to the near future? What can churches and families do to prepare ahead for unexpected shortages or sudden price increases? Please pray about these things, and as appropriate - warn others around you to build a proper "food insurance" amount in each of their own homes.



Master's International School of Divinity

Academic Seminars Information

<http://www.mdivs.edu/seminars.html#seminar%20calendar>

2008 Annual Graduation Week

Friday, July 18 and Saturday, July 19, 2008

http://www.mdivs.edu/graduation_week_info.html

Master's Long Term Endowment Fund

<http://www.mdivs.edu/endowment.html>

MISD Main Web Page

<http://www.mdivs.edu>

