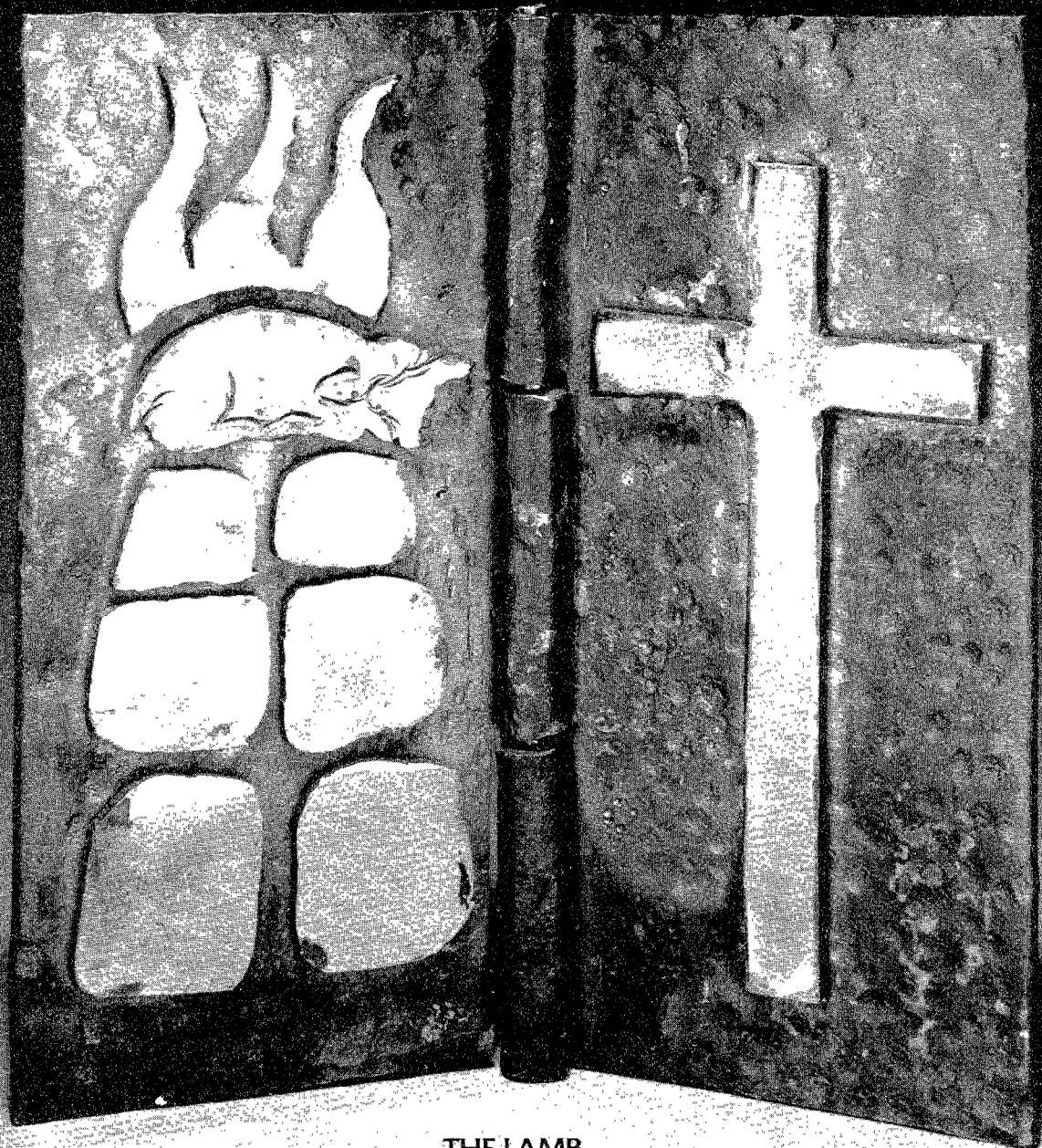


# MINISTRY

A MAGAZINE FOR CLERGY



MAY 1978



THE LAMB  
IS THE HINGE  
see pg. 4

# LETTERS

## Provokes thought if not agreement

Your circulation of MINISTRY free to ministers other than Seventh-day Adventists is appreciated. Although many of us will not agree with points of view expressed in some of the articles, the format and style of the writing is excellent, and the articles are thought-provoking.

Presbyterian minister  
Tennessee

## Stirring up the Spirit

The three objectives listed in the first paragraph on the back wrapper of the January, 1978, MINISTRY were promises of glorious dividends! We were promised spiritual nourishment. To say I was disappointed is a gross understatement. Each article left me cold in my spirit. Each was spiritually dry and barren! "Male Metapause," by Jeffrey L. Cohen, was an insipid mess of potage! This might be good advice for the unsaved, but not saints of God—much less His ministers. How much better to use the Word of God than questionable advice from the behavioral sciences. Ministers of *any age* need the guidance of the Holy Spirit, not philosophy or psychology.

Mr. Cohen's article does not agree with your letter on the back wrapper. You should change one or the other. I am going to pray that this type of unscriptural and unfruitful article will be deleted and that there will be a change in MINISTRY.

Baptist evangelist  
California

P.S. Please do *not* remove my name from the mailing list. A magazine like MINISTRY stirs up the Spirit within me.

*Although Jeffrey Cohen's article may not have quoted Scripture, it does not necessarily follow that it is unscriptural. In our view the article deals with a valid human problem in a Christian and scriptural context. By the way, our January back wrapper also contains these words, "As ministers, we need to meet the needs of the total man, which involves the mental, physical, and spiritual."*

*This should bring our cover and Mr. Cohen's article into agreement, it seems. At any rate, we're glad you want to keep receiving MINISTRY. We'll try to keep you stirred up!—Editors.*

## "Male Metapause" excellent

Having received MINISTRY for the past three or four issues, I would like to say it has some excellent articles, such as "Male Metapause," by Jeffrey L. Cohen, in the January, 1978, issue.

Church of Christ minister  
Indiana

## Ready to start another 50 years

I am a retired United Methodist minister with a condition that makes reading difficult. However, the format of MINISTRY was so attractive that I finally read it in entirety. I even got 100 percent on the "Word Power," which was a boost to my awareness of senility.

The splendid article "I Am a Pastor," by Pastor Londis, stirred many blessed memories and made me wish that I could again be starting on my fifty years as a pastor!

Retired Methodist minister  
Kansas

## Treasures articles

Please send me another copy of MINISTRY that has on the cover the picture of a man looking down on himself in a casket. I have read three of the articles therein and treasure them. I had planned to use my copy as a factual guide and reference but, unfortunately, I left it on a charter bus to New York.

I am a born-again, fundamental, Baptist pastor, firm on denominational doctrine. But because I love the Lord, I cannot but admire your philosophy, theology, and intellectual approach to practical Christianity. I have learned that MINISTRY has a fresh, updated, and relevant approach to the pulpit and pastorate, and I cannot disclaim anything I find so beneficial.

Baptist pastor  
Pennsylvania

## Earns respect

MINISTRY is a type of magazine that is so very much needed by pastors. You have made a distinct contribution for which I will be forever indebted. It's a shame that my own denominational publications don't provide material dealing with the physical, emotional, and spiritual needs of pastors as you do.

You have earned my deepest appreciation and respect through MINISTRY.

United Methodist minister  
Tennessee

## Postal mistake turns out well

Inadvertently one of your complimentary magazines, the January, 1978, issue of MINISTRY, was missent to my home by the local postal carrier. I was intrigued by the appearance of the magazine, as well as its contents, and read it. I would like very much to have a subscription myself and am enclosing my check for \$9.95.

Covenant minister  
Minnesota

## Health and religion

I have read my first issue of MINISTRY from cover to cover. Its honest approach was, in my opinion, far above average. Each section is interesting, especially *Health and Religion*. What a fine approach!

United Methodist chaplain  
Washington

## MINISTRY and Liberty

Enclosed is my check for a subscription to your excellent professional journal. For many years I have received another Seventh-day Adventist publication, *Liberty*, which has been of constant challenge to me.

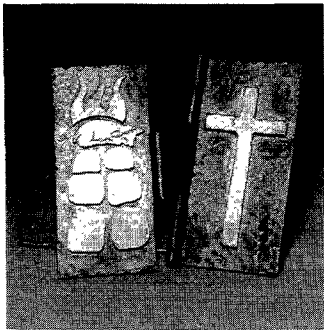
Baptist minister  
Illinois

## Best available

MINISTRY is excellent, unique, and to the point of need in my life as a minister. I consider it the best journal available specifically for ministers.

Presbyterian minister  
Mississippi

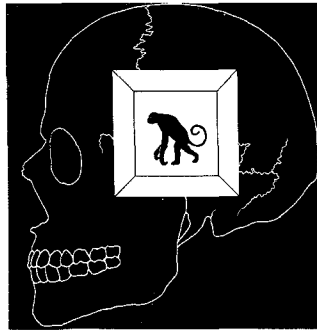
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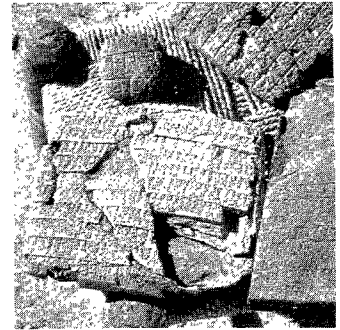
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# THE LAMB IS THE HINGE



The Old Testament stands  
like a half hinge until the succeeding  
Testament is added. Jesus Christ,  
the Lamb of God, holds the two together.

by Desmond Ford

What a puzzling book the Old Testament is when viewed apart from the New Testament! Its drama of prophets, priests, and kings; its ritual of tabernacle and temple; its prophecies of the worldwide proclamation of God's truth—all sound that echoing note of anticipation that only Calvary and Pentecost could validate. Replete with anticipation of an era of fulfillment to be ushered in by One greater than Moses, the Old Testament stands like a half-hinge until the succeeding Testament is added.

This phenomenon of the incompleteness of the Old Testament revelation is specially marked in the strange passion play Israel continually reenacted in the desert of pilgrimage and later in Canaan. What means the continual shedding of blood, the perpetual intercession of priests, that characterized Israel's worship? It hardly seems enough to say that all nations believed in sacrifice. Why did they? Did they link sin and death with primeval promises regarding the coming Lamb of God? Was it this awareness that led to the mingling of light and shadow even in pagan worship?

One thing is certain. The New Testament recurrently draws upon the symbolism of the Old Testament tabernacle to explain the plan of redemption. The tabernacle is set forth as a figure of (1) Christ Himself (John 1:14); (2) His body, the church (1 Cor. 3:16, 17); (3) each believer (chap. 6:19); (4) the heavenly sanctuary (Heb. 8:1, 2). And because history is indeed "His story," the prophetic visions that revolved

around the sanctuary are applied to the experience of the Christian church, especially in eschatological time.<sup>1</sup> Schrenk, in his article on the Temple (Knittel), tells us that the sanctuary prophecy of Daniel 8:11-14 is the seed of all later apocalyptic formulation. R. H. Hiers<sup>2</sup> and others agree. These "apocalyptic formulations" include the kingdom teachings of Christ, Paul, and John the revelator.

According to Lagrange, Frost, Feuillet, et cetera, the sanctuary referred to so often in Daniel is a "*symbole du regne de Dieu*." Numerous writers in recent years have written much on the theme of "the new temple" of the Christian community prefigured by the ancient Jewish temple, and some have seen in such passages as Daniel 8:14 a prophecy of the *eschaton*.<sup>3</sup>

More important than the testimony of all the scholars combined is the fact that our Lord selected an Old Testament prophecy about the sanctuary (Dan. 8:11-14, as elaborated in later Daniel passages) and commanded His last-day church to understand it (see Matt. 24:15; Mark 13, 14). No other passage from the Old Testament was ever singled out by Him in this way. Scholar J. Jeremias comments on our Lord's words:

"The abomination of desolation in the holy place, demanding worship and reverence, glorified by false prophets through word and miracle—that is the last great temptation."<sup>4</sup>

And one of earlier times, Bishop C. Wordsworth, suggested that the

ancient prophecy of Daniel regarding the desolation of the sanctuary would find its fulfillment eschatologically: "Some form of infidelity and impiety will be established by Law even in the Christian church. . . . The Church itself will be betrayed by some in high places in her ministry, and by means of their timid and treacherous concession and compromises it will be polluted by a form of worship which will make it execrable."<sup>5</sup>

Thus the Old Testament tabernacle and the temple as applied by the New Testament have tremendous doctrinal and prophetic significance. When we consider the space bestowed upon the Jewish sacrificial ritual this importance might be anticipated. While the story of Creation is summarized in one chapter of eight hundred words, and the history of generations is covered in just five chapters (the whole period from Creation to the Flood), the Old Testament devotes half of one book (Exodus), all of another (Leviticus), and a considerable section of a third book (Numbers) to the sanctuary. Its story, however, does not stop there but continues throughout the early and later prophets. The Pentateuch traces development of the typical ritual from its simple outline of priest, altar, and sacrifice in Genesis to its elaborate ceremonies in the succeeding books. Kings, Chronicles, Ezra, Nehemiah, Haggai, and Zechariah revolve around the building of Solomon's Temple, its destruction and restoration. The major prophets have much to say of the desecration of both the heavenly

and earthly sanctuaries by Satan and his representatives (see Eze. 28; Dan. 8-12).

It is indeed true to say, "The Sanctuary is a dramatized parable of God's dealings with man. It is a pictured history, the Gospel in substance, Salvation in epitome. It is a figure, but more than a form. It is a shadow, but not darkness; rather, it is a reflection of the light of heaven. To study it is to think God's thoughts after him. To understand its every detail is to fathom the depths of the richness of his wisdom."<sup>6</sup>

Books abound that curiously homileticize almost every socket and ring of the tabernacle. In this series I wish to avoid missing the wood for the trees, and will discuss only centralities that lie at the heart of revealed religion and constitute the foundation of the Christian faith.

What were the focal features of the ancient tabernacle system? The tabernacle by its very structure clearly indicates what was central in the divine plan. If we divide the court at the center by a line connecting the two longitudinal walls of the court, we will discover that exactly in the middle of the first half of the sacred enclosure stood the altar; and exactly at the same sector of the second half was the ark of the covenant with its mercy seat, cherubim, and Shekinah glory. The altar of sacrifice with its continual shedding and sprinkling of blood, and the ark of judgment overshadowed by holy angels and God Himself, are thus indicated as primary for our attention.

At the very beginning of the description of the building of the

tabernacle, the ark of the law is referred to (see Eze. 25:10). The whole system was called into existence because men had violated that infinite law which is a transcript of the divine character of holy love (Rom. 7:12, 14). Our Lord declared that it was easier for heaven and earth to pass away than for a jot or tittle of the law to fail. Though He had the entire Old Testament in His view, the context of His statement shows He was thinking particularly of the precepts His own voice had spoken from Sinai. The cross was Heaven's provision to meet the tragedy of sin, and sin is whatever in nature, disposition, or act is contrary to the nature, will, and law of our Creator. (See Matt. 5:17-19; 1 John 3:4; Ps. 40:7, 8; 51:51; James 2:8-12.)

While the law is perfect for the needs of perfect people, it can on its own bring only condemnation and despair to sinners. None can approach the judgment unless they have accepted the blood of Christ. The high priest approaching the ark always came by the altar of sacrifice. The law can neither empower nor forgive its violator, but the gospel does both. Calvary reveals sin to be the most expensive thing in the universe, whether pardoned or unforgiven. If pardoned, its cost falls on the atoning sacrifice; if unforgiven, it must take the life of the impenitent and all hope of eternity.

The very breadth of the entrance to the courtyard echoed the gospel invitation "Whosoever will, may come." He who responded and approached the altar found himself surrounded on every side by the glistening white of the courtyard walls, for he was now accepted as

"complete in Christ," being "made the righteousness of God in him" (Col. 2:10; 2 Cor. 5:21).

These themes of the law and the gospel were at the heart of the typology of the sacrificial system. In coming issues we will consider them, as well as the eschatological climax of the Judgment (also typified in the sanctuary service) when "the thoughts of many hearts may be revealed" (Luke 2:35) according to their response to the proffered grace of God. To scale the mountain peaks of the tabernacle's teaching is to ascend into the very heights of heaven, and to find that rich nourishment which alone can make possible "the days of heaven upon earth" as we "possess our possessions," namely "all spiritual blessings . . . in Christ" (Deut. 11:21; Obadiah 17; Eph. 1:3).

<sup>1</sup> See Dan. 8:13, 14; 9:24-27; 11:31; 12:11; cf. Matt. 24:15; Mark 13:14; 2 Thess. 2:3, 4; Rev. 11:1, 2.

<sup>2</sup> R. H. Hiers, "Purification of the Temple," *J.B.L.*, XC (1971), pp. 82-90.

<sup>3</sup> M. J. Lagrange, *Le Judaïsme avant Jésus-Christ* (Paris, 1931), p. 69; S. B. Frost, *Old Testament Apocalyptic* (London, 1952), p. 199; A. Feuillet, "Les Fils de l'homme de Daniel et la tradition biblique," *R. B.*, LX (1953), pp. 197, 198; B. Gärtner, *The Temple and the Community in Qumran and the New Testament* (Cambridge, 1965), pp. 129, 130; L. Gaston, *No Stone on Another* (Leiden, 1970), p. 449; Y. M. Congar, *The Mystery of the Temple* (London, 1962), *passim*; R. A. Cole, *The New Temple* (London, 1950), *passim*.

<sup>4</sup> J. Jeremias, *New Testament Theology* (SCM London, 1971), vol. 1, p. 128.

<sup>5</sup> Bishop C. Wordsworth, *Commentary on Holy Scripture*, vol. 6, p. 62.

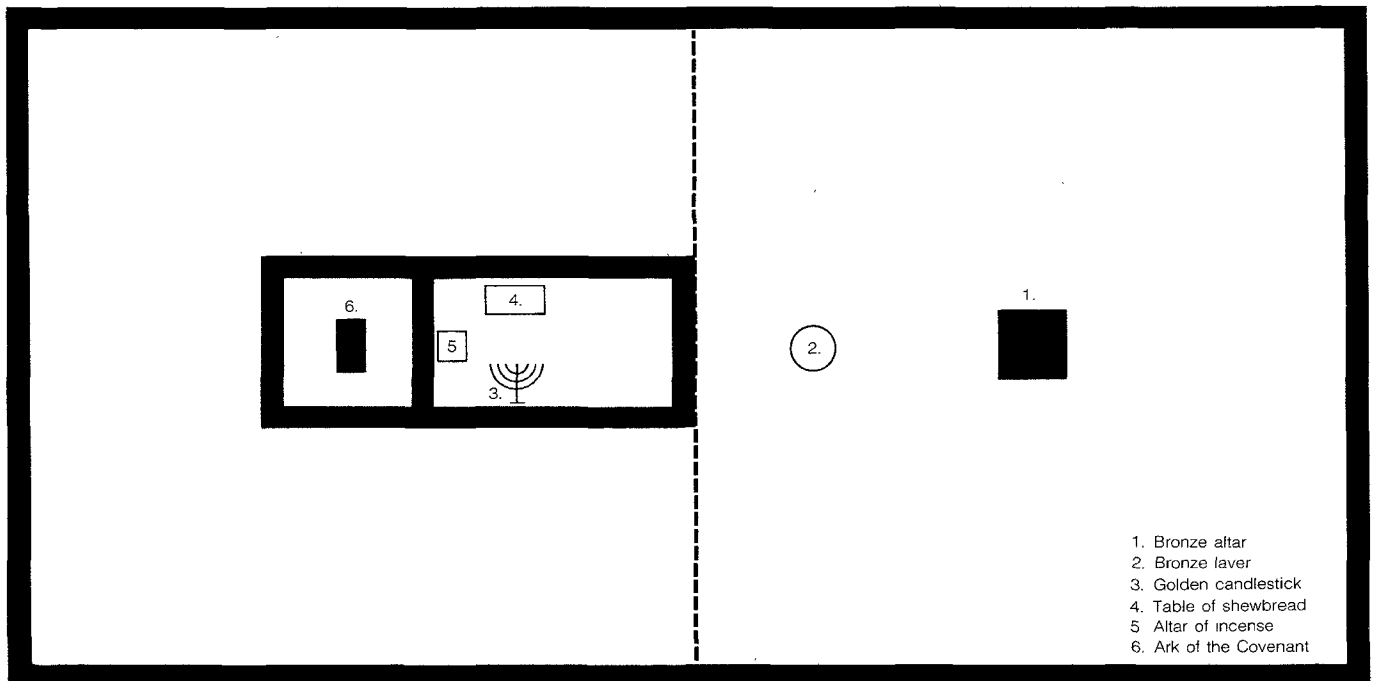
<sup>6</sup> Robert B. Thurber, *Bible Truth Series*, no. 38.

This is the first of a series of articles to appear bimonthly on the subject of the Jewish tabernacle and the Christian faith.

Desmond Ford, Ph.D., is currently serving as a professor of religion at Pacific Union College, Angwin, California.



Dividing the tabernacle court in half shows the two focal points of the services—the altar of burnt offering (representing shed blood) and the ark of the covenant (containing God's law).



DENNIS CREWS

## No Other Key

"I will give the Old Testament to any wise man living and say, Go home and construct in your imagination an ideal character who shall exactly fit all that which is herein foreshadowed. Remember he must be a prophet like unto Moses, and yet a champion, like unto Joshua; he must be an Aaron, and a Melchisadec; he must be both David and Solomon, Noah and Jonah, Judah and Joseph. Nay, he must not only be the lamb that was slain but the turtle dove and the priest who

slew the bird, but he must as well be the altar, tabernacle, mercy seat and shewbread. To puzzle this wise man further, we remind him of prophecies so apparently contradictory that one would think they could never meet in one man, such as these: 'All men shall fall down before him,' and 'He is despised,' etc. He must begin by showing a man born of a virgin mother; he must be a man without spot or blemish, but one upon whom the Lord doth lay the iniquities of us all. He must be a

glorious One, a Son of David, yet a root out of dry ground. Now if the greatest intellects could set themselves to invent another key to the types and prophecies they could not do it. These wonderful hieroglyphics must be left unexplained till one comes forward and proclaims, 'The Cross of Christ and the Son of God incarnate.' Then the whole is clear, so that he who runs may read, and a child may understand."—C. H. Spurgeon, *The Biblical Illustrator*, John, vol. 3, p. 336.

# The pastor—minister or administrator?

by William B. Hull

Should a pastor be expected to function as both a minister and an administrator? There are many conscientious pastors compelled to divide their time between these two sometimes incompatible activities. As an administrator, the local pastor is often expected to see that the church bulletin is prepared, the directory printed, the sound system kept functioning, the building kept clean, dry, and warm, facilities constructed or improved, and the Pathfinders properly organized. He must chair the church board, attend the school board meeting, and promote all the departments of the church, as well as send in regular monthly reports to the conference. The work of God has suffered because ministers have been caretakers, campaigners, fund raisers, promoters, and errand boys. Only when all these tasks are done can the pastor settle down to study his Bible, prepare the next day's sermon, and minister to spiritual needs.

It was never God's design that the pastor should have to serve as such an administrator, with Bible study, sermon preparation, and soul winning as mere sidelines. Yet that is the way it is!

There are several reasons for this:

1. Church members are accustomed to looking to the pastor as the figurehead of authority in the church, the ultimate answer to all problems. They are content to let him carry the load, though they may at times complain about his inadequacies.

2. The impatient pastor thinks he can achieve his objectives faster if he does the work himself.

3. Conference departments look to the pastor as their errand boy in the local church. This attitude reinforces the church members' view of his ministry.

4. The minister also may accept this view, and regard administrative accomplishment as the mark of success, the key to advancement. Conference departments most often are staffed with pastors who have shown promise as administrators. Furthermore, having administrative authority leads some to relish the feeling of power that goes with it.

5. Some pastors find it more satisfying to *administer* than to *minister*.

6. Though most pastors enter the ministry with high idealism, their concern for duty in church affairs may compel them to neglect soul winning. Many, on the other hand, try unsuccessfully to fill both roles, and then, overworked, frustrated, discouraged, and disillusioned, leave the ministry.

What is the solution to this problem? Our ministers are trained to become Bible students, public speakers, and soul winners. If they are to excel in these lines they must in most cases spend most of their time and energies at it. Who, then, is to do the necessary physical, financial, and promotional work so important to a church's health?

This problem has been with the church for a very long time. Moses exhausted himself trying to deal with all the administrative problems of the Israelites. His father-in-law, Jethro, chided him for attempting to handle so many things himself. "It may be that he [Moses] doubted the ability of his countrymen, who had been slaves all their lives, to serve [as judges]. . . . They did not look to Moses as they had looked toward the judges they knew in Egypt, but considered him as the appointed mouthpiece of God. . . . Since the Lord had not instructed him otherwise, he felt it his duty to decide all cases brought to him."—*The SDA*

*Bible Commentary*, on Ex. 18:13, 14.

Jethro recommended that Moses look for capable, honest people who could take over the mundane administrative duties so that Moses could concentrate on representing God to the Israelites (see Ex. 18:17-20). Ellen White comments on this incident:

"The time and strength of those who in the providence of God have been placed in leading positions of responsibility in the church, should be spent in dealing with the weightier matters demanding special wisdom and largeness of heart. It is not in the order of God that such men should be appealed to for the adjustment of minor matters that others are well qualified to handle."—*The Acts of the Apostles*, p. 93.

Centuries later, the twelve apostles were called and ordained by Jesus "that they should be with him, and that he might send them forth to preach" (Mark 3:14). Following His death they did indeed preach with great success, winning converts by the thousands. But with the converts came problems. Many, cast out of their homes, and disowned by relatives, needed food and shelter. The crowds of new Christians needed organization, operating procedures, and instruction on how to get along with one another in a new kind of community. Dissension arose among the differing ethnic groups (see Acts 6:1).

The apostles tried to cope with the growing problems, but finally saw that they were not equal to the escalating task. They had to get help. They called a general meeting of the believers and said, "It is not reason that we should leave the word of God, and serve tables" (verses 2-4). Led by the Holy Spirit, the apostles outlined a plan for organizing all the



## Many pastors will say Amen to this straightforward call for administrative overhaul in the Church.

working forces of the church, so that they might be free to carry forward the work of preaching the gospel.

As a result of the reorganization, "the word of God increased, and the number of the disciples multiplied in Jerusalem greatly" (verse 6). "This ingathering of souls was due both to the greater freedom secured by the apostles and to the zeal and power shown by the seven deacons."—*Ibid.*, p. 90.

Can we benefit from the experience of these men of God? If they felt it necessary to cut down on their responsibilities in order to present the Word of God properly, how much more do we need to consider doing so in this day of complexity? Indeed, unless we put some of our duties in lay hands, the work will never be done. Ellen White observes, "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—*Gospel Workers*, p. 352.

If she were writing today, would she phrase it, "Until the ministers join hands with the laymen"? Are pastors encouraging and training lay people as they should? Recently a group of ministers met to talk about developing a team of lay persons to follow up television interests. One of the participants became alarmed and said, "No, you can't do that! You will have an independent organization on your hands that you cannot control." Such mistrust of people can only stymie the work of God.

"The work of God is retarded by criminal unbelief in His power to use the common people to carry forward His work."—*Review and Herald*, July 16, 1895. "If men in humble life were encouraged to do all the good

they could do, if restraining hands were not laid upon them to repress their zeal, there would be a hundred workers for Christ where now there is one."—*The Desire of Ages*, p. 251.

In the business of the church, too, lay persons may serve on a far broader scale than they do at present. "Too often, ministers have been brought in to carry responsibilities which they were in no way fitted to bear. Lay these responsibilities upon men who have business tact, men who can give themselves to business, who can visit the schools and keep an account of the financial condition, and who can also give instruction regarding the keeping of accounts. . . . Let the ministers act as counselors, but lay not on them the financial responsibilities."—*Testimonies*, vol. 6, p. 216.

To make it possible for lay persons to take over administrative functions of the Adventist Church, especially in North America, some fundamental changes in attitudes and structures will have to take place. I would suggest, as a start, that the following four lines of action be considered:


1. The pastor should make it plain to church officers that they are not his assistants, but God's, even as he is. The head elder could chair the board and be an unpaid or supplemented "associate pastor." Deacons and deaconesses should care for the church facilities and visit the sick, the Dorcas ladies should minister to the needy, and the finance committee should handle finances and fund raising. Thus the preacher could fulfill the purpose of his ordination: to study, preach, and train church members to win souls.

2. Every church should have a business manager responsible to the conference administration. In

smaller churches, professional business people or some with natural business talents could serve in this capacity without pay. In larger churches, which require more time, the manager could be paid. If the business of the church were done by the laity, the ministers could be free to establish new churches.

3. College curriculum designers should develop courses in church administration. Students who would like to be conference administrators could train for that work and not have to use the ministry as a way to get there. Treasurers could be trained specifically for church business. No ordained minister should be taken from soul winning and placed behind an adding machine.

4. Every theology student should be challenged to think carefully about possible areas of service. Ordination would be commitment of one's life to a particular Bible calling. Ordination was never designed to be an award for achievement, but commitment to a specialized service.

If these suggestions could be put into practice, we would no longer see ordained ministers wasting their time, talents, and training "waiting on tables." The operational details of the church could be handled by some lay persons, others could be learning how to give Bible studies and even evangelistic sermons, and the pastor could be leading them all in a deeply spiritual, intellectually stimulating, and vitally inspirational program of Christian birth, growth, and maturation. Thus the pastor could become what he was intended to be—a minister, not an administrator. 

---

William B. Hull is field service director for the Faith for Today television program at Newbury Park, California.

# Sanctification and the final judgment



# How is one to reconcile a judgment based on works with the New Testament emphasis on salvation by grace, apart from works?

by Raoul Dederen

In a previous article, we noted what may seem a surprising fact to some—that both Roman Catholics and Protestants hold that man is justified by God's grace.<sup>1</sup> Fundamental divergences exist, however, between the two positions.

While it is true that the Catholic Church has elevated to official status the notions of grace and justification, it has used these categories in a sense often vastly different from their Biblical connotations. Thus, *justification* has come to describe God's work *within* us instead of a declaration of acquittal. Likewise, *sanctifying grace* has taken a meaning substantially at variance with what many Protestants regard as its Biblical sense.

In this article we will briefly sort out the main doctrinal elements of the Catholic doctrine of sanctifying grace and then offer a succinct view of an Adventist understanding of the Biblical teaching on the issue.

## The Tridentine doctrine

The gospel message of salvation declares repeatedly that believers are saved in Jesus Christ, redeemed by His life, death, and resurrection, and that justification is Christ's redemptive work applied to the individual soul. Some four hundred years ago Luther and Calvin affirmed loud and clear that the root idea in justification is the declaration of God, the righteous Judge, that the one who believes in Christ, sinful though he may be, is righteous.

The Council of Trent (1545-1563) defined the Catholic doctrine in distinction from the Reformers' theology. Three major points stand out in that definition: (1) justification implies not merely the nonimputation of man's sins for punishment (Denz 1561)<sup>2</sup> but a real remission of sins, as well (Denz 1528); (2) it involves an

interior renewal of man by the infusion of divine grace and gifts (Denz 1528) and, therefore, a new ontological reality; (3) it demands man's voluntary acceptance of grace and gifts (Denz 1528), as well as his co-operation in the preparation of justification (cf. Denz 1526).

The contrast is obvious. Over against the Reformers' forensic-extrinsic understanding of justification (that God, as judge, declares a man to be righteous by virtue of God's grace and man's faith in Christ's redemptive work),<sup>3</sup> the Tridentine decrees emphasized the inner transformation of man. It is "not only the remission of sins but also a sanctification and renovation of the interior man," the council ruled.<sup>4</sup> It consists, remarks Karl Rahner, "in the constitution of a new creature."<sup>5</sup> In other words, Catholic theology understands justification as a process, losing sight of an accurate understanding of justification as a legal act, in contrast to the moral process of sanctification, the work of a lifetime.<sup>6</sup>

## An ontological transformation

In the Catholic view, willful separation from God is undone in justification. A transformation, an actual "ontological happening,"<sup>7</sup> takes place by the infusion of sanctifying grace.<sup>8</sup> God's life and love, His sanctifying grace, is the way God lives within us, explains a modern Catholic catechism.<sup>9</sup> Catholic theology affirms that sanctifying grace is received for the first time at baptism.<sup>10</sup> One is to preserve it permanently, until the end,<sup>11</sup> and restore it when lost, for indeed it can be lost through deliberate mortal sin. Therefore, one must seek to grow in sanctifying grace "with an eagerness that sees the sky as the limit."<sup>12</sup>

It should be added that while jus-

tification is regarded as an ontological transformation, this does not mean that man's innate inclination to evil—or concupiscence, as Catholics call it—has faded away. Not at all.<sup>13</sup> But Christ's redemptive work, applied to individual believers by forgiveness of sin and infusion of sanctifying grace, is continued through the sacraments dispensed by the church. Indeed, if entered into with the appropriate inner disposition, each sacrament<sup>14</sup> will provide the believer with the sacramental grace he needs to meet the particular demands and temptations of life. Nourishing and strengthening the believer's faith, sacramental grace will deepen the life of sanctifying grace,<sup>15</sup> and help the faithful "to achieve the eternal life and the increased glory that . . . [they] have merited."<sup>16</sup>

One should keep in mind, as the *New Catholic Encyclopedia* further explains, that "man's justification remains imperfect. . . . It is always perfectible and capable of growth in grace."<sup>17</sup> It is difficult to avoid the conclusion that in its description of the nature and function of sanctifying grace Roman Catholic doctrine has come to confuse justification and sanctification, at least from what appears to be the viewpoint of the Biblical teaching on the subject.

## The Biblical doctrine

The Scriptures clearly point out both a definite relationship and a definite distinction between justification and sanctification. Justified through faith in Jesus Christ and apart from works of the law (Gal. 2:16; 3:11), the believer is urged to "put off the old nature with its practices" and to put on the new man, "which is being renewed in knowledge after the image of its creator" (Col. 3:9, 10).<sup>\*</sup> And it is to born-

## **“The twin realities of justification by faith and of a judgment based on works are in no respect contradictory.”**

again believers who had already “tasted the heavenly gift” that Paul writes, “Be transformed by the renewal of your mind” (Rom. 12:2). The Scriptures repeatedly imply that sanctification is an experience distinct from, or subsequent to, conversion.

“To sanctify” in the Bible means generally to make holy, by separation from the world and consecration to God. Among other things, it may apply to people (Ex. 13:2), to places (chap. 29:44), to objects (verses 36, 37), or to the Sabbath (Neh. 13:19-22; Eze. 20:20). Notice the contrast here is between the sacred and the common, not between moral perfection and sin.

The phrase also denotes an ethical or moral condition appropriate to this state of consecration, as when the term is applied to the New Testament “saints” (cf. Rom. 1:7; Phil. 1:1; Col. 1:2). In this case sanctification is the state in which the justified believer finds himself, as well as the active process by which his life is made holy. In both usages the pivot is one’s concept of God and what it means to belong to Him. To belong to God, to be His servant, His son or daughter, is no longer a mere external matter, but a personal relationship. The sanctified life is thus a life of personal fellowship with the Father lived out in the Spirit of Christ, in loving trust and obedient service.

We may sum up as follows: sanctification is that act of God by which He delivers the justified sinner from the dominion of sin, renews him according to the image of Christ, and enables him to walk in all good works that God has prepared for him.<sup>18</sup> In all of this, however, one fact stands out, namely, that sanctification is a process that follows justification. Sanctification is a new spirit in us, a spirit that we have in personal relationship with God. It is a fellowship just as certainly as is justification.

### **Walking in newness of life**

While it is God’s gift, sanctification is also man’s task. Thus, Paul, who unhesitatingly affirms that “this is the will of God, your sanctification” (1 Thess. 4:3), also emphasizes that “since we have these promises . . . let us cleanse ourselves from every defilement of body and spirit, and make holiness perfect in the fear of God” (2 Cor. 7:1). Significant also is his use of the word *walk*. We are to “walk in newness of life,” “by the Spirit,” “in love,” “worthy of the Lord” (Rom. 6:4; Gal. 5:16; Eph. 5:2; Col. 1:10).<sup>19</sup> The gift in each case becomes the task and, indeed, becomes real and effective only in this activity. God freely works sanctification out in us through the Holy Spirit on the basis of Christ’s righteousness imputed to us in justification. This is why sanctification is the matter of a lifetime and not a moment. Man may in a moment stand in a saving fellowship with God, but sanctification is the continuous in-forming of a new spirit.

Apparently, then, sanctification and good works are intimately related. Such good works are the expression of the new life in Jesus Christ—the fruits of sanctification. They cannot be regarded as necessary to merit salvation, since “by grace you have been saved through faith” as a gift of God, “not because of works, lest any man should boast” (Eph. 2:5, 9).<sup>20</sup> Yet at the same time good works necessarily follow the believer’s union with Christ. Wrote Paul, “We are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them” (verse 10).<sup>21</sup>

### **“According to his works”**

What, then, is the relationship between good works and judgment? There is indeed a Biblical doctrine of judgment according to works, which seems in line with the Biblical in-

sistence on good works. At the same time, how is one to reconcile a judgment based on works with the New Testament emphasis on salvation by grace, apart from works?

Let us first recognize that in more than one place the future judgment of God is clearly connected with what each of us will have done. God, we are told, will render to every man according to his works. This is clearly the view of Paul (Rom. 2:6), who does not hesitate to add that not the hearer but the doer of the law will be justified (verse 13). (Notice the future tense.) Quite similarly Peter exhorts his fellow believers to invoke as Father “him who judges each one impartially according to his deeds” (1 Peter 1:17).

When we weigh the implications of such statements we see how difficult it is to claim that the death and resurrection of the Lord has abrogated for believers the judgment to come,<sup>22</sup> or that in this judgment the criterion will lie only in the presence of faith and not also of works. Again and again believers are exhorted to the life that is from the Spirit and to the exhibition of the fruit of the Spirit.<sup>23</sup> Obviously, for the Biblical writers, the twin realities of justification by faith and of God’s judgment of every man on the basis of his works are in no respect contradictory.

### **Partaking of two ages**

Shall we assume, as some have suggested, that justification acquits the believer of the sins he committed prior to justification, while some other means—such as sanctification—cares for sins committed afterward? No. The answer to this disconcerting emphasis on both justification by faith and the believer’s coming judgment based on works lies elsewhere. It is to be found in the eschatological character of justification.

The righteousness a sinner receives from God is actually some-

# “Grace, faith, and works constitute an integral unity in the Biblical unfolding of salvation as redemption in Christ.”

thing that belongs to the end of history and the final judgment. On that day the issue will be either a declaration of righteousness meaning acquittal from all guilt or a declaration of unrighteousness resulting in condemnation. Truly, “by one man’s obedience many will be made righteous” (Rom. 5:19).<sup>24</sup> Ours is the “hope of righteousness,” the forensic pronouncement of acquittal for which we wait (Gal. 5:5). Notice again Paul’s use of the future tense.

At the same time, however, the future eschatological justification *has already taken place*. This is precisely the good news of the gospel. “Since we are [or already *have been*] justified by faith, we have peace with God” (Rom. 5:1) claims Paul, who could add that “we are now [that is, *have now been*] justified by his blood” (v. 9). Justification that primarily means acquittal at the final judgment has already taken place in the present on the ground of Christ’s shed blood. Through faith in Christ, the believer has already been justified—that is, acquitted of the guilt of sin, and delivered from condemnation. Justification, which belongs to the age to come has become a present reality, inasmuch as Christ, by His victory over death, has brought its blessings to man. Thus, our righteousness-justification (like our entering into the kingdom of God) is at once something that we now have and also something for which we still wait.<sup>25</sup>

## The ground of man’s salvation

Where shall one find the ground of man’s salvation in the final judgment? Surely not in human works as merit. All we shall be able to show on that day is filthy garments, defective characters, sins of ingratitude, and unlikeness to Christ. Christ alone will be our hope, our defense, our justification and redemption then, even as He is our hope today. His robe of righteousness will cover us, and we shall be

prepared to give Him all the glory of our salvation.

What about one’s works, which the Scriptures point to as the criterion of justification on that day? These works may be summed up as the “work of faith.” They are faith’s indispensable fruit, found side by side with the “labor of love” and the “steadfastness of hope” in the Christian life (1 Thess. 1:3). There is, therefore, no room for a theology that sees justification by faith as the initial judicial act of God taking place in the present, followed in the final judgment by a justification based on works. Justification both now and in the future judgment comes by faith imputed for righteousness. Works, to be sure, are indispensable as a demonstration of true faith, and in that sense one can speak of the reckoning of works for righteousness, as well as of sanctification freely worked out within us through the Spirit on the basis of the righteousness of Christ.

We must not, then, consider a judgment of believers according to their works to be an inconsistency in the overall context of sanctification. It is not, on the part of the Biblical writers, an unconscious clinging to a doctrine of salvation by works. On the contrary, it is a testimony to the unity of grace, faith, and works as plainly delineated in Paul’s remark to the Ephesians, “For by grace you have been saved through faith; and this is not your own doing, it is the gift of God—not because of works, lest any man should boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them” (Eph. 2:8-10). Grace, faith, and works constitute an integral unity in the Biblical unfolding of salvation as redemption in Christ. Christ’s dying for the sins of His people and their dying to these sins are inseparable. Losing sight of one deprives both of their real character.<sup>26</sup>

\* Bible texts in this article are from the Revised Standard Version.

<sup>1</sup> See my “Justification by Grace: a Brief Investigation in the Catholic and Protestant Positions,” *Ministry*, March, 1978, pp. 4-7.

<sup>2</sup> References are to Henricus Denzinger, *Enchiridion Symbolorum* (Rome: Herder, 1961), translated in English as Henry Denzinger, *The Sources of Catholic Dogma*, trans. Roy J. Ferrari (St. Louis: B. Herder, 1957). References are to paragraph numbers.

<sup>3</sup> The New Testament forensic-extrinsic metaphor justification, as Paul develops it, is one drawn from the law court, i.e., a legal process culminating in a verdict of acquittal.

<sup>4</sup> Denz 1528. Cf. P. de Letter, “Justification: the Church’s Teaching,” *New Catholic Encyclopedia* (New York: McGraw-Hill, 1967) VIII, pp. 84, 85.

<sup>5</sup> Karl Rahner, “Grace,” *Sacramentum Mundi: an Encyclopedia of Theology* (New York: Herder and Herder, 1968), Karl Rahner et al., eds., II, p. 418.

<sup>6</sup> The confusion between justification and sanctification come out clearly in statements such as “The reparation of sinful man in justification is never complete in this life” (*New Catholic Encyclopedia*, VIII, p. 82; cf. p. 81).

<sup>7</sup> *Ibid.*, p. 91.

<sup>8</sup> Sanctifying grace is also called “habitual grace,” because it is intended to be a habitual, permanent condition of man.

<sup>9</sup> Anthony J. Wilhelm, *Christ Among Us: a Modern Presentation of the Catholic Faith*, rev. ed. (Paramus, New Jersey: The Paulist Press, 1973), p. 32. Cf. *The Teaching of Christ: a Catholic Catechism for Adults*, Ronald Lawler et al., eds. (Huntington, Ind.: Our Sunday Visitor, 1976), p. 373.

<sup>10</sup> See, for instance, Leo J. Trese, *The Faith Explained*, rev. ed. (Notre Dame, Indiana: Fides Publishers, 1971), pp. 55, 101, 107, 293.

<sup>11</sup> Thus living and dying in a “state of grace.”

<sup>12</sup> L. J. Trese, *The Faith Explained*, p. 102.

<sup>13</sup> This is left, defines Trent, “to provide trial, but has no power to harm those who do not consent and who, by the power of Christ, manfully resist” (Denz 1515).

<sup>14</sup> There are seven such sacraments: Baptism, Confirmation, the Eucharist or Lord’s Supper, Penance, Extreme Unction, Holy Orders, and Marriage.

<sup>15</sup> For Vatican Council II’s understanding of the purpose of the sacraments see “Constitution on the Sacred Liturgy,” art. 59.

<sup>16</sup> J. L. Trese, *The Faith Explained*, p. 114.

<sup>17</sup> *New Catholic Encyclopedia*, VIII, p. 82.

<sup>18</sup> Eph. 2:10.

<sup>19</sup> Other New Testament statements exhort us to walk “becomingly as in the day” (Rom. 13:13); “by faith, not by sight” (2 Cor. 5:7); “in the light” as God is (1 John 1:7).

<sup>20</sup> On the insufficiency of works for salvation, see Rom. 3:20-31; 11:6; Gal. 2:16, 19, 21; 2 Tim. 1:9.

<sup>21</sup> Cf. Col. 1:10; Titus 2:14; Heb. 10:24.

<sup>22</sup> Time and again Paul points fellow believers to the judgment seat of Christ before which we must all appear (see 2 Cor. 5:10; cf. Rom. 14:10, 11; Eph. 6:8; Col. 3:22-4:1).

<sup>23</sup> Cf. Gal. 6:8-10; 2 Cor. 5:17; Rom. 12:2; Eph. 4:22-24.

<sup>24</sup> Notice the use of the future tense in other statements as well—Matt. 12:36, 37; Rom. 8:33, 34; 2:13.

<sup>25</sup> Gal. 5:5; Phil. 1:6, 11; 3:12-16. George E. Ladd, *A Theology of the New Testament* (Grand Rapids: Eerdmans, 1975), pp. 441-443.

<sup>26</sup> On this subject see G. C. Berkouwer, *Faith and Justification* (Grand Rapids: Eerdmans, 1954), pp. 103-112.

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# Smyrna— the persecuted church

Visiting the churches of Revelation – 2

by Orley M. Berg

Strabo, the Greek historian, described Smyrna as “the most beautiful of all cities.” Noted not only for her beauty but for her illustrious past, Smyrna had given birth to such prominent figures as the Greek epic poet Homer. Today the city still flourishes as Izmir, Turkey’s third-ranking metropolis, with a population of 820,000. It was to Smyrna that the prophet John addressed the second of his seven letters.

To reach Smyrna we travel forty miles north from Ephesus, taking the old Roman road. The city crowds the shores of a large gulf, thirty miles long, into which the Gediz (Hermus) River empties, forming a well-protected harbor—the natural terminal of a great inland trade route up the Hermus Valley. Today this harbor is still one of the most important of Asia Minor.

Visitors to Smyrna today find excitement and fascination as they press their way through the crowded bazaars where, amid the screeches of shopkeepers and street hawkers, one can purchase almost anything

his heart is set on.

The city boasts a lovely park of broad walkways laced with graceful palms and beautiful gardens. In the park a spacious mall houses a modern archeological museum, fronted by a lengthy reflection pool. Within are relics from the area’s long history. (Smyrna was among the last of the cities of Asia Minor to fall to Islam.)

With the exception of the ancient agora, or marketplace, Smyrna contains few remains dating back to Roman times. In John’s day the agora was the center of business, leisure, and idle talk. Its crowded shops were interspersed with walkways and lined with statues and monuments to gods and national heroes. Some of the broken statuary of bygone ages now lie clustered beneath an old shed, while others are jammed into an adjoining yard. However, several of the huge columns that once surrounded the area have been restored to their upright positions.

The pagan temples of Roman

times later became Christian basilicas. The meager remains of one occupies a far corner of the agora today. The most intriguing ruins, however, are those of the shops reached by following an excavated trench that takes us underground. There we view the old stone arches that separated the stalls, their tops protruding slightly above the present ground level. Doorways lead to what were adjoining rooms of a thriving business center. Water still flows in the ancient aqueduct. Taking the well-worn stairway, we emerge again to the higher elevation. From above we see the tops of the arches and more of the once-stately columns.

These ruins were once the bustling, bustling center of the city that the beloved John knew so well. Here, perhaps as a result of his ministry, a Christian church was established, and later the second of the seven letters to the churches was addressed to Smyrna.

The principal emphasis in the letter to the Smyrna church is suffer-





COURTESY OF THE AUTHOR

A view of the old stone arches that separated the stalls in the ancient agora.

ing, trial, and persecution. "Fear none of these things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days" (Rev. 2:10).

The name Smyrna means "myrrh," a plant that when crushed produces a pleasing aroma and was often used in embalming the dead. So Christ's followers in Smyrna would be persecuted and many put to death, but their death would be as a sweet fragrance resulting, finally, in a resurrection to eternal life.

Although the message had its local application to the church at Smyrna (as well as to Christians who have suffered for Christ in every age), in a prophetic sense it was particularly appropriate to the experience through which the church would pass from A.D. 100 to A.D. 313. During this period the forecast of terrible persecution was literally fulfilled.

In A.D. 107 Ignatius, bishop of Antioch in Syria and a friend of John the beloved apostle, was thrown to

the lions and eaten alive in the amphitheater at Rome.

Even more renowned is the martyrdom of Polycarp in A.D. 155. Born in Smyrna in A.D. 69, he later became the bishop of that city. When asked to renounce his faith in Christ this disciple of John and close friend of the martyred Ignatius responded, "Eighty-six years have I served Him and He has done me no wrong. How can I speak evil of my King, who saved me?" Tradition has it that he was put to the flames, but when the fire refused to consume him he was killed with the sword and then burned.

It was the witness of Christian martyrs that led the famed Tertullian to Christ. Born in A.D. 160 of pagan parents in Carthage, Africa, Tertullian lived a sinful and profligate life until, like Saul of Tarsus at the stoning of Stephen, he was unforgettablely affected by his witness of martyrdom and accepted Christ at the age of 30. Thereafter Tertullian became a defender and champion of the Christian faith.

The letter to Smyrna reads in part: "And ye shall have tribulation ten days" (Rev. 2:10). This, very likely, refers to the ten terrible years of pagan persecution brought on by Emperor Diocletian.

Diocletian had established an eastern capital in Nicomedia, present-day Izmit. He embellished the city, creating wide and beautiful boulevards; but in A.D. 303 the city was destroyed by fire. Like Nero at the great fire of A.D. 64 at Rome, Diocletian blamed the disaster on the Christians, using it as the basis for the worst persecution ever to come to the church. The emperor purposed to eradicate Christianity completely from the empire. The bloody war of extermination came to an end exactly ten years later when Constantine issued the decree of toleration in A.D. 313, an appropriate ending date for the Smyrna period.

In A.D. 325, Constantine convened the Council of Nicaea. The tumbling, broken-down remains of the ancient church in which they met at Nicaea (present-day Iznik) brings


back memories of that historic council that met to face the Arian heresy. Theodoret, in his ecclesiastical history, describes the gathering of the bishops in words reminiscent of the persecutions through which they had passed.

"Many, like the holy apostles, bore in their bodies the marks of the Lord Jesus Christ. . . . Paul, bishop of Neo-Caesarea . . . had suffered much from the cruelty of Licinius. He had been deprived of the use of both hands by the application of a red-hot iron. . . . Some had had the

right eye torn out, others had lost the right arm. . . . In short, this was an assembly of martyrs."—*History-Ecclesiasticus*, book 1, chap. 7.

This same period of trial and persecution for the church is represented in Revelation 6 by the opening of the second of the seven seals. The opened seal depicts a rider on a red horse, the color symbolic of the shed blood, as aptly brought out in the text: "And power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given

unto him a great sword" (Rev. 6:4).

Smyrna was widely known as the "crown city" because of her beautiful situation between the gulf and the mountains—mountains crowned with the most luxurious dwellings and government buildings. How appropriate, then, were the words of promise to the overcomers of Smyrna, "Be thou faithful unto death, and I will give thee a crown of life" (chap. 2:10). 

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# The martyrdom of Polycarp

*Polycarp, born about A.D. 69 or 70, was early a disciple of John the Apostle, and became bishop of Smyrna while yet quite young. The circumstances of his martyrdom in old age are described in a letter written by one Marcion, in the name of the church of Philomelium.*

The Church of God which dwells in Smyrna to the Church of God which dwells in Philomelium . . . : May the mercy, peace, and love of God the Father and of our Lord Jesus Christ be multiplied.

We write unto you, brethren, the story of the martyrs and of blessed Polycarp, who put an end to the persecution, setting his seal thereto by his martyrdom.

The time having now come for his departure, they set him on an ass and brought him to the city, it being a High Sabbath. He was met by Herodes, the High Sheriff, and by Herodes' father, Nicetes, who, having transferred him to the carriage, sat down beside him and strove to persuade him with these words: "What is the harm of saying, 'Caesar is Lord,' and offering incense"—with more to this effect—"and saving your life?" At first he made them no answer, but when they persisted, he said: "I do not intend to do as you advise me." Failing to persuade him, they reviled him and made him descend with so much haste that in getting down from the carriage he hurt his shin. He, as though nothing had happened, paid no heed, but went on quickly with much eagerness on his way to the stadium, where the din was so great that none could be so much as heard.

As Polycarp entered the stadium, there came a voice from heaven saying, "Be strong, Polycarp, and play the man." None saw the speaker, but the

voice was heard by those of our brethren who were present. When he was brought in, thereupon a great din arose as soon as they heard, "Polycarp is taken."

So the proconsul asked him whether he were the man. And when he said "Yes," he tried to persuade him to deny his faith, saying, "Have respect to your age," and other such things as they were used to say: "Swear by the fortune of Caesar; repent, say, 'Away with the Atheists.'" Polycarp, gazing with a steadfast countenance on all the crowd of lawless heathen in the stadium, waved his hand to them, sighed, and looking up to heaven, said, "Away with the Atheists."

When the proconsul pressed him further and said, "Swear and I set you free, curse Christ," Polycarp answered, "Eighty and six years have I served Him, and He did me no wrong. How can I blaspheme my King, who saved me?"

When the pyre was ready, he put off all his upper garments and undid his girdle. . . . So he was immediately girded with things devised for his burning; but when they were about to nail him to the stake as well, he said: "Leave me as I am; for He that enabled me to abide the fire will also enable me to abide at the stake unflinching without your safeguard of nails."

So they bound him without nailing him. And he, with his hands bound behind him, like a choice ram taken from a great flock for sacrifice, an acceptable whole burnt-offering prepared for God, looked up to heaven.

When he had offered up the amen and finished his prayer, those who had charge of the fire set light to it. And a great flame blazing forth, we to whom it was given to behold, who were indeed

preserved to tell the story to the rest, beheld a marvel. For the fire, forming a sort of arch, like a ship's sail billowing with the wind, made a wall about the body of the martyr, which was in the midst, not like burning flesh, but like bread in the baking, or like gold and silver burning in a furnace. For we caught a most sweet perfume, like the breath of frankincense or some other precious spice.

At last when the impious people saw that his body could not be consumed by fire they gave orders that a slaughterer should go and thrust a dagger into him. This being done, there came forth a dove and such a gush of blood that it put out the fire, and all the throng marveled that there should be so great a difference between the unbelievers and the elect; one of whom was the most admirable martyr, Polycarp, an apostolic and prophetic teacher of our time, and bishop of the Catholic Church in Smyrna.

Such is the story of the blessed Polycarp, who with the eleven from Philadelphia was martyred in Smyrna.

The blessed Polycarp was martyred on the second day of the first part of the month Xanthicus, on the seventh day before the Kalends of March, on a High Sabbath, at the eighth hour. He was taken by Herodes, when Philip of Tralles was chief priest, in the proconsulship of Statius Quadratus, in the everlasting reign of Jesus Christ; to whom be glory, honor, majesty, and a throne eternal, from generation to generation. Amen.

The complete account of Polycarp's martyrdom can be found in the *Ante-Nicene Fathers*, Vol. I, pp. 39-44.

Write for information about the set of 2-by-2 slides on the seven churches of Revelation in care of MINISTRY.

# PRESIDENT'S PAGE

## The two indispensable tools in the leader's kit which pour the balm of Gilead upon wounded hearts.

Pastor Hurtman was wounded. He had been slighted. Conference officials had visited his community, had even gone to the home of the worker in the other city church, but had failed to telephone him a word of greeting. He felt neglected. He was discouraged. In fact, he was angry.

Brother Hurtman brooded over what he considered an intentional slight. The more he thought about it, the angrier he became. He was fed up. He resolved to go to the conference office and receive some satisfaction. He wouldn't take it any longer.

The wounded worker telephoned Brother Financial, the treasurer of the conference, and informed him he would be in his office at nine o'clock the next morning.

Arriving as scheduled, Brother Hurtman stormed into the treasurer's office, prepared to deliver himself of the venom that had been poisoning his soul.

"Brother Hurtman," the treasurer interrupted softly, "I do not always pray with workers as they come to my office, but this morning I feel impressed that before we chat it would be well for us to kneel together and talk with the Lord."

The two knelt. Brother Financial poured out his heart on behalf of Brother Hurtman. He prayed for his work. He prayed for his wife. He prayed for his children. He prayed earnestly that the Lord would richly bless him in his service for God.

Recently in a special meeting in Washington I heard Pastor Hurtman tell his story.

"When we got up from that prayer," he confessed, "all the pent-up fire in my heart had gone out. The hurt was gone. The earnest prayer of my conference treasurer changed my attitude entirely—not only then but ever since."

As Brother Hurtman was speaking I thought to myself, What fires a little thoughtlessness can kindle, and how much a little thoughtfulness and

a little prayer can do to pour the balm of Gilead upon wounded hearts. How good it would have been had the men from the conference taken a few minutes that day to call Brother Hurtman to let him know he was in their thoughts and prayers, and to inquire whether there was anything they could do to help him in his work.

Prayer and care are two indispensable tools in the work kit of every Christian leader.

There is no question about it—prayer changes things. This is no

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**"When Jesus  
is made the Guiding  
Star of our lives,  
we will reflect His  
kindness and care."**

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cliché. It is a blessed truth that every Christian leader should learn well. Prayer quenches the fires of hostility and sometimes even transforms them into glowing coals of warm support. Prayer changes circumstances, solves apparently impossible problems. Prayer has put money into empty church coffers and hope into empty hearts. Prayer has turned lukewarmness and indifference into enthusiastic support. "For every earnest prayer put up in faith for anything, answers will be returned. They may not come just as we have expected; but they will come, not perhaps as we have devised, but at the very time when we most need them. . . . 'If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.'"—*Testimonies*, vol. 3, p. 209.


Care will accomplish more than cash any day. As leaders, we must not fail to let our members and

workers know that we care for them—that we are concerned with their welfare. We may not always be able to respond to appeals for financial assistance, but if our reservoir of Christian love is full to overflowing, and we take time to be thoughtful and reveal concern, any disappointment in not being helped materially may be assuaged.

Our Master Leader has set the example for us in thoughtfulness and care for all about Him. "Look to Jesus as your guide and pattern. . . . Study how you can be like Him, in thoughtfulness for others, in meekness and humility."—Ellen G. White, *The Youth's Instructor*, Dec. 5, 1883.

When Jesus is made the Guiding Star of our lives, we will reflect His kindness, His care—we will be mindful of the feelings and the welfare of those with whom we serve. "The Christian will shine as a light amid the moral darkness of the world. He will be tender of heart, and considerate of the feelings of others."—*Ibid.*, Sept. 20, 1894.

The Lord would have us cultivate these Christlike tendencies in our leadership. What a difference a little tenderness, thoughtfulness, and care will make in our relationships with others.

"Wherever the love of Jesus reigns," one spiritually-minded writer reminds us, "there is pitying tenderness and thoughtfulness of others." The welfare and the feelings of those with whom we serve will be the first consideration of the leader in whose heart Jesus reigns supreme. How much of that love and thoughtfulness motivates you in your service with those about you? How much time do you spend in prayer over the problems and the potential of greater service in your sphere of influence? 

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By Robert H. Pierson, president of the General Conference of Seventh-day Adventists.

# SCIENCE AND RELIGION

## The missing link is missing still. Can the hominid fossils of East Africa be fitted into a literal Genesis?

The numerous hominid (man or manlike) fossils found recently at several localities in the East African Rift Valley have settled some of the scientific controversies surrounding the origins of man—but not many! In some respects interpretation is now more difficult than ever, whether the perspective brought to the fossils is evolutionist or creationist. Before considering the puzzles posed by the new discoveries let's look at two of the major contributions the finds have made to our understanding of early hominids.

### "Ape-men" or just apes?

Many creationists and some anthropologists have long argued that the australopithecines were "simply apes,"<sup>1</sup> and were being viewed as "missing links" because of a mistaken interpretation of their posture. The new finds dramatize man's shortsighted proclivity for setting up spurious alternatives. The australopithecines may be neither missing links nor "simply apes." Once again Lucy, the partial australopithecine skeleton described in Part 1, offers what may be decisive evidence.

Tiny Lucy was clearly an upright bipedal walker (although her rather long arms may indicate she also did some tree climbing).<sup>2</sup> To classify her or the other australopithecines as members of the Pongidae (ape) family would be misleading. The skeleton's dental characteristics and general body proportions seem to justify calling her a manlike (or should we say Ms.-like?) creature belonging to the Hominidae family. On the other hand, if she and the other australopithecines were not toolmakers and were basically non-cultural in their life style, these behavioral and mental differences could be used to argue that true man (defined behaviorally) should be granted status as a distinct family. To do so, however, would move classification from its traditional

moorings and establish behavioral criteria that are difficult to apply in a fossil context. Whether or not one classifies the australopithecines with man in the hominid family does not alter the fact that they are not "simply apes."

### Could man have evolved from the australopithecines?

The new finds reinforce the implications of Skull 1470. Man could not have evolved from presently known australopithecines if a form of true man was contemporaneous with them. *Homo* (man) fossils have now been reported in the Laetoli beds of Tanzania,<sup>3</sup> the East Rudolf study area of Kenya,<sup>4</sup> and the Hadar region of Ethiopia.<sup>5</sup> These fossils seem to be distinct from the australopithecines not only in brain size and skull morphology but also in subtle features of the hip, leg, arm, foot, and the other post-cranial bones. Detailed and sophisticated statistical studies have demonstrated the great similarity of some of these bones to modern man and their lesser similarity to the australopithecines.<sup>6</sup>

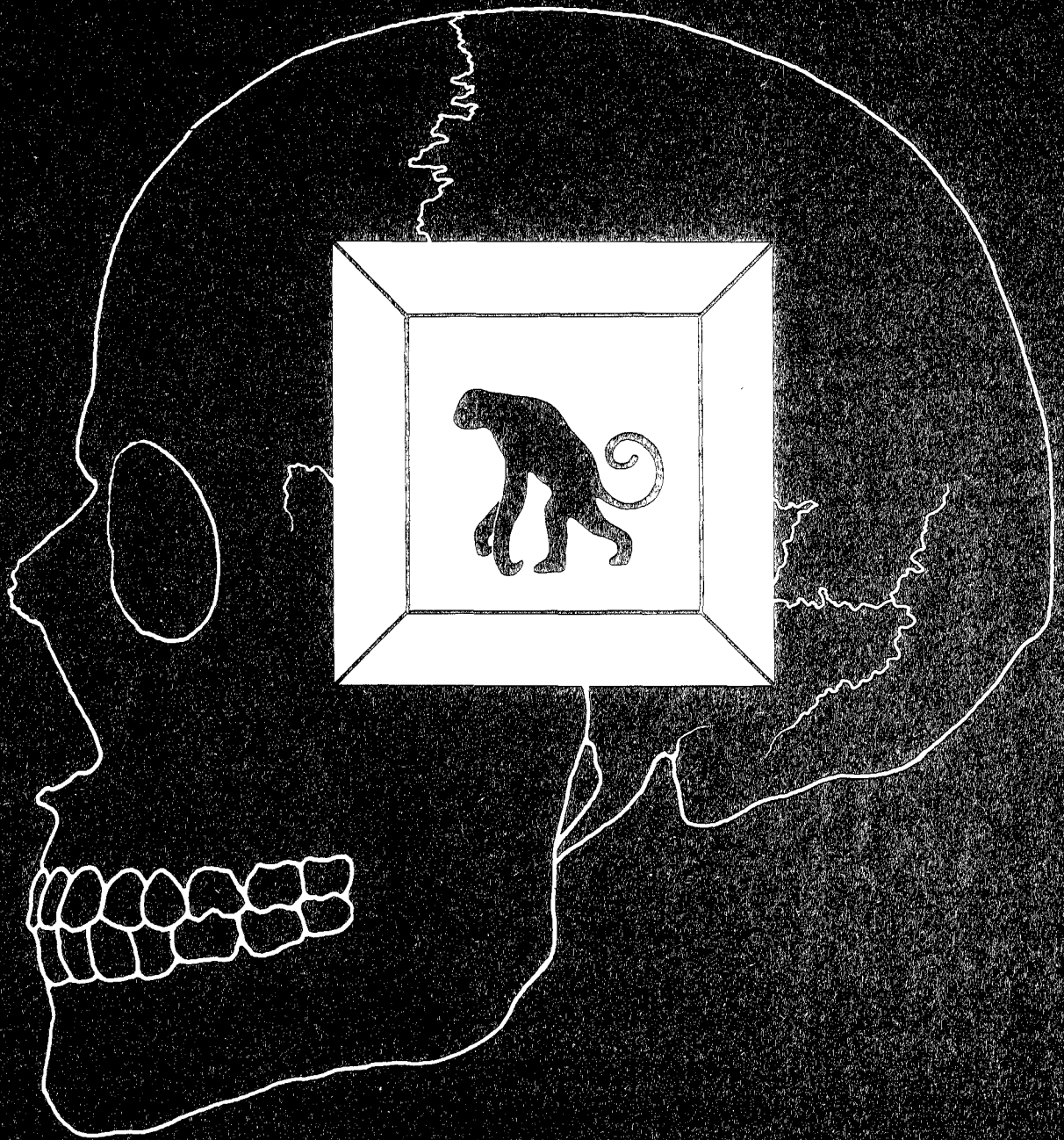
The new finds suggest that two kinds of men lived to observe the australopithecines. Richard Leakey has uncovered a *Homo erectus* specimen in the same East Rudolf beds that have also yielded numerous *Australopithecus* bones.<sup>7</sup> The Afar Expedition in northern Ethiopia reports two palates that are said to resemble other material referred to as *Homo erectus*.<sup>8</sup> The palates, from the lowest stratigraphic unit presently known in the Hadar region, are among the most ancient of hominid fossils known. If they are *Homo erectus* palates, then *Homo erectus* was contemporaneous with both the australopithecines and the Skull 1470 type of man. Obviously, the more types of fossil hominids shown to be contemporaneous, the harder it becomes to arrange the fossils in an evolutionary sequence.

Richard Leakey's discovery of a *Homo erectus* skull in Kenya provides additional confirmation of the reality of this variety of fossil man and his widespread distribution in Asia and Africa. Conservative creationists would do well to pay heed to this find in view of the tendency of some creationist literature to dispute the authenticity of *Homo erectus* and to raise the specter of fraud or gross bias relative to its interpretation in the scientific literature. For example, the usually reliable Duane Gish writes concerning *Homo erectus* (especially Peking and Java man):

"I believe the evidence indicates that Weidenreich's model of Peking man, on which these opinions have been based, borders on fraud, and that Java man and Peking man were most likely large monkeys or apes of some kind."<sup>9</sup>

In my judgment, Leakey's latest finds should lead creationists to stop trying to hide from *Homo erectus* by calling him an ape. In spite of his exotic and, to our eye, "primitive" characteristics, presently available evidence leads me to the conclusion that *Homo erectus* should be accepted into the genus *Homo*. Primitiveness, like beauty, can exist in the eye of the beholder. The tendency is for the evolutionist to judge any characteristic that differs from our own as "primitive," while the creationist calls it "degenerate." The relatively small brain size, to be sure, remains a problem. Analysts of *Homo erectus* really can't be blamed for interpreting its brain size either as a "primitive" or "degenerate" trait.

Although the new discoveries help to answer certain interesting questions, we have yet to consider the issue of paramount interest to the student of Scripture: How can these early hominids of Africa be incorporated into a picture of origins based on a literal interpretation of Bible information? This all-impor-





tant question is difficult to answer, since the available scientific evidence has not yet been systematically and seriously evaluated from a Biblical point of view. To do so would necessitate a major multidisciplinary effort involving experts in archeology, geology, fossils, radioactive dating, and physical anthropology—even as the information coming out of East Africa is likewise generated by large teams of scientists from various disciplines.

A Biblically-based model for the hominids of East Africa must accommodate a number of somewhat puzzling but reasonably well-founded observations, some of which should be briefly mentioned.

The new *Homo* fossils, like Skull 1470, do represent the remains of true man, but the kind of man they represent differs from modern man. When studied in detail most of the bones show at least subtle differences, the most unsettling of which is the markedly smaller brain size. Cranial capacity for the two new specimens that can be measured is around 700-800 cubic centimeters, compared to an average of 1,300-1,400 for men today.<sup>10, 11</sup> Brain size, therefore, is *well below the normal range of modern man*.

The small brains of the East African early men can be accounted for only partially by reduced overall body size. Body size, however, is a second important factor that must be incorporated into an interpretive model. The ancient men of the African Rift were demonstrably smaller than—or at the very best, equal in size to—some of their modern counterparts. They are certainly not the giants referred to in Genesis 6.

The relative antiquity of the fossils is well established and must also be accommodated by explanations offered for these early men. The East African hominid fossils include the oldest traces of man presently known. Because they are beyond the range of the C-14 method, the fossils are at least 4,000 years old. (Historical checks demonstrate that the C-14 method takes us back nearly 4,000 years before its validity can be

seriously challenged.)

The fossils are also old compared to ancient civilizations. Artifacts of even the most ancient Near Eastern civilizations lie merely sprinkled near the earth's surface and are associated with the remains of modern species of plants and animals. The East African hominids are found deep in bedrock associated with many fossils of extinct species, though of the same general "kind" as today's animals. The pollen, plant, and animal fossils associated with the hominid bones in the rock layers are different from those found in today's world, indicating conditions unlike those with which we are familiar. The East African hominids

## **Creationists should stop trying to hide from *Homo erectus* by calling him an ape.**

are also ancient compared to other known human fossils. Skull 1470 and its relatives have been found in rocks deeper in the geological column (and therefore older) than the sediments containing modern man, Neanderthal or Neanderthal-like types of man, and most (but perhaps not all) *Homo erectus* fossils.

The geological age of the East African hominids poses another important puzzle that must be resolved in any overall interpretation. Although the fossils are remnants of the most ancient men yet found, they are, nonetheless, geologically "young." No traces of man (artifacts or bones) have been conclusively identified in the deeper portions of the sedimentary part of the earth's crust (below the Pliocene) even though animal fossils in these areas are common.

Also to be incorporated into an interpretive synthesis are the chipped stone artifacts recovered

from rock strata containing the East African hominids.<sup>12, 13, 14</sup> If truly artifacts—and their identification as artifacts seems convincing—they are obviously crude. More sophisticated implements have been found in stratigraphically younger rocks and sediments in the same geographic area.

For the believer in a universal Flood, surely the first step in weaving the facts into a coherent story is determining whether the fossils are pre-Flood or post-Flood. The difficulty of determining the relationship of the African hominid-bearing rocks to the Flood is a measure of the amount of research and thought that is needed. At first glance many factors suggest a post-Flood age for the fossils: 1. The rocks are Pliocene-Pleistocene, and since Flood geologists usually interpret Pleistocene as post-Flood, then the Pliocene rocks of the African Rift, which are qualitatively similar, probably also should be post-Flood. 2. None of the fossils discovered in Africa are the giants that Genesis 6 describes as inhabitants of the antediluvian world. 3. Many characteristics of these rocks do not seem compatible with extensive transport or deposition below the waters of the Flood.

The hominid-bearing rock layers of the East African Rift Valley are dominantly volcanic ashes or lava flows, seemingly related to identifiable volcanoes or source areas in today's landscape. Numerous subaerially weathered horizons are described in the rock layers, including buried soil horizons with root markings. Deposits that appear to have accumulated in former saline-alkaline lake beds containing fossils typical of such lakes are characteristic. Stromatolites (algal accumulations) that seem to be in position of growth are not uncommon. Accumulations of calcium carbonate (caliche or "hardpan") in association with weathered zones throughout the rock sequence suggest arid conditions. Salt crystals in the deposits imply the drying up of lakes that existed in earlier stages of the Rift



Valley's history. Many such features have been reported in scientific descriptions of these rocks—features that most easily fit a post-Flood environment.<sup>15, 16, 17, 18</sup>

However, the rocks and the fossils have not been studied by Flood geologists. Similar features are reported at greater depths in the earth's crust for rocks that Flood geologists feel must be interpreted as deposits of Noah's flood, given the constraints of Biblical chronology. Needed is firsthand field study of the thick East African hominid-bearing rock layers. Since the age data associated with the Biblical genealogies add up to only a few hundred years between the Flood and Abraham, and the fossils are pre-Abrahamic (C-14 age greater than 4,000 years), the hominid-bearing rock layers are hard to squeeze into the few available centuries if they accumulated in post-Flood times under the operation of the normal processes of nature.

For his own protection the evangelist or pastor should be fully aware that the data from East Africa are a mixed blessing. The discovery of true man in the rocks of the African Rift is a step in the right direction, but only a first step. What is needed to close the door on unacceptable (to Biblical literalists) evolutionary interpretations is the discovery of large-brained modern man or his equivalent in the same strata that have yielded both "1470 man" and *Australopithecus*, capped by the discovery of antediluvian giants in deeper strata.

Such sensational discoveries would still leave the necessity of explaining how the small-brained men of East Africa could arise in the brief period before the Flood, or the much briefer period between the Flood and Abraham. Although such changes fall easily into the category of "micro-evolution" within a basic kind of organism (man), under the present ordinary processes of nature, physical changes of this magnitude take longer to emerge. However, should there be a dramatic discovery of modern man in the

Pliocene and lower-Pleistocene rocks of Africa and antediluvian man lower in the earth's crust, few would hesitate to invoke extraordinary processes to account for the origin of the African hominids. Students of antediluvian man might then feel free to explore the question of amalgamation. Or some might wish to speculate that divine intervention at Babel led to both the physical and linguistic variability that characterizes post-Flood man. No doubt any number of explanations reaching beyond the ordinary processes of nature and the boundaries of science could be offered. Speculation is bounded only by the limits of human imagination.

## But where shall we fit this small-brained, early man into the Bible record?

A newspaper article recently told of an interview with an anthropologist who spent time with Leakey in Kenya.<sup>19</sup> Although originally skeptical, the anthropologist came away convinced that Leakey had revolutionized anthropology. Newspaper articles are notoriously inaccurate, but the anthropologist supposedly commented, "We just don't know what happened. There's [sic] no real theories. Everybody's sort of astounded. . . . It just throws us back to go." Whether or not this report is accurate doesn't detract from its apt description of the situation confronting both evolutionists and creationists in studies of ancient man. It is "back to go" for all of us as we seek to interpret the flash flood of new evidence. Creationists can be grateful that the new finds leave earliest man, as Mary Leakey puts it, with "largely hypothetical ancestors."<sup>20</sup> But creationists must also be ready and eager to confront the

whole spectrum of information coming out of East Africa and to look at the early-man fossils in their full geological and archeological context.

Fortunately, the Lord promises wisdom if we but display the faith to claim this promise (James 1:5). A copious supply of wisdom is needed if we are to achieve a Biblically correct understanding of fossil man. But James also tells us that faith without works is dead (James 2:17).

To paraphrase a famous call to arms: "We have not yet begun to work!"

<sup>1</sup> Duane T. Gish, "Richard Leakey's Skull 1470," ICR Impact Series, no. 11, page ii, in *Acts and Facts*, 3:2 (1974).

<sup>2</sup> D. C. Johanson, "Ethiopia Yields First 'Family' of Early Man," *National Geographic* (December, 1976), p. 802.

<sup>3</sup> M. D. Leakey, et al., "Fossil Hominids From the Laetoli Beds," *Nature*, 262:460-466 (1976).

<sup>4</sup> Anonymous, "Should Fossil Hominids Be Re-classified?" *ibid.*, 248:635 (1974).

<sup>5</sup> D. C. Johanson and M. Taieb, "Plio-Pleistocene Hominid Discoveries in Hadar, Ethiopia," *ibid.*, 260:293-297 (1976).

<sup>6</sup> Henry M. McHenry and Robert S. Corruccini, "Fossil Hominid Femora and the Evolution of Walking," *ibid.*, 258:657, 658 (1976).

<sup>7</sup> R. E. F. Leakey and Alan C. Walker, "*Australopithecus, Homo erectus* and the Single Species Hypothesis," *ibid.*, 261:572-574 (1976).

<sup>8</sup> Anonymous, "Hominid Remains From Hadar, Ethiopia," *ibid.*, 260:389 (1976).

<sup>9</sup> Duane T. Gish, "Multivariate Analysis: Man . . . Apes . . . Australopithecines . . . Each Uniquely Different," ICR Impact Series, no. 29, page iii, in *Acts and Facts*, 4:9 (1975).

<sup>10</sup> R. E. F. Leakey, "Further Evidence of Lower Pleistocene Hominids From East Rudolf, North Kenya, 1973," *Nature*, 248:654 (1974).

<sup>11</sup> "New Hominid Fossils From the Koobi Fova Formation in Northern Kenya," *ibid.*, 261:576 (1976).

<sup>12</sup> Glynn L. Isaac, R. E. F. Leakey, and Anna K. Behrensmeier, "Archeological Traces of Early Hominid Activities, East of Lake Rudolf, Kenya," *Science*, 173:1129-1134 (1971).

<sup>13</sup> Glynn L. Isaac and John W. K. Harris, "The Karari Industry: Early Pleistocene Archaeological Evidence From the Terrain East of Lake Furkana, Kenya," *Nature*, 262:102-107 (1976).

<sup>14</sup> G. Corvinus, "Prehistoric Exploration at Hadar, Ethiopia," *ibid.*, 261:571, 572 (1976).

<sup>15</sup> M. Taieb et al., "Geological and Palaeontological Background of Hadar Hominid Site, Afar, Ethiopia," *ibid.*, 260:298-297 (1976).

<sup>16</sup> W. W. Bishop and M. H. L. Pickford, "New Evidence Regarding the Quaternary Geology, Archaeology and Hominids of Chesowanja, Kenya," *ibid.*, 258:204-208 (1975).

<sup>17</sup> —, "Geology, Fauna and Palaeo-environments of the Ngorora Formation, Kenya Rift Valley," *ibid.*, 254:185-192 (1975).

<sup>18</sup> Richard L. Hay, *Geology of the Olduvai Gorge* (University of California Press, 1976).

<sup>19</sup> Duane T. Gish, "Richard Leakey's Skull 1470," ICR Impact Series, no. 11, p. iii, in *Acts and Facts*, 3:2 (1974).

<sup>20</sup> M. D. Leakey et al., "Fossil Hominids From the Laetoli Beds," *Nature*, 262:466 (1976).

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# HEALTH AND RELIGION

## Fat and foods: a nutrition friend or foe? 10-20-30-40-50 percent? The proper amount of fat in the human diet is an important issue.

Certain studies indicate that almost all individuals over 30 years of age in Western Europe and the United States have some degree of atherosclerosis.<sup>1</sup>

This situation should alarm us when we realize that myocardial infarction (heart attack), angina pectoris (heart pain), peripheral vascular insufficiency, and cerebral ischemia (stroke) stem from atherosclerosis. Consequently, in affluent societies the major contributor to death is restricted circulation to the brain, heart, kidneys, and limbs.

Extensive evidence indicates a high serum cholesterol level greatly increases the risk of developing coronary heart disease. A diet high in animal or saturated fat increases the serum cholesterol level, while a diet containing the polyunsaturated (or vegetable) oils tends to lower the serum cholesterol.

Four extensive investigations have dealt with the prevention of coronary heart attack by dietary changes.<sup>2</sup> Three of these, the New York Anti-coronary Club study, the Finnish Mental Hospital Study and

the Los Angeles Veterans' Administration Domiciliary Center Study involved replacing a large part of the saturated fat in the diet with polyunsaturated fat, however, without significantly reducing total fat intake. The fourth study, the Chicago Coronary Prevention Evaluation Program, involved a reduction of total fat intake to about 30 percent of the daily calorie consumption, and correlated this factor with other life-style changes such as weight control, smoking habits, hypertension, and exercise. The combined findings of these four studies indicate that a change in living habits, particularly diet, is associated with decreased incidence or mortality from coronary heart disease.

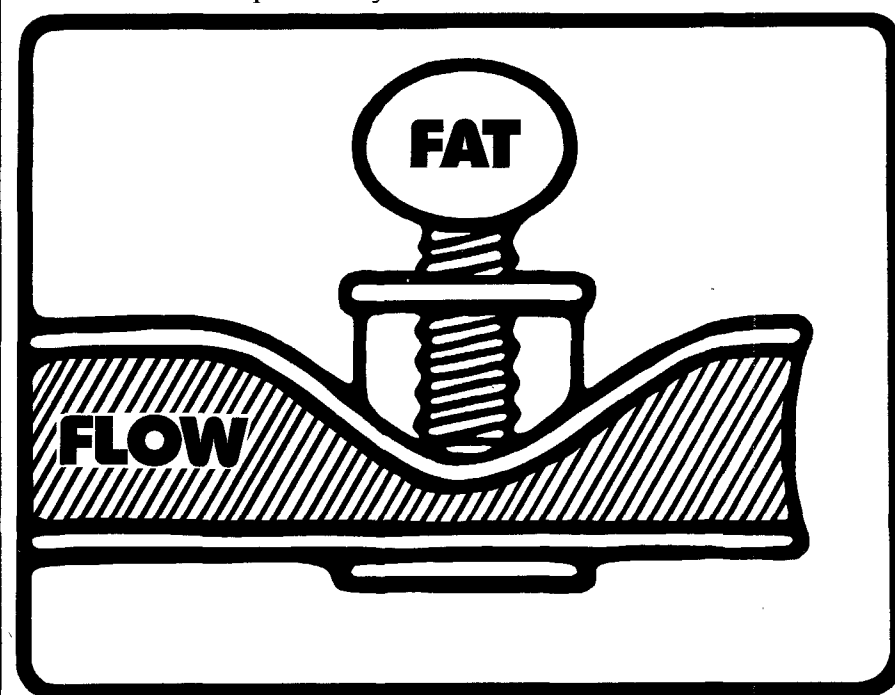
Many dietary intervention studies have used patients who have already experienced their first heart attack, with the intent of preventing subsequent attacks or fatalities.<sup>3</sup> The earlier studies, which used diets low in fat (10-25 percent of total calorie consumption), report a marked reduction in coronary mortality.

In the late 1950's and 1960's the

use of polyunsaturated fat became a part of the dietary intervention studies. As an example, an eleven-year study, reported by Leren from Oslo in 1970,<sup>4</sup> involved 206 men in an experimental group. Thirty-nine percent of the total calories in the diet consumed by this group was fat, with 50 percent of these fat calories coming from *polyunsaturated* fat. The study showed a survival rate of 80.5 percent for this dietary treatment group, compared to the usual survival rate of 66.1 percent. Thus it appears that even a diet with a fat intake of up to 39 percent of total calorie consumption is beneficial when a liberal amount of polyunsaturated fat is included.

A study of the regression of atherosclerosis in monkeys has also been a productive means of studying the effect that both the type and the quantity of fat in the diet has on atherosclerosis. Monkeys with extensive atherosclerosis have been fed a diet in which 4 percent of the total calories was in the form of fat. Another group of monkeys with the same extensive atherosclerosis were given a diet in which corn oil formed 40 percent of the total calories. The reduction of arterial cholesterol and the regression of the atherosclerosis was the same for both fat levels studied.<sup>5, 6</sup> Likewise, when monkeys with well-developed atherosclerosis were fed diets containing 10 percent of total calories as vegetable fats or 40 percent of total calories as safflower oil, the rate of lesion regression was essentially the same.<sup>7</sup> Thus we can conclude that if the diet contains a highly unsaturated fat (such as corn, cottonseed, safflower oil, et cetera) a severely restricted intake of fat is not necessary in order to obtain regression of atherosclerosis.

How much fat should we as humans be consuming? *The Dietary Goals for the United States*, prepared by the Select Committee on Nutrition and Human Needs, of the



United States Senate (Feb. 1977), recommends 30 percent of the total calories as fat, with one third of these fat calories being polyunsaturated, one third being saturated, and the remaining one-third representing oleic acid or the monoenes. For most Americans, to follow this recommendation would mean reducing their total fat consumption by about 25 percent and a reduction in their intake of meat, which contains the highly saturated fats. This reduction can be accomplished by the consumption of larger quantities of vegetables and fruits.

Linoleic acid, an essential fatty acid, is an important ingredient of the polyunsaturated fats. The body uses linoleic acid to make a hormone-like group of substances called prostaglandins. These prostaglandins have been shown to have extensive physiological effects in the control of blood pressure, in stimulating heart action, in controlling blood clotting, and in regulating the metabolism of carbohydrates and fats. Linoleic acid also is important in control of serum cholesterol. In fact, a diet high in polyunsaturated fat is more effective in lowering serum cholesterol than is a diet that has a severe restriction on quantity of fat. According to the available information, the moderate intake of fat (30 percent of total calories as cited above) with a liberal content of vegetable oils is conducive to good health. And isn't good health a goal worth the minor sacrifice of making needed adjustments in eating habits?

<sup>1</sup> D. H. Blankenhorn, *Diet and Atherosclerosis*, edited by C. Sirtori, G. Ricci, and S. Gorini (New York and London: Plenum Press, 1973), p. 119.

<sup>2</sup> J. Stamler, *British Heart Journal*, Suppl., 33, 145 (1971).

<sup>3</sup> S. Heyden, *The Role of Fats in Human Nutrition*, edited by A. J. Vergroesen (New York: Academic Press, 1975), p. 71.

<sup>4</sup> P. Leren, *Circulation* 42, 935 (1970).

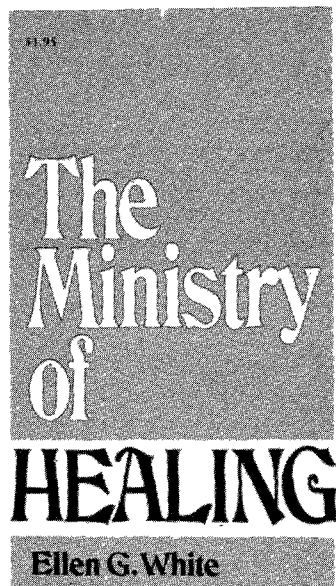
<sup>5</sup> M. L. Armstrong and M. B. Megan, *Circ. Res.* 30, 675 (1972).

<sup>6</sup> M. L. Armstrong, E. D. Warner, W. E. Connor, *Circ. Res.* 27, 59 (1970).

<sup>7</sup> R. N. Chakravarti, B. S. Kumar, C. R. Nair, M. Kumar, *Atherosclerosis* 28, 405 (1977).

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# EDITOR'S OFFER



Hundreds of letters expressing appreciation for the MINISTRY magazine's holistic approach to man have caused me to make this special offer. As editor, I invite you to share with me the blessings to be found in reading the book THE MINISTRY OF HEALING. Although written more than seventy years ago, it is the finest work I know of dealing with the holistic approach to life. Its balanced counsel concerning diet and health, the mind and health, and marriage and home influences is surpassed only by the

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# BIBLICAL ARCHEOLOGY

## The Ebla Tablets. What began as a dig into a supposed Arab citadel may end up to be the archeological find of the century!

"Sensational!" "More important than the Dead Sea scrolls." "The find of the century." Even scholars are using expressions such as these to describe the Ebla excavations in northern Syria, announced in recent months.

What constitutes a great archeological discovery? Bringing a lost civilization to light? Uncovering a previously unknown language? Pushing history a thousand years farther into the past? Causing scholars to rewrite their textbooks? Ebla is all of these—and more.

Several of the more fascinating items translated from the 20,000 cuneiform tablets unearthed at Ebla include:

1. Reference to a god whose name has the same root as Yahweh of the Old Testament.
2. Mention of such Biblical place names as Sodom, Gomorrah, and Jerusalem long before they appeared in the Bible.
3. Names such as Adam, Israel, Saul, and David being used for Eblan citizens a millennium before such names would be written in Scripture.

Until now, Mesopotamia has dominated the scene in the cultural genesis of the ancient Hebrews. Now in the ashes of a lost Syrian empire, tablets in the earliest Semitic language yet known have opened up the ancient world a thousand years farther back in time. If, as seems most likely, Eblaite is a direct ancestor to Hebrew, then Ebla's culture may be parental as well. The effect on Biblical studies, as well as on Judeo-Christian faith, can only be intriguing, fascinating, and positive.

How it all happened is a tale that may one day rank among the great archeology stories. In 1964 a young professor of Near East archeology at the University of Rome, Paolo Matthiae, arrived in Syria with a small archeological team to explore what was generally deemed an un-

promising area, a series of mounds in northwestern Syria. The mounds, or *tells*, as they are called in that area, denoted ruined ancient villages, but so many similar tells in Mesopotamia and Egypt—the great empires of the ancient Near East—remain to be explored that colleagues wondered at Matthiae's interest in the northwestern "Fertile Crescent." This area, midway between the two superpowers of the time, was generally deemed the boondocks of antiquity.

Nevertheless, Matthiae, only 24 at the time, started digging into the largest of the mounds about 30 miles south of modern Aleppo. Locals called it Tell Mardikh, a massive rise that jutted 50 feet above the Syrian plain and sprawled across it for 140 acres. Why was the mound so large? Four thousand years earlier this had been the storied metropolis of Ebla, capital of an immense empire extending from Egypt to Assyria and beyond. Strangely, nearly all information on Ebla had slowly disappeared since, and the young Italian archeologist could not even know the name of the site into which he was digging. At first he imagined it was an Arab citadel from the seventh century A.D.!

Tell Mardikh was slow to yield its secret. It was not until the fourth year that the archeologists discovered a statue that bore a dedicatory inscription by one Ibbit-Lim, king of the city of Ebla. An identification at last! Tell Mardikh was ancient Ebla. Still, it was no occasion to contact the wire services. Ebla was barely known to ancient historians. On several cuneiform tablets, the Akkadians, people of one of the earliest Mesopotamian empires, boasted that they had conquered a place called Ebla, but since hundreds of other ancient sites had received similar passing notice, Ebla had been deemed nothing more than a large village.

Persistence and patience, how-

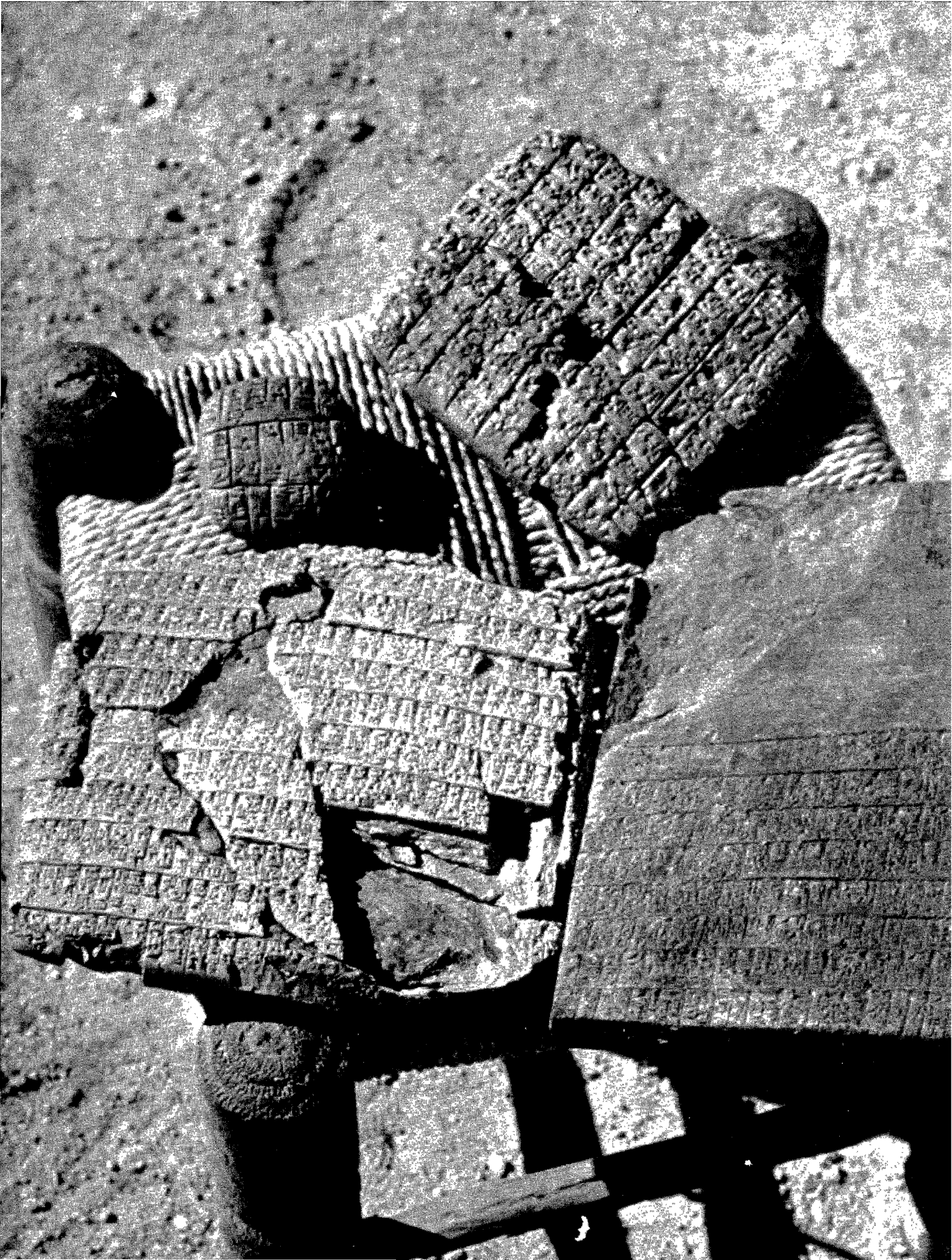
ever, finally paid off for the Italians. After a decade of digging at Tell Mardikh, Matthiae and his team finally uncovered items far more significant than the usual pottery, tools, or jewelry artifacts. In 1974 they came upon 42 tablets in the cuneiform wedge-writing system first developed in Mesopotamia. The following year they unearthed two rooms stacked with an astounding 16,000 tablets. This was no less than the royal archives, a treasure trove that will take decades to fully process, translate, and interpret.

Some translation, nevertheless, began almost at once. Professor Matthiae called in a philologist colleague at the University of Rome, Giovanni Pettinato, who began trying to decipher the scramble of triangular wedge marks on the clay tablets. A little more than a century ago this task would have been impossible. But so far has our knowledge of ancient Near Eastern languages progressed that Pettinato was soon reading Sumerian on the tablets. The world's oldest written language, Sumerian was developed by people of the first civilization known to history.

Ebla was not a Sumerian citadel—Sumer lay 500 miles down the Euphrates to the southeast—but soon the riddle cleared itself. On about 20 percent of the tablets, Pettinato discovered other cuneiform characters that did not convey Sumerian at all, but a hitherto unknown northwestern Semitic language that he dubbed "Paleo-Canaanite," or Old Canaanite. (Whether that tag will endure, or if "Eblaite" will take its place, the future will decide.) Evidently the scribes at Ebla had borrowed the writing system developed at Sumer—cuneiform—as a vehicle for their own language at Ebla, much as the alphabet employed in this article serves French or German, for example, as well as English.

What made this find so important





was not merely the discovery of a lost ancient language, but the antiquity of that language. From the archaeological stratum in which they were found, and on the basis of information on the tablets themselves, the Italian team dated them to 2400–2250 B.C. Thus they predate the earliest writings in the Old Testament by a thousand years. But they were produced in an era reported by the Bible, so that any correlations of names, places, and institutions discovered in the Ebla tablets with the earliest books of the Old Testament would be of obvious import.

Matthiae and Pettinato suggest that it may take two hundred years to explore the rest of Tell Mardikh, as well as the surrounding northern Syrian sites, and to digest all the data. Still, they have translated enough of the royal archives to group the tablets into certain categories.

Economic and administrative texts appear most often, as would be expected. If our civilization were suddenly to vanish, but all its written records remained to be discovered thousands of years hence, the largest category would similarly be commercial paper, bills, checks, ledgers, advertisements, and the like. The tablets at Ebla report lists of rations and inventories, tax rolls, records of grain and livestock, and particularly some sophisticated international ledgers of trading in metals and textiles—Ebla's export specialties. These show that Ebla's commercial and political horizons, astonishingly, extended from Sinai and the borders of Egypt in the southwest to Mesopotamia in the east and the headwaters of the Tigris River in the north.

No Near Eastern scholar had imagined commerce to be *this* extensive this early in history, especially from a trade center that until two years ago was deemed little more than pasture land for nomadic tribes. One tablet places Ebla's population at the time at an incredible 260,000 people—although this quarter million may have been spread across her empire, rather

than merely in the city. The city of Ebla itself was divided into two main sectors: the upper city, or acropolis, where government officials had their residences, and the lower city, where everyone else lived.

Scientific and geographical lists include school exercises; animal, fish, and bird lists; enumerations of places and occupations; and other materials that relate closely to similar lists from Mesopotamia. So far, some five thousand place names have been identified on the tablets, a majority of which were previously unknown to scholars of ancient history.

## **The finds at Ebla predate the earliest writings of Scripture by 1,000 years.**

Historical texts convey an impressive amount of detailed information about the structure of the government at Ebla and its foreign relations. A king was clearly in charge of the state, and his queen was held in equally lofty regard. Their firstborn, the crown prince, ran the domestic affairs and administration, while the second-born son controlled foreign affairs. A group of elders at Ebla also exercised significant political power. What could only be an inflated bureaucracy of no less than eleven thousand civil servants staffed the palace.

The texts also tell of Ebla's most important challenges from the east. While the Eblaites preferred to trade rather than fight, they did go to war on occasion. One day, for example, the city of Mari (halfway to Babylon on the Euphrates) quit paying tribute to Ebla. An Eblan army stormed its way eastward into Mari and collected 11,000 pounds of silver and 880 pounds of gold—back taxes with interest!

But such strong-arm tactics alarmed the great King Sargon of Akkad in Mesopotamia. He sent his armies up the Euphrates to snatch Mari back and punish Ebla besides. It was a dark hour for Ebla, until her new king, one Ebrum or Ebrum, boldly reannexed Mari. Ebrum went on to expand Ebla's empire until he collected tribute from no less than proud Akkad herself, making Ebla the greatest power in the ancient Near East at the time—a place all but unknown three years ago!

Finally, a later Akkadian king named Naram-Sin laid siege to Ebla, broke through its walls, and put it to the torch, ending the history of the city and empire.

Juridical writings cover everything from contracts to crimes. The penalty for adultery with another's wife was three oxen, but that for raping a virgin was death. Polygamy was permitted, at least for the king, and one is reported to have sired thirty-eight sons.

Literary texts are quite religious in content, as is typical of similar writings elsewhere in the ancient Near East. Mythological texts and lists of prescribed sacrifices and rituals abound. Mesopotamian deities such as Enki or the primal storm god Enlil show up in such texts, as do the names of some 500 other divinities, including Dagon, whose temple in Palestine would later be pulled down by Samson (Judges 16). Proverbs also appear on the literary tablets. One of them goes, "The gift is all, the gift is life."

Dictionary or parallel word lists include thirty-two bilingual vocabularies with translations from Sumerian into Eblaites. It was such lists, the earliest found in recorded history, that permitted Pettinato such a rapid translation of the new language. Some terms show no common root. For example, "king" in Sumerian is *en*, while it is *malik* in Eblaites. (The similarity to the future Hebrew term *melek* is obvious, and Eblaites seems to be the most important North Semitic root of the Hebrew language.) Other words, however, do show similar etymology.



Sumerian for "mother," for example, is *ama-mu*, and *u-mu-mu* in Eblaite.

Since the early Biblical books were not written until many centuries later than these tablets, one might expect to find no connections whatever between the new discoveries and the Bible. The Old Testament, however, tells of events transpiring long *before* its accounts were written down. Abraham would be making his move from Mesopotamia into Canaan, for example, just three or four centuries after the fall of Ebla.

Indeed, the Ebla tablets provide many probable and many actual correlations with the Bible. The Eblaïtes were polytheists—not monotheists, like the Hebrews—but one of their deities is named *Il*, or *El*, which is most likely also their general term for any god. But *El* is also one of the Hebrew terms for God. Israel, for example, means *Isra* (contender with) *El* (God), while *Michael* means "Who is like God?" Indeed, both these very names—*Is-ra-Il* and *Mi-ka-Il*—appear on the Ebla tablets.

The great and inexpressible Hebrew word for God in the Old Testament is *Yahweh*, and even the possible root for this term appears on the tablets. With the reign of Ebrum, the conquering king of Ebla, *Ya* as a divine name finds sudden prominence, and such personal names as Israel and Michael are now apparently expressed *Is-ra-Ya* and *Mika-Ya*. Until now, the element *Ya* was unknown outside ancient Israel.

The tablets also contain personal names of Eblan citizens that were never before found outside the Bible: Adam, Abraham, Ishmael, Esau, Saul, and David, in addition to the aforementioned Israel and Michael. It should, of course, be emphasized that these are not the same *people* who appear in the Bible, but the same *names*.

And what of King Ebrum himself? In Eblaite, his name reads in one of two ways. If *Eb-ru-um* is correct, this is virtually the same name as the Biblical character Eber of Genesis

10 and 11, the ancestor of the Hebrews and great-great-great-grandfather of Abraham. If *Eb-ri-um* is the reading, the term translates approximately "Hebrew." In either case, critical Old Testament scholarship, which had previously dismissed most personalities in the first twelve chapters of Genesis as symbolic or mythical, may have some reevaluations to pursue. There is, however, no present proof that the Eblan king is the Eber of Genesis.

Even more fascinating are the Biblical place names, many of which were thought to be only mythical by the majority of critical scholars. The

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## Many Bible names and places appear for the first time in secular sources.

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Ebla tablets mention, for example, Sodom and Gomorrah, with which Ebla carried on extensive trade—the first time these place names have been found outside the Bible. When Sodom and Gomorrah were destroyed by fire and brimstone, Lot escaped to a town called Zoar (Gen. 19), and Zoar appears on the tablets also. So do Salem (the city of Melchizedek), Lachish, Megiddo, Byblos, Sidon, Akko, Hazor, Gaza, Dor, Sinai, Ashtaroth, and Joppa. A place called "Urusalima" is also cited in what must be history's earliest reference to Jerusalem.

Ur, the well-known Sumerian site that has been systematically excavated in southern Mesopotamia, is generally considered Abraham's hometown, although a few scholars have opted for a more northern location. There may indeed have been two ancient Urs, since one of the Ebla tablets describes a city by that name situated in Haran in the northern Fertile Crescent. Abraham stopped at Haran, near Ebla, on his

way into Canaan, so possibly the patriarch's home was the Ur not of the southern, but of the northern Near East.

Other interesting parallels with the Old Testament include references to kings of that day being anointed with oil, which is reminiscent of similar coronations in the Bible. The Eblan Creation account has the heaven, earth, sun, and moon created in that order—a sequence similar to Genesis—while another tablet testifies that a great flood sent by the storm god Enlil inundated the countryside with six days' worth of water.

Since 95 percent of the royal Ebla archives are still untranslated, one can only imagine the headlines yet to come. Meanwhile, a cautionary note should be sounded. To date, no official transcription and translation of any of the Ebla tablets has yet been published, so all conclusions must thus far be reckoned as preliminary and subject to future confirmation or rejection.

It seems apparent, however, that the excavations at Ebla should have far-reaching implications for Biblical scholarship, particularly in the area of chronology. Sodom and Gomorrah, for example, may have to be dated earlier, as well as the patriarchs. Professor David Noel Freedman, director of Jerusalem's Albright Institute, concludes: "We may suppose, therefore, that the events described in Genesis 14, which have never been located satisfactorily in the second or first millennia B.C. by scholars, actually belong to the third millennium, and also that the patriarchs, or at least Abraham, must go back to the same period."—*LSA* (Spring, 1977), p. 18.

Such revisions, plus greater dimensional depth on persons and places in the Old Testament, should follow further translation of the Ebla tablets and well qualify this as the Biblical find of the century. ■

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By Paul L. Maier, Ph.D., professor of history at Western Michigan University, Kalamazoo, Michigan.

# THE SHEPHERDESS

## Sarah's daughters. Sarah followed Abraham to Canaan, but would she have gone to Houston?

The annual convention of the National Organization of Women, held in November of 1977 in Houston, Texas, coincided with a personal project in which I was reading everything I could find in the Bible regarding the position, work, and responsibilities of women. When the convention came, I was saturated with what I had found, and the contrast was distinct. The demanding, threatening, aggressive speeches coming out of Houston didn't sound like Sarah or Abigail or Esther. The spirit was entirely different.

Isn't it more important to form our feminine ethic on what God expected of the woman He created than on the feminist ideas of the world? Christian feminism is a Bible doctrine, no doubt about that. Instruction appears all through the Bible on how to be a woman. Why, then, are we so sure about certain theological doctrines that appear in Scripture and so unsure about our proper relationship to life as women?

The Bible explains that God Himself gave Adam a companion—a helper fitted to be one with him in love and sympathy. Eve was created from a rib taken from *the side* of Adam, no doubt signifying that she was not to control him as a head nor to be trampled under his feet as an inferior, but to stand by his side as an equal. God created woman to stand by the side of a man and there she is at her best.

When Adam and Eve were brought together in the first "marriage," the Bible record says, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24). Understanding and togetherness were to link them in an indissoluble union; they were to have no separate interests that would weaken this unique blending of two persons into one harmonious unit. By contrast, many feminist programs today advocate

concepts aimed at freeing women from what are seen as discriminatory or unfair restrictions, especially in marriage relationships. Obviously such restrictions often exist, yet all the freedoms in the world will not compensate for a broken marriage.

When sin came God did not make Eve over. Her intelligence and capabilities were not decreased. Eve was the same, but she had a new assignment and position because of sin. "Unto the woman he [God] said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16). Sin had produced discord not only between human beings and God but between man and woman. Now their union could be maintained and harmony preserved only by submission on the part of the one or the other. As part of the curse of sin, Eve, who had been created to stand

at Adam's side, was now to be subject to her husband. To Adam, too, new roles and assignments were given because of sin (see Gen. 3:17-19). The new relationship did not mean that Eve was inferior to Adam, but rather that both were to assume unique roles in the light of sin and the plan of redemption.

It is true that women today are freer than they probably have ever been (admittedly due in some measure to the efforts of feminist groups). Much of such new freedom is long overdue. Why shouldn't women cultivate their intellect? Why shouldn't they strive to use the powers God has given them to the fullest extent? There is no reason why a woman may not stand in equality with any man as a co-worker without destroying her uniquely feminine role in life. Proverbs 31 describes the woman who uses her God-given abilities to their greatest potential in such words as:



virtuous, a willing worker, strong, profitable, compassionate, wise, kind, dignified, and blessed. Certainly these were not the words floating around Houston—at least as reported by the press.

In studying the inspired counsels of the Bible, I could find no work or occupation that women may not enter. The only boundary seems to be discretion—is it wise? Wives should ask, “Is it a good thing for my marriage? Will it cause me to neglect my home and family?” All need to consider, “Is it promoting God’s work? Will I grow spiritually? Is this in keeping with the special role God has given to women?”

One thing I noticed in Bible history—when God needed a leader, He called a man. Sometimes these leaders needed help and God gave them women.

Miriam served as a strong and able assistant to Moses, loved and admired by the people. But when she criticized Moses and wanted more influence and responsibility, the Lord reproved her for daring to talk against His servant Moses, and He punished her before the whole camp.

Deborah, sitting under her palm tree, was a prophetess and a mother in Israel. She judged Israel in a time of great trouble and her influence was for good, but when God wanted a leader He called Barak.

In the Seventh-day Adventist Church Ellen White was a faithful worker in God’s cause. She had years of experience and travel, but God never asked that she be made the head of the General Conference or even ordained to the ministry. She tried in every way to cooperate with the plans the brethren made for her.

When Jesus laid the foundation for the Christian church He did not choose a woman apostle. He could have had one, part time, as a token. He visited the Samaritans and ate with sinners, so the reason He didn’t select a woman apostle was not because He was afraid of being unconventional. The names of the twelve apostles will be on the foun-

dations of the New Jerusalem forever, according to Revelation 21:14. The names of Jacob’s sons (the twelve tribes of Israel) will be on the gates of the New Jerusalem (see Rev. 21:12). Yet Jacob had daughters, too.


If you had been one of the disciples who were left at the foot of the mountain the night Jesus took Peter, James, and John with Him and was transfigured, would you have felt left out? Could you have taken that gracefully without complaining? How much those disciples hurt themselves by allowing envy to fill their minds! If it appears to us women that men have life a great deal better than we do or that they have more advantages, shouldn’t we refuse to allow those thoughts to poison our minds and instead apply ourselves to our own assignments?

Wrote Ellen White: “She [Eve] was perfectly happy in her Eden home by her husband’s side; but, like restless modern Eves, she was flattered that there was a higher sphere than that which God had assigned her. But in attempting to climb higher than her original position, she fell far below it. This will most assuredly be the result with the Eves of the present generation if they neglect to cheerfully take up their daily life duties in accordance with God’s plan.”—*Testimonies*, vol. 3, p. 483.

Because we have the capacity to be equal with men, it requires a conscious choice to take that one step back, to choose to be a helper in our homes and in our work, to guard against the temptation to compete. It is an art we learn by practice. Sometimes we may overdo it and sometimes we may not give enough.

How gracefully Sarah practiced her art! When God called Abraham to leave his father’s house, Sarah considered this her call too. They went out not knowing where they were going—missionaries in a very real sense of the word. The rest of their lives they lived in tents. They never had a furlough. Sarah made her mistakes, but she learned. Her life finished in the glow of God’s

blessing and approval. The apostle Peter holds her up as an example and mother to all Christian women: “Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement” (1 Peter 3:6).

I wish we had an organization of women called “Sarah’s Daughters.” I’d like to belong. 

By Kathryn Smith, a registered nurse, wife, and mother of two sons, now living in Singapore.

## Prayers from the parsonage

by Cherry B. Habenicht

How can we properly assess these feelers and calls, Lord? Are they Your proddings or just the calculations of men who are hoping to match a person to a job?

It isn’t difficult to decide what to do if the difference is only in location, not responsibility, or if the suggested position clearly has no appeal.

But what should we do when a mission feeler comes just as we’re starting to feel settled in a new place? or when a job change opens up a month before our baby is to be born? or when an offer sounds fantastic but we’re obligated to stay by a bereaved parent? or when we’re sure You’ve shown the direction we are to take and then something totally unexpected falls in our path?

Are calls to a position for which we feel unprepared designed to challenge us or to test our priorities?

Are the uprooting calls meant to caution us against easy satisfaction or to make us reaffirm our loyalties?

Are the surprise calls planned to shock us out of complacency or to remind us of our commitments?

Sometimes I wish for a burning bush, a voice from the mount, a budding rod.

Gideon laid out the fleece even after an angel had spoken. We only ask to hear Your still small voice.

# WIDENING OUR WORD POWER

## Sacred Words

*Koinonia* is a Greek word that means to have in common, to share, to be associated with, to be a part of. In the Bible it is most often translated as *fellowship*.

On the day of Pentecost "they that gladly received his [Peter's] word were baptized; and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship" (Acts 2:41, 42). Paul says that Peter, James, and John gave him "the right hands of fellowship [*koinonia*]" (Gal. 2:9). To the Philippians he said, "I thank my God . . . for your fellowship in the gospel from the first day until now" (Phil. 1:3-5). *Koinonia* is thus a living bond between individual Christians.

But it is more than human fellowship. Paul declares, "Ye were called unto the fellowship of . . . Jesus Christ our Lord" (1 Cor. 1:9). He also speaks about the "fellowship of the Spirit" (Phil. 2:1). *Koinonia* thus means that the Christian has the fellowship of the Holy Spirit and participates in the life of Christ. As in a secular sense *koinonia* was used for a marriage contract where husband and wife agreed to participate jointly in all aspects of life, so is our fellowship with Christ and the Holy Spirit.

In 1 John, *koinonia* seems to be the apostle's favorite term. Here the word implies fellowship on a religious basis—fellowship with the Father, Son, and Holy Spirit and fellowship with other Christians. Accordingly, *koinonia* is the fundamental principle of an inseparable threefold relationship between God and His people. Luther wrote: "We

conclude, therefore, that a Christian man lives not in himself, but in Christ and in his neighbor. . . . He lives in Christ through faith, and in his neighbor through love. By faith he is caught up beyond himself with God; by love he sinks down beneath himself into his neighbor. Yet he always remains in God and His love."

At the heart of Christian *koinonia* is a dream in which each human being is honored in his own right. No one is looked upon as part of a faceless mass or a fragment of a racial bloodstream. The philosopher Immanuel Kant taught as the unvarying moral rule of life: "Treat every person as a person and never as a thing."

Although every person has an intrinsic value of his own, he cannot realize his full potential except as a member of a fellowship. At the same time, fellowship must recognize the value of each individual in the group. The *koinonia* of the New Testament offers such a fellowship. It stands more in need of demonstration than of explanation.

## Secular Words

### Names and Words

Many people routinely use the name of Christ in their vocabulary (as profanity or in such words as "Christmas") who rarely think of Him as a real Person.

There are other people whose names have become incorporated into our vocabulary because their behavior, character, or powers of description somehow plucked universal chords of human feeling. Examples are Copernican

astronomy, Mendelian genetics, Caesarean section in the operating room, and the months of July and August, named for Roman emperors. We use the names now without thought for the individuals they represent. Yet a little knowledge of the people behind the names might lend precision and feeling to our use of the words.

Among the following words are several that owe their origins to people's names. Others in the list have been drawn from articles in this issue of *MINISTRY* and from *Baker's Dictionary of Theology*. From among the alternative definitions or synonyms offered for each word, choose the one that comes closest to it in meaning.

**1. ablution:** (a) act of forgiving sins; (b) causing something to happen; (c) washing as a religious ceremonial act; (d) coating objects with blue dye.

**2. Arianism:** the teaching that (a) all areas of the world are to be the objects of mission work before Christ comes; (b) there is a difference between God the Father and Christ the Son that makes Christ secondary; (c) Jews are enemies of Christ; (d) God the Father and Christ the Son are equal in all respects and are One.

**3. bedlam:** (a) a scene of uproar and confusion; (b) a quiet, restful setting, as in a garden; (c) a place of security; (d) a kind of ascetic monk.

**4. boycott:** (a) a friendly disagreement; (b) to demand obedience; (c) to engage in a concerted refusal; (d) a child's bed.

**5. chauvinism:** (a) excessive or blind devotion to a cause; (b) fear of the unknown; (c) gaudy display; (d) arrogant disregard of human rights.

**6. eschatological:** (a) concerned with the first

coming of Christ; (b) imaginary or unreal; (c) concerning a period in ancient history; (d) related to events at the end of the world.

**7. Freudian slip:** (a) a kind of undergarment; (b) a berth for a ship; (c) a stumbling gait; (d) an unintentional mistake in speech presumed to reveal hidden motives.

**8. hedonism:** the theory that (a) pleasure is good; (b) pleasure is sinful, and suffering is good; (c) all sensory impressions are illusions; (d) life has no meaning.

**9. Kafkaesque:** characterized by (a) heartless manipulation by authority figures; (b) quaint, old-world ways; (c) carnivallike gaiety; (d) serious consideration of human rights.

**10. martinet:** (a) an afternoon theater performance; (b) a strict disciplinarian; (c) a bird-house; (d) a connoisseur of mixed drinks.

**11. oracle:** (a) a prayer; (b) an extraordinary event showing God's intervention; (c) a person through whom a deity is believed to speak; (d) a kind of seashell.

**12. rapprochement:** (a) rebuke; (b) establishment of cordial relations; (c) attempt to purchase goods; (d) comprehensive spying.

**13. teleology:** (a) widely communicable information; (b) explanation of Creation as resulting from a necessary First Cause; (c) view that natural processes are ruled by chance alone; (d) use of purpose or ultimate end as an explanation of natural phenomena.

**14. primus inter pares:** (a) friends come first; (b) relatives above all; (c) first among equals; (d) the infallibility of the pope.

For the correct answers, turn to page 32.

# SHOP TALK

## Continuing education for ministers

Andrews University invites ministers to a continuing program of professional education through its 1978 special graduate courses to be held on the campus at Berrien Springs, Michigan, June through September. Dates for the different courses vary, with most courses lasting one week.

Participants may earn two to four credits in the following courses: Conflict Management and Peacemaking, Photography for Public Communication, Strategies for Continuing Education, Church Newsletter Publishing, Radio Evangelism for Ministers, Practical Psychological Principles for Working With People, Campus Ministry Seminar, Lay Leadership Workshop, Board Leadership, Family Life Workshop '78, and Prison Ministry Seminar.

For reservations or further information, write: Director of Special Courses, Andrews University, Berrien Springs, Michigan 49104 or call (616) 471-3286.

## Studies on Daniel and Revelation

Harold E. Metcalf, longtime student of Daniel and Revelation, has brought together years of study and research on these books in two notebooks. Previously published in larger form, the same material has now been reduced in size to 6-by-9-inch, loose-leaf pages. They contain expository material on each chapter of these important books, along with outlines and illustrations. A review outline with blanks to be filled in by the student follows each chapter. This material is ideal for a Bible class that the pastor might wish to conduct on these vital books.

The 433 pages on Daniel sell for \$8 and the much larger notebook on Revelation, with its 1,051 pages, sells for \$13. When purchasing both the price is \$20.

Also available for class use are sets of outlines to go with the fuller treatment of the subject in the notebook. The complete set of outlines for both Daniel and Revelation sells for \$7. Send all orders directly to: Ministerial Association, Southern Union Conference of Seventh-day Adventists, P.O. Box 849, Decatur, Georgia 30031.

## The Bible on tape

Through special arrangements with the American Bible Society, MINISTRY is able to make available to ministers, at a very good price, the golden voice of Alexander Scourby reading the Revised Standard Version of the Bible on tape. Prices on the five-inch reels (1-7/8 ips) are: the Old Testament, \$49; the New Testament, \$18; and the complete Bible, \$64. For cassettes the price is: Old Testament, \$93; New Testament, \$32; and the complete Bible, \$120.

## The church Newsletter

Every Monday morning Pastor Francis R. Scott, of Syracuse, New York, sits down at his typewriter. On two or three stencils he writes a letter to his church members. It's in easy conversational style—lively and very readable. He shares all the interesting news he can think of. He doesn't preach, express negative emotions or plead for cooperation. He knows that flies are attracted more by honey than vinegar!

Some pastors think the church bulletin is enough. But 85 percent of the Protestant congregations in the United States are now

reported to be publishing newsletters or parish papers for local communication.

In 1976 the United Methodist General Conference, for the first time in the history of the church, provided funds for church newsletters; training in their production is a high priority in that denomination's Mass Communication Fund.

The church newsletter has many advantages. Distributed under a second-class mailing permit (details of regulations can be secured from your post office), it can be printed cheaply, updated and sent to the exact number of recipients.

The newsletter helps to create in church members a group consciousness. It stimulates activity and attendance. It keeps the church in touch with many non-attenders—college students, military personnel, inactive members and community leaders. It helps new members become incorporated into church life, tells members' non-Adventist relatives what the church is like, helps correct false ideas, scotches rumors and brings more people under the influence of the church. And it can be a source of spiritual enrichment.

The publication can contain anything that pastor, officers or members wish. Local community problems need comment, as do education, social, evangelistic and missionary concerns. Individual members' needs and activities arouse interest and involvement. And of course everyone wants to know about the cat that walked into church and went to sleep by the pulpit in the middle of last week's service!

Recently Pastor Scott's church faced some financial

problems, so the church board voted to suspend the weekly newsletter.

So great was the disappointment and sense of isolation felt by the members that the financial problems soon were resolved and the comforting weekly newsletter restored.

Do you need a newsletter in your church?—Victor H. Cooper. Reprinted from *Tell*, a Journal of Seventh-day Adventist Communication, September, 1977. Used by permission.

## Sing the Word

Now you can sing the Word! Dan Klein, Ph.D., chairman of the Department of Physical Education at Andrews University, and Carolyn Rhodes Bisel have collaborated in the production of a songbook consisting of seventy-one songs with words entirely from Scripture. The 4" x 7" book is printed with melody line and chord structure and sells for \$1.50 per single copy, 50 copies at \$1.15 each and 200 copies at 95 cents each.

Two sets of cassettes are also available to aid in learning the scriptural songs. The first set (two tapes) contains nearly 100 minutes of music and covers all seventy-one songs. Price is \$5.00 a set or \$4.00 a set in lots of ten or more.

The Singing Sampler is a forty-five-minute cassette with twenty-eight songs from *Sing the Word*. Portions of the Singing Sampler may be heard on the April, 1978, *Aspire* Tape of the Month. The Sampler cassette costs \$3.00 each or \$2.50 in lots of ten or more. Include 50 cents postage and handling with orders of less than ten units or \$1.00 with orders of more than ten units. Send orders directly to Sing the Word, Andrews University, Berrien Springs, Michigan 49104.

# RECOMMENDED READING

## THE BATTLE OVER GENESIS

**BATTLE OVER GENESIS,** Harold W. Clark, Review and Herald Publishing Assn., Washington, D.C. 20012, 1977, 239 pages, \$6.95.

The theory of progression of the species (evolutionism) has had an evolutionary history itself. It did not come full-blown with Darwin's *Origin of the Species*. And it is not the same today as it was when Darwin made his voyage on the *Beagle*.

What contribution did the ancient Greeks make to the theory of evolution? What effects did encounters with Biblical creationism have on the evolutionary world by storm? What are the problem areas today in the creationism v. evolutionism controversy? *The Battle Over Genesis*, a well-documented yet highly readable book, gives a historical perspective to this key conflict.

Harold W. Clark has had many years of experience of science teaching, both in the classroom and in the field. He is the author of numerous books, including *Back to Creation*, *The New Diluvialism*, *Crusader for Creation*, and *Genesis and Science*. He has written science articles for fifty years.

**THOSE PHARISEES,** William L. Coleman, Hawthorn Books, Inc., New York, New York, 1977, 147 pages, \$3.95.

In this volume William Coleman discusses the origins of the Pharisees, their beliefs, their religious strengths and weaknesses, their fiery piety, and their departures from the teachings of Jesus. It gives clearer insight into the encounters that Jesus had with them, then traces their counterparts in the pharisaic thought and behavior among contemporary Christians.

Written in a very readable style, it offers excellent sermon material. The comparisons with the twentieth-century Christians are at times overdrawn so that the reader will need to use well-balanced judgment in making applications. However, the dangers and warnings against modern pharisaism are timely and appropriate. This is a book that, once you begin reading, you will not want to put down.

Orley Berg

**FOUNDATIONS OF THE SEVENTH-DAY ADVENTIST MESSAGE AND MISSION,** P. Gerard Damsteegt, Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1977, 348 pages, \$7.95.

Perhaps for the first time in the history of the Seventh-day Adventist Church a study has been made of the development of its theology of mission. The history out of which it came and the principles of prophetic interpretation that nurtured its development are dealt with by Dr. P. Gerard Damsteegt in a fully documented and indexed study based on a doctoral dissertation presented to the Free University of Amsterdam.

In the process of tracing Adventist theology of mission, from the Millerite movement down to 1874, Damsteegt deals with most of the interpretational and doctrinal positions that give the Seventh-day Adventist Church its reason for existence. In treating its place in the history of the Christian Church, its concepts of the church, of interchurch relationships, of salvation history, of end-time prophecies, and of health, the Sabbath, and the nature of Christ's high-priestly ministry in relation to His imminent return, Damsteegt provides responses to some of the recent critiques of Adventist positions. This should prove an invaluable source and reference for ministers, teachers, historians, concerned lay workers, researchers, and apologists.

Dr. Damsteegt is under appointment for health-oriented pastoral evangelism in the Potomac Conference of Seventh-day Adventists. He and his wife are currently completing the Master in Public Health program at Loma Linda University, Loma Linda, California.

G. M. Hyde

### Answers to Widening Our Word Power (see page 30).

- 1. ablution:** (c) washing as a religious ceremonial. Rabbinic law prescribed several kinds of ritual cleansing.
- 2. Arianism:** (b) teaching that there is a difference between God the Father and Christ the Son that makes Christ secondary. Arius, a presbyter in Alexandria about A.D. 320, held this view.
- 3. bedlam:** (a) a scene of uproar and confusion. From the popular name for the Hospital of St. Mary of Bethlehem, an insane asylum in London.
- 4. boycott:** (c) to engage in a concerted refusal. From Captain Charles Boycott, an Irish land agent who was ostracized for refusing to reduce rents.
- 5. chauvinism:** (a) excessive or blind devotion to a cause. From Nicolas Chauvin, a French soldier of

excessive patriotism and devotion to Napoleon.

**6. eschatological:** (d) related to events associated with the end of the world. From the Greek *eschatos*, "last" or "farthest."

**7. Freudian slip:** (d) an unintentional mistake in speech presumed to reveal hidden motives. From Sigmund Freud, Austrian psychoanalyst.

**8. hedonism:** the theory that (a) pleasure is good. From the Greek *hedone*, "pleasure."

**9. Kafkaesque:** (a) heartless manipulation by authority figures. From Franz Kafka, novelist and author of *The Trial*.

**10. martinet:** (b) a strict disciplinarian. From Jean Martinet, a seventeenth-century French army officer.

**11. oracle:** (c) a person through whom a deity is believed to speak. From Latin *orare*, "to speak."

**12. rapprochement:** (b) establishment of cordial relations.

**13. teleology:** (d) use of purpose or ultimate end as an explanation of natural phenomena. From the Greek *telos*, "end" or "purpose."

**14. primus inter pares:** (c) first among equals.

Scores: 14-13 Excellent  
12-11 Very good  
10-8 Good

## MINISTRY

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