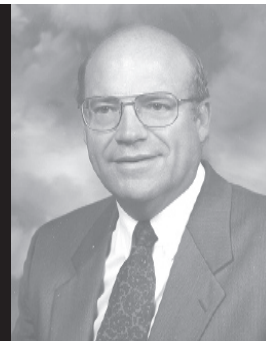




Dr. Fred Schwarz

The Schwarz Report



Dr. David Noebel

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Merry Christmas!

Joy to the World

Joy to the world! The Lord is come:
Let earth receive her King;
Let every heart prepare Him room,
And heaven and nature sing,
And heaven and nature sing,
And heaven, and heaven and nature sing.

Joy to the world! The Savior reigns:
Let men their songs employ;
While fields and floods, rock, hills, and plains
Repeat the sounding joy,
Repeat the sounding joy,
Repeat, repeat the sounding joy.

No more let sins and sorrows grow,
Nor thorns infest the ground;
He comes to make His blessings flow
Far as the curse is found,
Far as the curse is found,
Far as, far as the curse is found.

He rules the world with truth and grace,
And makes the nations prove
The glories of His righteousness,
And wonders of His love,
And wonders of His love,
And wonders, wonders of His love.

—Isaac Watts

And do not participate in the unfruitful deeds of darkness, but instead expose them. Ephesians 5:11

“Dwell on the past and you’ll lose an eye; forget the past and you’ll lose both eyes.” Old Russian Proverb

The Christmas Story

by Luke

In those days a decree went out from Caesar Augustus that the whole empire should be registered. This first registration took place while Quirinius was governing Syria. So everyone went to be registered, each to his own town.

And Joseph also went up from the town of Nazareth in Galilee, to Judea, to the city of David, which is called Bethlehem, because he was of the house and family line of David, to be registered along with Mary, who was engaged to him and was pregnant. While they were there, the time came for her to give birth. Then she gave birth to her firstborn Son, and she wrapped Him snugly in cloth and laid Him in a feeding trough—because there was no room for them at the inn.

In the same region, shepherds were staying out in the fields and keeping watch at night over their flock. Then an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were terrified. But the angel said to them, “Don’t be afraid, for look, I proclaim to you good news of great joy that will be for all the people: today a Savior, who is Messiah the Lord, was born for you in the city of David. This will be the sign for you: you will find a baby wrapped snugly in cloth and lying in a manger.”

Suddenly there was a multitude of the heavenly host with the angel, praising God and saying,

“Glory to God in the highest heaven, and peace on earth to people He favors!”

When the angels had left them and returned to heaven, the shepherds said to one another, “Let’s go straight to Bethlehem and see what has happened, which the Lord has made known to us.”

They hurried off and found both Mary and Joseph, and the baby who was lying in the feeding trough. After seeing them, they reported the message they were told

about this child, and all who heard it were amazed at what the shepherds said to them. But Mary was treasuring up all these things in her heart and meditating on them. The shepherds returned, glorifying and praising God for all they had seen and heard, just as they had been told.

When the eight days were completed for His circumcision, He was named JESUS—the name given by the angel before He was conceived. And when the days of their purification according to the law of Moses were finished, they brought Him up to Jerusalem to present Him to the Lord (just as it is written in the law of the

Lord: Every firstborn male will be dedicated to the Lord and to offer a sacrifice (according to what is stated in the law of the Lord: a pair of turtledoves or two young pigeons).

There was a man in Jerusalem whose name was Simeon. This man was righteous and devout, looking forward to Israel’s consolation, and the Holy Spirit was on him. It had been revealed to him by the

Holy Spirit that he would not see death before he saw the Lord’s Messiah. Guided by the Spirit, he entered the temple complex. When the parents brought in the child Jesus to perform for Him what was customary under the law, Simeon took Him up in his arms, praised God, and said:

Now, Master, You can dismiss Your slave in peace, according to Your word. For my eyes have seen Your salvation. You have prepared it in the presence of all peoples—a light for revelation to the Gentiles and glory to Your people Israel.

His father and mother were amazed at what was being said about Him. Then Simeon blessed them and told His mother Mary:

“Indeed, this child is destined to cause the fall and rise of many in Israel and to be a sign that will be opposed—and a sword will pierce your own soul—that the thoughts of many hearts may be revealed.”

—Luke 2:1-35, Christian Standard Bible

**Glory to God
in the highest
heaven, and peace
on earth to people
He favors!**

The Virgin Birth of Christ

by Norman L. Giesler

The virgin birth of Christ is the perennial target of naturalistic Bible critics, who tend to regard it as the result of pagan influence on Christian writers of the second century. These Christians developed the myth in an emulation of stories from Greek mythology. One reason for the vehemence of these pronouncements is that, if true, the virgin birth establishes beyond question the life of Jesus as a supernatural intervention of God. If ant-supernaturalists concede at this point, they have no case left.

Evidence for the Virgin Birth. Credibility of Miracles. At the root of the rejection of the virgin birth of Christ is the rejection of miracles. A virgin birth is a miracle. If a theistic God exists, and there is evidence that he does, then miracles are automatically possible. For if there is a God who can act, then there can be acts of God. Indeed, there is every reason to believe that miracles have occurred from the instant of the founding of the universe. Hence, the record of Jesus' virgin birth cannot be ruled as mythological in advance of looking at the evidence.

Anticipation of the Virgin Birth. Genesis 3:15. Long before the New Testament recorded the virgin birth, the Old Testament anticipated it. In fact, the earliest messianic prediction in the Bible implies the virgin birth. Speaking to the Tempter (Serpent), "God said 'And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel.'" (Gen 3:15).

That the coming Redeemer was to be the "offspring" or "seed" of the woman is important in a patriarchal culture. Why of a woman? Normally, descendants were traced through their father (cf. Gen. 5, 11). Even the official genealogy of the Messiah in Matthew 1 is traced through Jesus' legal father Joseph. In the unique term, *seed of the woman*, there is implied that the messiah would come by a woman but not a natural father.

Jeremiah 22 (cf. 2 Samuel 7). Another possible intimation of the virgin birth in the Old Testament is found in the curse placed on Jeconiah which said: "Record this man as if childless, a man who will not prosper in his lifetime, for none of his offspring will prosper, none will sit on the throne of David or rule any more in Judah" (Jer. 22:30). The problem with this prediction is that Jesus was the descendant of the throne of David through Jeconiah (cf. Matt. 1:12).

However, since Joseph was only Jesus' *legal* father (by virtue of being engaged to Mary when she became pregnant), Jesus did not inherit the curse of Jeconiah's *actual* descendants. And since Jesus was the actual son of David through Mary according to Luke's matriarchal genealogy (Luke 3), he fulfilled the conditions of coming "from the loins of David" (2 Sam. 7:12-16) without losing legal rights to the throne of David by falling under the curse of Jeconiah. Thus, the virgin birth is implied in the consistent understanding of these Old Testament passages.

Isaiah 7:14. Both the New Testament (Matt. 1:23) and many Christian apologists use Isaiah 7:14 as a predictive prophecy to prove the Bible makes specific supernatural predictions centuries in advance. However, critics, following the interpretation of many Bible scholars, say verse 16 refers to the birth of Isaiah's own child shortly before the fall of Samaria in 722 B.C. If so, this is not a prophecy about the virgin birth of Jesus and, it has no apologetic value.

Of the three interpretations of Isaiah 7:14, only one is incompatible with a supernatural predictive understanding in reference to Christ's birth. That is that this prophecy referred only to Isaiah's day and was fulfilled in the natural birth of Maher-Shalal-Hash-Baz (Isa. 8:3). Of the other two possibilities, the prophecy could have had a double fulfillment—a preliminary one in Isaiah's child and the final one in Christ's birth. Or this prophecy refers only to the supernatural birth of Christ (Matt. 1:23).

There can be no doubt that the New Testament clearly affirms that Christ was born of a virgin.

Matthew 1:18-23. Matthew wrote:

This is how the birth of Jesus Christ came about: His mother Mary was pledged to be married to Joseph, but *before they came together*, she was found to be with child through the Holy Spirit. Because Joseph her husband was a righteous man and did not want to expose her to public disgrace, *he had in mind to divorce her quietly*. But after he had considered this, an angel of the Lord appeared to him in a dream and said, "Joseph son of David, do not be afraid to take Mary home as your wife, because *what is conceived in her is from the Holy Spirit*. She will give birth to a son, and

you are to give him the name Jesus, because he will save his people from their sins.” *All this took place to fulfill what the Lord had said through the prophet: “The virgin will be with child and will give birth to a son, and they will call him Immanuel”—which means, “God with us.”* [1:18-23]

The emphasized sections point to four factors which demonstrate that Christ was virgin born: First, Mary conceived “*before they came together,*” thus revealing that it was not a natural conception. Second, Joseph’s initial reaction reveals that he had not had sexual intercourse with Mary, since when he found that she was pregnant “*he had in mind to divorce her quietly.*” Third, the phrase “*what is conceived in her is from the Holy Spirit*” reveals the supernatural nature of the event. Finally, the citation from the Septuagint translation of Isaiah 7:14 about a *parthenos*, “virgin,” giving “birth” to a child indicates that Mary had not had sexual relations with anyone. She was not simply a virgin before the baby was conceived, but after it was conceived and even when it was born.

Luke 1:26-35. Mark begins immediately with Jesus’ ministry, in accord with his stress on Christ as “Servant” (cf. 10:45). But we would expect a physician, Dr. Luke, to give attention to the circumstances of the birth. He begins with the announcement of Christ birth of virgin:

In the sixth month, God sent the angel Gabriel to Nazareth, a town in Galilee, to a *virgin pledged to be married* to a man named Joseph, a descendant of David. The *virgin’s* name was Mary. The angel went to her and said, “Greetings, you who are *highly favored!* The Lord is with you.” Mary was *greatly troubled* at his words and wondered what kind of greeting this might be. But the angel said to her, “Do not be afraid, Mary, you have found favor with God. You will be with child and give birth to a son, and you are to give him the name Jesus.” ... “How will this be,” Mary asked the angel, “since I am a virgin?” The angel answered, “*The Holy Spirit will come*

upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God.” [1:26-35]

The emphasized text again demonstrates that the conception of Christ was supernatural: Mary was a “virgin” (*parthenos*), “pledged to be married.” Mary’s reaction of being “greatly troubled” and being “afraid,” as well as her astonished question, “How will this be?” reveals that she was a virgin. The angel gave some description of how the conception would happen through the Holy Spirit and “the power of the Most High.”

Luke 2:1-19. When Luke records the birth he again stresses that Mary was only “pledged to be married,” which in that culture meant she had not yet had sexual intercourse with Joseph. The supernatural appearance of the angel and the heavenly choir demonstrate that something extraordinary had happened. Mary’s reaction was to contemplate in awe the mystery of it all. Obviously she knew something supernatural and holy had occurred (vs. 19).

Conclusion. Historical evidence that Jesus was supernaturally conceived of a virgin is more than substantial. Indeed, there are more eyewitness contemporary records of the virgin birth than for most events from the ancient world. The records show no signs of myth development. Indeed, they are surrounded by historical references to real people, places, and times. Thus, there is no reason to believe Jesus was not literally, biologically born of a virgin just as the Bible claims he was. Only an unjustified antisupernatural bias is ground for any conclusion to the contrary.

A particular battleground text is Isaiah 7:14, which is cited by Matthew. Critics argue that it has no predictive value. At worst the text refers to events in Isaiah’s time only, which were applied typologically to Christ but have no predictive value. There is reason to believe the text refers, in part or whole, to a prediction of the virgin birth. In any case, there are other clear predictive texts in the Old Testament.

—*Baker Encyclopedia of Christian Apologetics*, pp. 759-764.

The Schwarz Report Bookshelf

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The Boy Scouts of America Deserve Better

by William Tucker

The Boy Scouts of America have been dragged onto the front lines of the culture wars. “It started 20 years ago with lawsuits complaining girls and atheists were being excluded,” says Robert Bork Jr., spokesman for the BSA in Washington and son of the former Supreme Court nominee. “Then there were the homosexual cases, culminating in the Supreme Court’s *Dale* decision in 2000, which ruled that as a private organization, the Scouts were entitled to choose their own members. The American Civil Liberties Union lost, but has been trying ever since to have the Scouts expelled from the public square.”

The Scouts, while indeed a private organization, have significant ties to public institutions. They get special treatment in the use of national and state parks and military facilities for their campouts and jamborees. They also recruit in public schools.

These favors hardly go unreciprocated. Probably no other organization in America volunteers as much time—7 million hours since 2004 alone—improving public property and assisting public programs. This summer the Order of the Arrow (a kind of Scout alumni association) organized a “Five Sites, Five Weeks, Five Thousand Arrowmen” project, in which 5,000 volunteers spent five weeks implementing conservation and improving public facilities in national forests from Virginia to Wyoming. “Good Turn for America,” another Scouting effort, cleans up hundreds of city parks and schoolyards and helps the Department of Health and Human Services administer its campaigns against teenage tobacco use and childhood obesity. As part of the leadership training required to become an Eagle Scout, a boy organizes his troop in performing a community service. Scores of municipal and state parks and National Historic Sites have been improved by Eagle projects. The Phoenix-area council has spent more than a thousand hours on fire-prevention and conservation projects in the Grand Canyon and nearby national forests.

No one has yet tried to bar the Scouts from these efforts. Instead, the ACLU and gay-rights groups have concentrated their fire on urban Scout councils on the East and West Coasts. For example, in 2000 (shortly after a Scout color guard was booed at the Democratic

National Convention), the Philadelphia city council pounced. In 1928 the city had leased a half-acre property to the group for \$1 a year, on which the Boy Scouts had constructed a 7,500-square foot Beaux Arts headquarters at their own expense. The city council first tried to evict the Scouts, and has now switched to demanding \$200,000 a year in rent. After winning in the state courts, city solicitor Shelley Smith issued an eviction notice. The Scouts have countersued in federal court.

Similarly, through leases with the city, Boy Scouts in the San Diego area have run Camp Balboa and a half acre on Fiesta Island for decades, and have spent millions of their own dollars developing the properties. Both parks are open to the public. The ACLU filed suit on behalf of a lesbian couple and an agnostic couple, arguing that the Scouts were a religious organization and therefore the leases violated the establishment clause. The city council fought at first, but in early 2004, after the court decisions had started going the other way, it announced it would “take no position” in the legal proceedings regarding its own leases. The case drags on, and unlike the Boy Scouts, the ACLU does not volunteer its time: in return for leaving the city out of the matter (after, of course, dragging the city into the matter), it got \$790,000 for legal fees and \$160,000 for court costs.

There’s more to the urban Boy Scouts than buildings and parks. In the 1990s, the BSA created “Learning for Life,” an after school program in character education performed on contract with public school districts. Explorer Scouts, a co-ed adventure program aimed at older teens and often housed in police buildings, was also expanded. Albert Shanker, longtime president of New York City’s United Federation of Teachers, called scouting “the best educational institution in America.”

One might hope that the ACLU, even while trying to push the Scouts off of real estate they’ve heavily invested in, would leave these programs alone. But after *Dale*, the ACLU succeeded in abolishing the Chicago Police Department’s Explorer program. Lambda, the legal arm of the gay-rights movement, is trying to do the same in Los Angeles. Other programs are under attack all over the country.

When these initiatives lose public support, it’s hard for them to come up with money elsewhere. “In suburban areas, you have a lot of well-to-do parents who can support the troop. They can pay for the uniforms, buy the camping equipment, and raise the money for the bus tours to the Grand Tetons,” says George Davidson, the New York lawyer who argued *Dale* before the Supreme Court. “It’s the urban programs that are always starving

for money. They're the ones being wounded by this."

And even private support is under attack. Gay-rights advocates in dozens of cities have persuaded United Way to stop supporting the Scouts. When loss of corporate funding decimated the Greater New York Council, one of the first things to go was the program to send inner-city non-Scouts to summer camp. The BSA's South Florida Council lost \$700,000 annually, most of which had gone to its Scout Ranch program targeting "at-risk youth."

It's hard to overestimate the opportunities lost. "I was a gang member myself when I was a kid," says J.D. Stark, a 63-year-old retired New York City Transit worker and veteran Boy Scout leader. "We were reading some of those early Greek and Roman historians looking for battle strategies. I hate to think of what would have happened to me if I had kept that up. But one day I met an adult who talked me into joining the Scouts. It saved my life."

In a 2000 *City Journal* article, Heather MacDonald described spending several months attending Scout meetings around New York City. All over Harlem and Bedford-Stuyvesant, small troops practiced rigorous uniform inspections and learned to saw logs in church basements. While the skills seemed anachronistic, the boys treasured the discipline. Scouting provides male example and leadership in a world where they are sorely lacking. "The scoutmaster may be the only stable adult in a child's life. Schools call him about truant boys; single mothers or grandmothers invoke his wrath to try to get a boy to behave," wrote MacDonald.

The Scouts' urban programs also provide a place where classes and races mix un-self-consciously. I was a Scout leader in Brooklyn for 15 years, starting in Park Slope, the kind of upscale-Left milieu where homosexuality draws much less attention than a Scout uniform. ("You're not going to make them do anything *patriotic*, are you?" one mother asked.) After a few years we were expelled from our sponsoring church

where a new minister wanted to bring lesbians into his parish, so we moved to a Spanish-speaking Catholic church in a nearby neighborhood.

I teamed with a scoutmaster who had once been a Young Lord (the Puerto Rican equivalent of the Black Panthers), and we put together a troop that was half Park Slope privilege and half public housing. It meshed beautifully. We won the Brooklyn Klondike Derby (a sled race) our first year, and everyone's horizon's expanded. When a partially paralyzed 15-year-old from the projects joined the troop, the boys spent half their time on camping trips helping him up and down the mountains.

Giving in to the gay-rights lobby is no solution for the Scouts. For every activist who sees the BSA involvement as a stain on the municipal coat of arms, there are a hundred parents who don't like the idea of sending their son on an overnight camping trip with an avowed homosexual. Those on the radical sexual Left encourage these fears: The North American Man-Boy Love Association has pictured Boy Scouts in its literature and advised members to use scout troops as recruiting grounds. In a 1999 performance in Royal Albert Hall, Elton John had six men in Cub Scout uniforms perform a striptease while he sang "It's a Sin."

This is, of course, not to say that most, or even many, homosexuals would present a risk to youths. But the point remains that the BSA is a private organization whose essence is to promote a traditional code of moral and aesthetic value to young men. Its members strive to "do a good turn daily," and very often succeed. Is American society willing to return the favor?

—*National Review*, September 15, 2008, p. 32, 35

Founded in 1953, the Christian Anti-Communism Crusade, under the leadership of Dr. Fred C. Schwarz, has been publishing a monthly newsletter since 1960. *The Schwarz Report* is edited by Dr. David A. Noebel and Dr. Michael Bauman. The Crusade's address is PO Box 129, Manitou Springs, CO 80829. Our telephone number is (719) 685-9043. All correspondence and tax-deductible gifts (the Crusade is a 501(c)3 tax-exempt organization) may be sent to this address. Permission to reproduce materials from this *Report* is granted provided our name and address are given.

Marxist Tsunami

by Henry Lamb

It is not just a victory for the Democrats; it is a Marxist tsunami. The principles that have guided President-elect Obama to this point are deeply rooted in Marxist philosophy. He is now in the position to infuse government with this philosophy through his appointments and legislative agenda. Democrats Obama, Pelosi, Reid, Schumer, Frank and others with recognizable names are only the face of what's in store. Behind this face is a force teaming with the power to obliterate the U.S. Constitution and the machinery of self-governance it created.

The God to whom our founders prayed for guidance has been thrown overboard by the modern Democrat Party. For at least a generation, Karl Marx has provided both inspiration and guidance to the people who are now in control of America. Republicans have not just been out-manuevered and out-campaigned; some Republicans have been willing participants, joining the Democrats in the worship of Marxist ideals.

This Democrat tsunami is not only a defeat of Republicans; it is a defeat of freedom.

Freedom, as defined in the Declaration of Independence and the U.S. Constitution, cannot exist when government ignores the limitations placed upon it by the Constitution. Government, led by both Democrats and Republicans, started ignoring these limitations long ago and has now grown into a people-management machine that would make Karl Marx proud.

This transformation has been possible only because the people have allowed it. Now, a majority of people expect it, and even demand it. When this tsunami settles across the land, the federal government will truly be the people-management authority of the United States. And what's worse, Democrats are likely to welcome the global central bank to be discussed at a global economic summit this month, which would transform the United States into an administrative unit of the global people-management authority—the United Nations.

Those people who have been called to carry the torch of freedom will not jump ship and move to another country, or throw in the towel and shrink into the shadows. Freedom lovers will survey the losses, inventory the resources, build a new strategy—and go to work.

The losses are not limited to the White House and Congress. Freedom has been defeated in the schoolhouse, as well as in the courthouse. To be successful, a new strategy must recognize this reality and design ways to retake these foundational institutions.

Try as it may, the Marxist tsunami cannot extinguish the flame of freedom. Freedom lovers are not without resources. In every state and every community there are people who still believe in the principles of freedom set forth in the Declaration of Independence and U.S. Constitution. These people, and their faith, are a powerful resource against which even the gates of hell cannot prevail.

It took the advocates of Marxist theory several generations to convince people that government should manage all human affairs. It will take time for the advocates of freedom to convince a new generation that individual freedom spawns free enterprise that produces prosperity and a far better way to live than can be realized under a Marxist people-management regime.

The Russian people welcomed the Marxist tsunami early in the 20th century. By the end of the century, they were crushed by it. Americans who refuse to recognize that the current ascendancy of the Democrats is a Marxist tsunami will be swept up and eventually crushed by it, whether they recognize it or not.

Those who are called to carry the torch of freedom into the 21st century will find one another and begin anew to free the nation from this latest threat of tyranny. Ironically, this new strategy will include many of the tactics used to build the Marxist tsunami. For example, community organizing is a tool widely used by those who teach and advance Marxist ideas. This tool works equally well for freedom lovers. Already, in communities across the country, small organizations are working to teach the principles of freedom and how they can be incorporated into local ordinances and state law. Already, there are organizations working to get the principles of freedom restored to the institutions of education and returned to the textbooks used at every grade level.

Those who are called to carry the torch of freedom will find these organizations, get involved and go to work. Success will come, and freedom will be restored only when everyone who enjoys the fruits of freedom shares the burden of defending it. The champions of this Marxist tsunami will dance and drink and celebrate their great victory, ignorant of the giant they have awakened.

From every corner of the country, regular Americans are feeling the call and rising to find fellow patriots who are not about to let freedom die. The pending tsunami may damage the pillars of liberty, but it cannot quench freedom's torch. Together, in a thousand ways, in ten thousand communities, the flame of freedom raised by each individual will light the way and chart the course to reclaim the schoolhouse, the courthouse, the White House, Congress and the future.

—Worldnetdaily.com, November 8, 2008

Merry Christmas and Happy New Year from The Schwarz Report Family.

Thanking each and every one for your continuing interest and support throughout 2008.



David and Alice Noebel



John and Rosalie Schwarz



The Christian Anti-Communism Crusade Board: Cindy Murphy, Joy Reese, David and Alice Noebel, Phil Kayser, Julie Hays, John and Rosalie Schwarz