

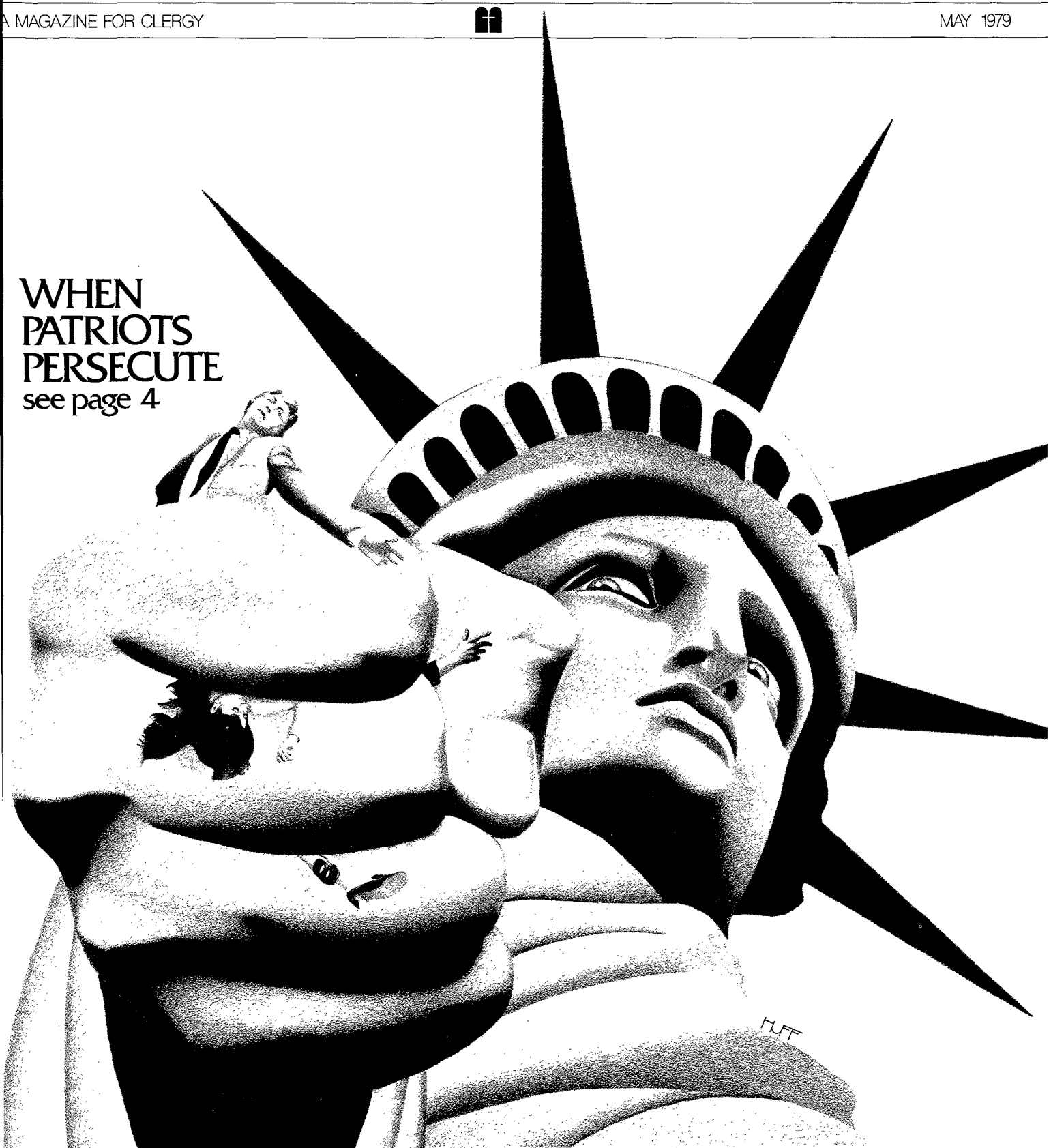
MINISTRY

A MAGAZINE FOR CLERGY



MAY 1979

WHEN
PATRIOTS
PERSECUTE
see page 4



LETTERS

Clear covers—usually

Thank you for the gift subscription to MINISTRY. I appreciate especially the cover pictures and their clear messages—with the exception of the poor treatment given dispensationalism last July.

Christian minister
Oregon

Congratulations on the January cover! It is marvelous and so creative. May we duplicate it for our congregational newsletter, which goes to some 350 homes of members and friends?

Lutheran minister
Minnesota

Go ahead and share it with your congregation. MINISTRY is usually more than happy to grant permission for the reproduction of material in cases where it is possible.—Editors.

Faith is the “rock”

A comment on E. D. Radmacher's article, “Relational Theology, or Theology That Relates” (November, 1978). I very much share his concern about the overemphasis on experience. However, I am also very concerned about Christians such as the one who assailed me for not being able to remember the particular moment of my conversion experience. This point seemed to be his “rock” rather than the objective Christ revealed in Scripture. My assurance is based on faith. Is not this the teaching of the Bible? Spirit-given faith in objective facts conquers where experience and even logic fail!

Lutheran minister
Michigan

Saying what needs to be said

Thank you for the article “The Electronic Church” (January). You have said very clearly what needs to be said and heard by the American people. I have

served small churches all my life and know the struggles of the small-church pastor. Many religious TV programs criticize the local church and pastor without giving any real help. I feel this is unchristian.

United Methodist minister
North Dakota

I wonder how much Mr. Fore (“The Electronic Church,” January, 1979) has ever watched such religious TV programs as “P.T.L.,” or “The 700 Club.” How I praise the Lord for such programs! How can any true Christian fail to be grateful for their ministries and back them (by prayer at least)? These are days when we had better forget the petty differences and use our energy to fight the devil, not one another.

United Methodist minister's wife
Missouri

Regarding Mr. Fore's perceptive article, “The Electronic Church,” it seems to me that he has said it all except for leaving out one word that should have been in the article—entertainment. In my opinion, the purveyors of TV religion not only are failing to present the gospel or to be the gospel, they are using the gospel as a medium of entertainment. One needs only to watch a spate of these programs to see that they are cut out of the “show biz” cloth.

Presbyterian minister
Michigan

We pay more than \$500 a week for a half hour on a local station for our TV ministry. With less than a dozen letters received last week and only a fraction of our financial need met through the mail, I felt the pictures and comments in the January MINISTRY (“The Electronic Church”) were a bit cruel and below the belt. I could not help but wonder if the National Council of Churches writer is resentful that there is less free time for

his organization to “bum” off the media for programs that Bible-believing Christians would never support financially. Neither was there any mention of your own radio and TV ministry, *Voice of Prophecy and Faith for Today*.

Baptist minister
Texas

Your point is well taken that many media efforts by local churches face a real financial struggle. The same is true of some denominationally sponsored broadcasts, as the Adventist-affiliated programs you mention would no doubt agree, although they do not emphasize financial appeals over the air. We did not intend for the article to leave the impression that Christian use of the airwaves is inappropriate or that religious programming as a whole is amassing large sums of money. However, we believe that Mr. Fore's points are valid—that there are dangers associated with religious programming and that some broadcasts have done quite well financially.—The Editors.

Two articles in the January issue prompt my writing—“The Electronic Church,” and “Confronting the Cult Craze.” While making calls to become acquainted with the members of a parish to which I had been recently assigned, I once had my hostess go to another room to get something. When she returned, she was all smiles, saying, “I want to show you a picture of my pastor.” Of course, I thought I was her pastor, but she showed me an autographed picture of a popular national television preacher. Needless to say, this past winter when her husband died, this television preacher did not fly out to officiate at the funeral, nor did any of his “church” come to comfort the widow. On page 27 in your treatment of the cult craze you

(LETTERS continued on page 27.)

An outstretched hand

If you are receiving MINISTRY bimonthly without having paid for a subscription (perhaps this is your first copy), it is not a mistake.

We believe the time has come for Christians everywhere to experience a resurgence of faith in the authority of Scripture and in the great truths that reveal the gospel of our salvation by grace, through faith alone in Jesus Christ. Since 1928 MINISTRY has been tailored to meet the needs of Seventh-day Adventist church professionals. We now realize that we have been remiss in not becoming more involved with clergy of all

faiths, and believe that we have much in common with the entire Christian community. We want to share with you, therefore, our aspirations and faith in a way that we trust will provide inspiration and help for you, too.

We hope you will accept this journal as our outstretched hand to you. We'd like to send you, without charge, a number of issues on a bimonthly basis. Look over our shoulders, take what you want and find helpful, and discard what you cannot use. If you have ministerial colleagues whom you feel would also enjoy this outreach, we are prepared to include them.

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When patriots persecute

by Richard W. Coffen

P psychological experiments at Yale University have demonstrated the extent to which common, ordinary people will obey authority—even to the point of physically injuring another person, who could be you! Dr. Stanley Milgram, in his fascinating and frightening book, *Obedience to Authority* (New York: Harper and Row, 1974), describes the experiments and recounts their results.

The studies typically involved three persons and a shock machine. One person was the experimenter, or authority figure. Another was a “learner”—actually an actor in collusion with the experimenter. And a third party—the subject of the experiment—was the “teacher.” The shock machine bristled with thirty switches labeled from fifteen to four hundred fifty volts. Several switches were categorized from “Slight Shock” through “Strong Shock” to “Danger: Severe Shock.” The last two switches bore the designation “XXX.” Actually, the machine produced no shocks at all.

The teacher would read a list of word pairs, such as blue box, nice day, wild duck, and then return to the beginning of the list and say, for example, “Blue—sky, ink, box, lamp.” The learner was to respond with the proper answer. If he gave the wrong answer—and he frequently did so on purpose as part of the experiment—the teacher was to shock him. Each time the learner responded incorrectly, he would receive a stronger shock—or so the teacher thought.

Should the teacher object to increasing the intensity of the shocks, the experimenter would reply, “Please go on.” If he balked again, the experimenter would say, “The experiment requires that you continue.” A third objection would elicit “It is absolutely essential that you continue,” and, if the teacher hesitated a fourth time, “You have no other choice; you *must* go on.” A fifth complaint would terminate the experi-

ment.

Milgram carried out numerous experiments with several variations, yet in each case an amazing number of subjects doled out shocks up to the four-hundred-fifty-volt level—even when the learner moaned, screamed, complained of his heart, and feigned unconsciousness.

Overall, about two-thirds of the subjects obeyed the experimenter. In one set of experiments, sixty-five percent went all the way! Of these appalling results Dr. Milgram wrote that the study demonstrated just how far people will go in hurting someone else even though they have no personal hostility toward the victim. Surely such grim findings should give every lover of freedom pause, in light of a dismal prediction made in the New Testament book of Revelation.

John’s vision

John the revelator viewed three wild animals in vision. First, he saw in the sky a dragon that tried to devour Jesus Christ Himself (Rev. 12). Next, John saw a monster with seven heads and ten horns rise from the sea. The dragon gave this sea monster its power, seat, and authority (chap. 13:2). One of the sea monster’s heads received a mortal wound, but when the head was healed, the world worshiped the beast (verses 3, 4), which prospered for forty-two months (verse 5). Finally, John saw a third animal, which lived on land (verse 11). It exercised “all the power,” or authority, of the sea monster that preceded it (verse 12). Should anyone refuse to submit to its authority and obey its commands, the third wild animal would boycott him (verse 17).

Scripture here foretells a time of universal intolerance toward God’s obedient people. The apocalyptic authority figure of the land animal will arise, and everyone—except a few dissidents—will

follow its directions (verse 12). They will make an “image,” or likeness, to the sea monster (verse 14). They will receive a mark in their right hands or in their foreheads (verse 16). They will boycott the few who spurn the mark (verse 17), and they will attempt to annihilate the nonconforming element that refuses to worship the likeness of the sea monster (verse 15).

For many years this frightful prediction has seemed impossible—the product of a bygone age of intolerance. Now, however, Dr. Milgram’s experiments have demonstrated its possibility even in America.

Those participating in Milgram’s experiments were not ogres. They were post-office employees, teachers, salesmen, engineers, and laborers—people like your neighbors. Similarly, the people mentioned in Revelation 13 are not vampires, but ordinary people who merely submit to authority. But how can good citizens perpetrate criminal acts? Let’s consider the factors resulting in obedience as outlined in Dr. Milgram’s book.

First, obedience to authority begins when we come face to face with the authority. Many things and persons make demands of our time and of ourselves. But only a few do we acknowledge as having a binding claim on us, and we base our decision to accept someone as an authority on his position within a given social structure. Thus, we recognize the authority of the inspector at airport checkpoints, but outside that particular social structure—for example, at a football game—we freely ignore the very same person.

In the Yale experiments the subjects met the authority figure in the social structure of a laboratory setting. Another social structure comes to view in Revelation 13: (1) a dragon holds sway; (2) he bequeaths his power, seat, and authority to a sea monster, and it domi-

“Once people have confronted an authority figure and have recognized his claim to dominate, they usually feel obliged to submit to his power.”

nates the world; (3) a land animal emerges and exercises all the authority the sea monster once wielded. Hence, this third beast appears as a legitimate authority within the structure of world domination.

Second, to aid in the identification of authority, the authority figure acts authoritatively and sports all the trappings that we would expect him to have. For example, in the psychological experiments the experimenter wore a lab coat. The same pattern appears in Revelation 13. The third animal acts authoritatively—speaks like a dragon (verse 11) and performs great wonders (verse 13). It even has two horns—symbols of power and authority in Bible times.

Third, once some people have confronted an authority figure and have recognized his claim to dominate as legitimate, they usually feel obliged to submit to his power. Just so, the people in Revelation 13 perceive the land animal's relationship to the previous apocalyptic authority figures, and so submit to his jurisdiction.

Fourth, there is explicit obedience to the authority figure. Attuned to *his* will, the subjects tune out all competing claims to authority, and recognizing this condition, the authority figure issues specific commands, which the agents obey. If twinges of conscience arise in the obedient followers, they salve them by abdicating their personal responsibility and shifting it to the authority: “I was only doing what I was told,” many of Milgram's subjects later said in defense of themselves. Again the same situation prevails in the prophecy of Revelation 13. The third animal makes specific commands—“saying to them that dwell on the earth, that they should make an image to the beast” (verse 14). Obviously, the world will tune out all other authorities, for Scripture asserts that this last animal “deceiveth them that dwell on the earth by means of those

miracles which he had power to do” (verse 14).

The dissenters

But the story doesn't end here. Some will dissent. John the Revelator saw a group of nonconformists: “And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God” (chap. 15:2).

The painful process of disobedience to authority has five distinct steps, Milgram discovered. First, the subject mentally questions the morality of the commanded behavior. Second, his inner doubts give way to verbal skepticism. Third, his verbal questioning turns into open dissent. Fourth, the subject threatens to disobey. And fifth, the subject carries out his threats by refusing to comply. So, according to the book of Revelation, some individuals will brave all opposition and take these steps.

To the supporters of the third animal in Revelation 12 and 13 these courageous individuals will appear dissident, but this is man's assessment. From God's point of view these dissenters are fiercely obedient—to Him. They will have come face to face with God's authority and will have clearly perceived that as Creator he alone deserves unquestioning obedience. They will have rallied to the angel's cry in Revelation 14:7—“Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.” In submitting to the supreme Sovereign of the universe, they have tuned out all other demands. They have accepted God's assessment of the situation: “If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God” (verses

9, 10). And of His obedient people God proudly says, “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus” (verse 12).

Whose side are we on?

All humanity will thus fall into two categories—those who disobey God and obey the apocalyptic authority figure and those who disobey the third animal and obey God. The issue will center around obedience to authority—the malevolent authority of the land animal, based on its power to persecute and destroy, or the beneficent authority of God, based on His Creatorship.

Most persons like to think that they'll side with God's beneficent authority in that day. Yet, since God is in heaven, His authority seems rather tenuous to us on earth. The Yale studies show that the closer proximity the authority figure has to the subject, the more compliance he tends to evoke. Hence the apocalyptic prediction that most people will knuckle under to the land animal's authority rather than to God's.

Where we will stand *then* depends largely on where we stand *now*. How do we relate to God's authority in our present everyday life? Do we currently take God's scriptural commands seriously? Or does the authority of someone or something else dominate our present existence? When the apocalyptic authority figure starts rampaging, change will be difficult. In fact, most people then will rather fight than switch authority figures. And fight they will. “These shall make war with the Lamb [Christ], and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful” (chap. 17:14). ■

Richard Coffen is book editor at the Southern Publishing Association, Nashville, Tennessee.

Why Adventists don't join the WCC

by Jean Zurcher

The reason is not a desire to perpetuate the scandal of a divided Christendom.
Part II.

About This Article

The reader should understand that although the ideas expressed on certain prophetic passages in this article may not harmonize with popular opinions and attitudes, yet these interpretations have to do with *systems* as outlined in the Word of God and not with *individuals*. God's true church, in our opinion, is composed of those faithful Christians who sit in the pews of every denomination. Therefore, while our prophetic consideration focuses on a system, we also have a concern on the personal level that we (and every follower of Christ) will respond obediently to the light that is shed abroad in the heart through a careful study of the Scriptures.—Editors.

Why does the Seventh-day Adventist Church refuse to join the World Council of Churches? As I showed in my first article, it is not because of sectarianism or a lack of brotherly love. Rather, the reasons are of a historical, doctrinal, political, and prophetic character.

Of all the considerations, the prophetic has been probably the most significant in shaping the Adventist Church's attitude toward the ecumenical movement. Indeed, it was their deep study of Biblical prophecies that led the

pioneers of the Advent Movement to the conviction that tyrannical domination by the church in previous centuries was not simply a regrettable period of history that was now over. Far from it. In the light of certain passages, in the book of Revelation in particular, they concluded that the same tyrannical spirit would reappear through a political-religious development under the influence and protection of the United States of America.

In order to understand this perspective regarding the religious events to take place in the world, we shall first have to summarize the broad outlines of this prophetic interpretation, based partly on Daniel 7 and partly on Revelation 13. In these two passages, prophecy foretells, through corresponding symbols, the appearance of a power that the majority of Protestant theologians of past generations identified as the Roman Church, based on the time of its appearance, the details that characterize it, and the length of its supremacy.

The time of the appearance of the Papacy, as given in Daniel 7, enables us to place it under the fourth world empire, i.e., the Roman Empire, symbolized by a dragon. Its rise came after the division of the empire into ten parts, that is, after the barbaric invasions, and at the time when the civil power gave way to the religious authority. Revelation describes the transaction in these terms: "The dragon gave him his power, and his seat, and great authority" (chap. 13:2).





BARBARA GIBSON

The characteristics of the power in question are no less specific. It was to receive the power to legislate, symbolized by the "mouth speaking great things" (verse 5); "to make war with the saints, and to overcome them" (verse 7); to exercise "power . . . over all kindreds, and tongues, and nations" (verse 7), so that finally "all that dwell upon the earth shall worship him" (verse 8). This last point clearly shows that the prophecy concerns a religious power.

Finally, a date of supreme importance allows us to establish the length of time during which this dominating power was to be exerted: "Power was given unto him to continue forty and two months" (verse 5), or in other words, for 1,260 prophetic days, or 1,260 literal years, according to the Biblical principle that one prophetic day equals a year (Eze. 4:6; Num. 14:34). This 1,260-year period appears seven times in the Bible: twice in the book of Daniel (chap. 7:25; 12:7) and five times in Revelation (chap. 11:2, 3; 12:6, 14; 13:5).

One does not need to be a historian to know when the Roman emperors abandoned the destiny of the Western Empire to the bishops of Rome. The decree of Emperor Justinian dates to A.D. 533, but it was put into effect in A.D. 538, when the Ostrogoths lifted the siege of Rome. The year 1798, the end of the 1,260 years of the prophecy, corresponds to the entry of the French Revolutionary troops into Rome, at which time Pope Pius VI was taken into exile. This date

therefore marks the end of the pope's secular power. The prophecy had foretold the event in these terms: "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword" (Rev. 13:10).

If the prophecy had ended there, it would not teach us anything really new, for all these points are also spoken of by Daniel. However, their repetition was necessary in order to introduce the new material contained in the first part of Revelation, chapter 13. First of all, the power in question would receive a deadly wound at the end of its 1,260 years of world domination; then, and most important of all, its deadly wound would be healed. In other words, under one form or another, the papal power would reappear to reenact former scenes. The second half of the chapter reveals how this healing was to take place and what consequences would follow (verses 11-17).

If many Protestant commentators found it relatively easy to identify the first prophetic beast, it was not so for the second, which the prophet saw "coming up out of the earth," and which had "two horns like a lamb, and . . . spake as a dragon" (verse 11). Around 1680, Thomas Goodwin, vice-chancellor of Oxford University, advanced for the first time the idea that the second beast could represent a form of state Protestantism, of which England was then the model. However, John Wesley noted correctly as early as 1754, "This power

has not yet arisen, but its appearance is not too far off. For it must appear at the end of the 42 months of the first beast," that is, around 1798, at the time of the French Revolution. Many early nineteenth-century interpreters believed the prophecy related to a future Protestant power whose dual characteristics would be those of religious liberty and civil freedom.

The Adventist interpretation subscribes to this line of thought, expounded in 1851 for the first time in the *Review and Herald*, the official church magazine. What nation, though still young in 1798, offered the world an example of a really democratic government, springing not from a people's revolution, nor from war, as is suggested by the prophecy? Joseph Bates, one of the first to comment on the prophecy, designated his own country, the United States of America, as the Protestant power symbolized. It was not without emotion that James White also wrote, on August 19, 1851, that the future of his own country, with its two fundamental principles, Protestantism and Republicanism, could be expected to conform to the prophetic description of the beast that came up out of the earth and had two horns like a lamb.

From then on, this interpretation was proclaimed by Adventists. It appeared in various church publications, the most well known and widely translated being *The Great Controversy*, by Ellen G. White. "The application of the symbol

"History teaches us that men never remain masters of the political or religious powers that they have set in motion."

admits of no question," wrote the author. "One nation, and only one, meets the specifications of this prophecy; it points unmistakably to the United States of America."—Page 440. "Republicanism and Protestantism became the fundamental principles of the nation. These principles are the secret of its power and prosperity."—*Ibid.*, p. 441.

How should we consider, then, the prediction that this nation would speak "as a dragon"? "The lamblike horns and dragon voice of the symbol point to a striking contradiction between the professions and the practice of the nation thus represented. The 'speaking' of the nation is the action of its legislative and judicial authorities. By such action it will give the lie to those liberal and peaceful principles which it has put forth as the foundation of its policy. The prediction that it will speak 'as a dragon' and exercise 'all the power of the first beast' plainly foretells a development of the spirit of intolerance and persecution that was manifested by the nations represented by the dragon and the leopardlike beast."—*Ibid.*, p. 442.

Would America then deny its principles? This is what the prophecy declares, and an analysis of verses 12 to 17 helps us to establish a detailed list of its future political events and actions:

1. It will imitate previous efforts at religious persecution by interfering with conscience: "He exerciseth all the power of the first beast before him" (verse 12).

2. It will do everything possible to restore the authority of the papal power, causing "the earth and them which dwell therein to worship the first beast, whose deadly wound was healed" (verse 12).

3. It will perform "great wonders" so as to "deceive them that dwell on the earth," in order that they should "make an image to the beast"—that is, a replica of the political-religious power that existed before the papacy received its deadly wound (verses 13, 14).

4. Finally, having succeeded in its plan, it will make the image of the beast

speak, that is, it will cause this political-religious power to legislate laws punishing all who refuse to submit to its authority (verses 15-17).

"Whenever the church has obtained secular power, she has employed it to punish dissent from her doctrines."—*Ibid.*, p. 443. "In order for the United States to form an image of the beast the religious power must so control the civil government that the authority of the state will also be employed by the church to accomplish her own ends."—*Ibid.*

"When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the state to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result."—*Ibid.*, p. 445.


Many other prophetic details could be mentioned in explaining this interpretation. However, I have been content simply to outline the Adventist Church's beliefs concerning the religious future of the world, so that the reader may understand its reserved attitude toward the political-religious movements of today.

Note, however, that this interpretation was made well before the political and religious events that tend to confirm it. Of course, it is impossible at the moment to establish a definite relationship between events and the prophecy we have been considering. However, the increasingly evident political involvement of the World Council of Churches, its efforts toward union with the Roman Catholic Church, and the extensive financial role and influence of the American Protestant churches within the Council are all factors that have disturbing implications for Seventh-day Adventists. For even if the good intentions of the founders of the present ecumenical movement cannot be doubted, history teaches us, alas, that men never remain masters of the political or religious powers that they have set in motion.

The four main reasons why the Adventist Church believes it cannot become a member of the World Council of Churches are, then, based on historical, doctrinal, political, and prophetic considerations. That does not mean to say that it refuses any form of collaboration. It is easy to demonstrate the opposite, because during the past few years regular contacts have been maintained on both sides, on national as well as on international levels.

Since 1968 the General Conference of Seventh-day Adventists has been actively represented at the annual councils of the Secretaries of World Confessional Families. A number of representatives participate each year in the work of this body or discuss specifically the important problems concerning religious liberty.

Recently, too, one member of the Adventist Church has begun participating in the work of the Faith and Order Commission. True, the churches themselves are not members of this Commission, the members being theologians chosen for their personal ability. However, through this means, the Adventist Church can make its voice heard in the study of the theological problems with which this organization deals. Similarly, in several countries, Adventist theologians known for their linguistic skills individually collaborate in the ecumenical translation of the Bible.

Finally, it must be mentioned that the Adventist Church supports the International Bible Society by its funds and its evangelistic campaigns. In many countries it has done more than any other church to circulate the Bible. These forms of cooperation are only natural, when the goals and motives of both organizations are in harmony. Yet, for the reasons indicated above, the Adventist Church continues to remain outside the World Council of Churches. 

Jean Zurcher is secretary of the Euro-Africa Division of Seventh-day Adventists in Bern, Switzerland.

Should we express disapproval of "living together arrangements," and if so, how should we do it?

Preacher's progress

by Ron Runyan

Preacher's Progress is a feature we plan to continue in *MINISTRY* as a means of sharing ideas concerning typical problems the pastor faces in his attempt to make the gospel and the Word of God a living force in the lives of his people and his community.

Perhaps you have a different idea than Ron Runyan has regarding this particular situation. We encourage you to let us know how you feel. Keep your remarks brief and on the subject. We will print a representative sampling.

If you have faced (or are facing) a perplexing or complicated situation in your ministry, we would be happy to consider it for publication and comment by your fellow readers. We want this feature to be of practical benefit. No names will be used of course.

Send your comments on this month's topic and your suggestions for future discussion to Ron Runyan in care of: *Ministry*, 6840 Eastern Ave., NW., Washington, D.C. 20012.

How are we, as parents, to relate ourselves to our unmarried son who is living with a girl? He and the girl are both baptized members of our church, but because of this immoral relationship, the church will probably disfellowship them. Should we have them in our home? Should we visit them and act as if everything is fine? Should we express our disapproval of this LTA (living together arrangement)?

What a heart-rending inquiry coming from crushed parents, who were at a loss to know what course to pursue!

Other ministers' counsel had been sought. One answered them with the question, "What's the loving thing to do?" Another admonished, "Treat them as though they were married; let them stay in your home, even overnight, and feel free to go to their home and stay overnight with them. In this way, perhaps, you will be able to win them back to the Lord, or encourage them to get

married."

As the parents sat before me, the words of Paul, in the fifth chapter of First Corinthians, came to my mind. Before reading the passage, I gave them a bit of a background to this first letter Paul wrote to the church at Corinth, the "Paris of Antiquity." The apostle had labored untiringly for these believers for more than a year and a half. Constantly pointing them to a crucified and risen Saviour as their only means of salvation, he carefully instructed those who applied for church membership. In a special sense, Corinthian Christians had emerged from a background of the most alluring idolatry and sensuality. To live a victorious Christian life in the midst of such a volcano of licentiousness and immorality as Corinth, required total surrender to Christ on a moment-by-moment basis. Paul knew that temptations assaulted them at every hand and that even the slightest degree of carelessness and indifference would cause them to stumble. He also knew that sinful practices were infiltrating the church.

Verses 9 to 11 refer to a previous letter Paul had written the Corinthian Christians advising them of the proper course to take in relating to professed Christians who continued in immoral situations: "I have written you in my letter not to associate with sexually immoral people—not at all meaning the people of this world who are immoral, or the greedy and swindlers, or idolaters. In that case you would have to leave this world. But now I am writing you that you must not associate with anyone who calls himself a brother but is sexually immoral or greedy, an idolater or a slanderer, a drunkard or a swindler. With such a man do not even eat" (N.I.V.).*

Undoubtedly, some of the members of the Corinthian church took issue with this counsel and tried to take the sting out of it by explaining and theorizing.

But the message seems clear. Social intimacy and Christian fellowship with those who are baptized Christians yet

living in open sin is forbidden. Paul was not talking about contact with the non-Christian world. Merchants, pilots, telephone operators, insurance salesmen, auto dealers—who knows their characters and practices? But when it comes to church members and professed Christians, then Paul's counsel is clear.

As I presented these concepts to the parents, I stressed two major reasons the apostle's advice should be heeded. First of all is the effect such an attitude will have on the world. If Christians make no distinction between moral and immoral conduct in the lives of those who were at least once professed brothers and sisters in Christ, they have simply accepted the verdict of the world and have abandoned the privilege of Christian witness to it.

The second reason, is the influence such an attitude will have on the offender. Naturally, as parents we never stop loving our children, no matter what sins they have embraced, just as the Father never stops loving *us* in spite of *our* sins. But that love is not expressed by ignoring their sin and acting as if everything is all right. I suggested to the parents that they should be sure their son knows they love him and that he is welcome to visit their home (minus his girlfriend if he intends to spend the night). They should make every effort to keep the lines of communication open.

We must take the attitude of the heavenly Father, who, while unyielding in His love for the sinner, is also uncompromising in His rejection of sin. In Jesus' story of the prodigal son, the boy's father loved him and, seeing his son from afar, ran to embrace him when he returned, but the father did not go and share the pig pen with him. Only such an attitude will have the potential for bringing the sinner to see the utterly corrupt nature of his life. As ministers, we dare not say to the wicked by voice or action that all is well with him. ■

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Day of atonement— fulfillment and consummation

Scholars have long recognized
that the most solemn of Israel's ceremonial days
casts its shadow to the very end of time.

by Desmond Ford

Interpreters have not always given an identical emphasis to their comments on the Day of Atonement. Most have applied its symbolism to Calvary. Others, such as Kellogg in his commentary on Leviticus in *The Expositor's Bible*, have applied it eschatologically. Such an eschatological application has been the fruit of scholarly research over several centuries.

Frederick Nolan, noted linguist and theologian of the nineteenth century, only echoed Sir Isaac Newton when he asserted that the attention of antiquaries and scholars had often been drawn to Day of Atonement references in the last book of Scripture in connection with its description of the final events of history. After declaring his own belief that the imagery of the seventh seal (Revelation 8) was derived from the great Day of Atonement and the Jubilee, Nolan stated, "The analogy between this description, and the service of the Temple, upon one of the most solemn festivals of the Mosaic ceremonial, is so obvious that it has often excited the attention of the antiquary and scholar."¹

Contemporary writers such as Joshua Spalding and John Tudor have taught that the ancient Jewish feasts of the seventh month were symbolic of the final restitution of all things. The latter wrote: "The temple of God is then opened, and the ark of his testament seen, xi. 19; and the voice issues from the throne, xvi. 17; both expressions equally

denoting the holy of holies, which was only entered once a year, on the day of atonement. This period is therefore our day of atonement, and requires our particular notice, to know what events we may expect, answering to the type."²

Elsewhere—in speaking of Revelation 8:1-5 and 11:19—Tudor affirms that "all the imagery in this poem was taken from the Day of Atonement—the golden censer, the incense, the deep affliction, the temple opened, and the ark seen 'indicating the opening of the veil on the day of atonement.'"³

Similarly, Sir Isaac Newton saw in the references to the "seal" and "mark" in chapters 7 and 13 of Revelation an allusion to "a tradition of the Jews that upon the day of expiation [Day of Atonement] all the people of Israel are sealed up in the books of life and death." He also says: "The same thing is signified by the two Goats, upon whose foreheads the High Priest yearly, on the day of expiation, lays the two lots inscribed, *For God* and *For Azazel*; God's lot signifying the people who are sealed with the name of God in their foreheads and the lot *Azazel*, which was sent into the wilderness, representing those who receive the mark and name of the Beast, and go into the wilderness with the great Whore."⁴

The viewpoint that the Day of Atonement has eschatological implications has not been a passing fad. In his article dealing with the scapegoat, in the *Biblical Cyclopaedia or Dictionary*, John

Eadie wrote that forgiven sins on the Day of Atonement were symbolically "rolled back on Satan, their prime author, and instigator." "The tempted are restored, but the whole punishment is seen to fall on the arch-tempter. Hell is 'prepared for the devil and [his] angels.'"

On the other hand, almost every exegete of Hebrews chapters six to ten, and also chapter thirteen, has seen symbols of our Lord's atoning work on the cross and His ascension into the heavenly sanctuary as man's high priest in the Day of Atonement ritual. No one would dare contend that the slaughter of the Lord's goat could mean anything other than the sacrifice "once for all" of Christ on Calvary.

Yet other writers have included both Calvary and the last things in their discussion of the Day of Atonement. For example, consider the following: "As in the typical service, the high priest laid aside his pontifical robes and officiated in the white linen dress of an ordinary priest; so Christ laid aside His royal robes, and garbed Himself with humanity, and offered sacrifice, Himself the priest, Himself the victim. As the high priest, after performing his service in the Holy of Holies, came forth to the waiting congregation in his pontifical robes; so Christ will come the second time, clothed in garments of whitest white. . . . He will come in His own glory and in the glory of His Father and of all the angels

host who will escort Him on His way.”⁵

“Still bearing humanity, He [Christ] ascended to heaven, triumphant and victorious. He has taken the blood of the atonement into the holiest of all, sprinkled it upon the mercy-seat and His own garments, and blessed the people. Soon He will appear the second time to declare that there is no more sacrifice for sin.”⁶

Is there a way of reconciling these diverging viewpoints? The same problem, we should remember, exists for the interpretation of that sole passage in Scripture which echoes all the key terms of the Day of Atonement chapter—namely Daniel 9:24. In dealing with this text, scholars fall into the same three categories that also exist in the literature on the meaning of Yom Kippur. A large group apply the promises of Daniel 9:24 to Christ’s finished work on Calvary, another influential group (such as Keil, Leupold, etc.) apply it to the end of all things when the Judgment and the Second Advent will wipe out all sin and usher in everlasting righteousness. Yet a third group have applied the passage to both advents.

The answer to this twin problem lies in what Dr. G. E. Ladd has called “the pattern of New Testament truth.” He points out that Scripture includes *promise* (Old Testament), *fulfillment* (the Gospels and Epistles); and *consummation* (Revelation). Or to put it another way, the life, ministry, and death of Jesus fulfilled the Old Testament promises, but His final work at the end of the age *consummates* those same promises.

Ladd writes: “Dodd is right in his emphasis that the event in history in Jesus Christ is an eschatological event which in some way is related to the age to come and has significantly changed the structure of the timeline. This is reflected in the fact that while believers continue to live in this age, the death of Christ means deliverance from the power of this evil age (Gal. 1:4). Furthermore, God has brought new transforming powers to renew the minds of believers by virtue of which they need be no longer conformed to this age (Rom. 12:2). Here are two sides of the redemptive event in Christ: the meaning of His death and a new indwelling power which in some real way delivers believers from this age even while they continue to live in it. This can only mean that in Jesus Christ, the powers of the age to come have intervened in this age without having destroyed it, which is another way of saying that the God who will intervene in

the cosmic apocalyptic event at the end of the age has already intervened in Jesus Christ to bring the blessings of the age to come in advance.”⁷

Because the Old Testament views the kingdom of God as a single event, we can rightly interpret its types and prophecies only through insights gained from the New Testament. Furthermore, according to the writings of the apostles, God’s ideal purpose was that Christ’s death, which ratified the covenant of grace, should have been followed speedily by the worldwide proclamation of the good news and the return of Christ (see Matt. 24:14, 34; 10:23; 16:28). Thus the kingdom as inaugurated and the kingdom consummated could quickly have merged. The fact that believers would be tardy and that apostasy would prevent the fulfillment of God’s ideal plan was predicted in highly symbolic language in Daniel, not to be understood until the time of apostasy—the Dark Ages—was over. Second Peter 3:11, 12 still challenges every Christian that it is in his power to hasten the end of all things.

With these things in mind we are now better able to apply the prophecy of Daniel 9:24 that was given by the angel Gabriel in his explanation of Daniel 8:14. Both verses point to the antitypical Day of Atonement, the judgment of all men and nations finally resulting in “new heavens and a new earth in which righteousness dwells” (2 Peter 3:13, R.S.V.). Let it be particularly noted that the earlier prophecies of Daniel had also reached their climax in a description of the kingdom of God that would “stand for ever” (chap. 2:44), that “everlasting kingdom” bestowed after “the Ancient of Days came and opened his court and vindicated his people” (see Dan. 7:22, 27, R.S.V. and T.L.B.).^{*} These earlier verses parallel and explain the “everlasting righteousness” of Daniel 9:24. It is the positive promise after the description of the abolition of all transgression, sin, and iniquity. Literally, the Hebrew of Daniel 9:24 reads: “to shut up transgression, seal up sin, and cover up iniquity.” The language seems to evoke a symbolic portrayal of a prisoner incarcerated in a dungeon that is then sealed and finally covered and buried by an avalanche that blots out all signs of both dungeon and prisoner.

What is the meaning of “to anoint a most holy place” (Dan. 9:24, R.S.V.)? Its eschatological reference is undoubtedly to that which is portrayed at the close of Scripture—the descent of the

Holy City, that God might dwell forever with His people. The New Jerusalem is described as a cube, which was also the shape of the Most Holy Place of the sanctuary. We read concerning it: “Behold, the dwelling of God is with men. He will dwell with them, and they shall be his people, and God himself will be with them; he will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away” (Rev. 21:3, 4, R.S.V.).

When the earthly tabernacle was erected in the days of Moses, it was first anointed, and then the glory of God descended to dwell as the Shekinah of the Most Holy Place (see Ex. 40). When our Lord cleansed the Temple at the beginning and end of His ministry He was acting out the purpose of His mission to cleanse the hearts of men that He might dwell therein, in harmony with the ancient covenant promise of Leviticus 26:11, 12 so often repeated throughout Scripture till its complete fulfillment in Revelation 21:3.

What is the meaning of the chronological periods linked with the cleansing of the sanctuary and the final atonement in Daniel 8:14 and 9:24? These will be the objects of our study in the next article of this series. In summarizing what has been said to date on the meaning of the Day of Atonement, we would cite one who was deeply dedicated to the study of the ancient Jewish parables of redemption: “Thus in the ministration of the tabernacle, and of the temple that afterward took its place, the people were taught each day the great truths relative to Christ’s death and ministration, and once each year their minds were carried forward to the closing events of the great controversy between Christ and Satan, the final purification of the universe from sin and sinners.”⁸

¹ Quoted in L. E. Froom, *The Prophetic Faith of Our Fathers*, vol. 3, p. 609.

² *Ibid.*, p. 507.

³ *Ibid.*, p. 504.

⁴ Sir William Whitla, Sir Isaac Newton’s *Daniel and the Apocalypse*, pp. 315, 316.

⁵ Ellen G. White, *The Acts of the Apostles*, p. 33.

⁶ —, in *Signs of the Times*, April 19, 1905.

⁷ G. E. Ladd, *The Pattern of New Testament Truth*, pp. 91, 92.

⁸ Ellen G. White, *Patriarchs and Prophets*, p. 358.

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Retire if you must, but keep on living!

“Merely to sit and rest, dreaming only of past glories, is to invite a progressive paralysis that will eventually destroy.”

by Theodore Carcich



Ministers—as do others—often approach retirement with a sense of foreboding. Loathe to admit how they really feel about severing the associations and involvements that ministry affords, they assume a brave front, draw a deep breath, and vaguely mutter, “Well, it’ll be good to get away from it all.”

Really? Will retirement be that good or easy? Can one, with a wave of the hand, dismiss the activity and routine that kept him happily occupied for forty years or more? Armchair analysts, not yet retired, may offer all sorts of counsel. However, in this article I intend to pass along some reflections born of my own experience since retiring.

The minister who has not planned for his ultimate transfer from the pulpit to the pew, may find retirement day a time of inner trauma and turbulence instead of the moment of carefree release he anticipated. Picture him seeing his name removed from the church bulletin, directory, or administrative office. For years his was the name prominently displayed, but now another fills the space. Suddenly he no longer occupies the center of the stage. His former associates, by the very nature of things, now rush past him to line up with the new dynasty. Believe me, much of God’s grace is required to accommodate.

In addition, he becomes soberingly aware that retirement is associated with old age. All around the prospective retiree, spry spirits bounce from one task to another with consummate ease, while he, by reason of age, drags from one assignment to another. Once he was at the front, felling Goliaths right and left, now he finds it a chore to keep up with the rear guard.

Compounding his misgivings are well-meaning souls who, in eulogizing the soon-to-be-departed, go to great lengths in calming fears by solemnly intoning: “My dear brother, you have earned this well-deserved rest.”

Rest? Rest vividly recalls to his mind a graveside committal and is the last thing he should hear!

Any normal, healthy retiree cannot shed his former life style the moment he receives his first retirement benefits. Much like the long-distance runner who, after completing a strenuous race, runs an additional lap or two to adjust his body to the slower pace, the active minister also needs to taper off gradually. All his accumulated skills and experiences are still a part of him, retirement notwithstanding. His body may now be in low gear, but his mind is still spinning in high.

Consequently, merely to sit and rest, doing nothing, and dreaming only of past glories, is to invite a progressive paralysis that will eventually destroy. He should (and must) retire from a specific job responsibility, but never from the demands that life, at a slower pace, makes upon his ministerial gifts and ability. Drawing upon his rich experience, he is splendidly equipped still to preach, teach, write, and counsel in matters related to the kingdom of God. As such, he is of inestimable value to any pastor, church, and community.

Although retired, I do not consider myself an authority on the subject; nevertheless, I will attempt to set forth some suggestions designed to help others avoid the retirement blahs and the enervating daydreaming that unplanned idleness inevitably induces.

To begin with, rather than dreading retirement, try to continue planning ahead. Keep in mind that the Lord may have another 15 or 20 years in store for you after retirement date. In some cases this could mean a quarter of a lifetime. Should not this providential span of life receive that same careful thought and attention afforded to prior years?

Remember, too, that countless others have made this transition successfully. Talk to such people. Obtain their viewpoints. Read the abundant material available on the subject. But in the final analysis, you alone must decide when, where, and how you will spend your retirement years. Tastes differ, and someone else's preference may not suit you. So plan, read, and listen, but make

up your own mind.

Upon retiring adopt a flexible program that keeps you usefully occupied with such items as devotions, reading, writing, listening to good music, or putting around with hobbies. Working in a garden is a marvelous sedative, especially for that afternoon nap. In addition, a small workshop can make a wonderful change of pace for one whose former work was largely sedentary.

By all means keep in the best physical shape possible. Walk, jog, hike, swim, cut wood—anything that will keep you from degenerating into an immobile mass. Eat judiciously and avoid junk food. But don't worry about aging. After all, everyone is aging along with you, and worrying about it will not add or detract one day from your life. Instead of worrying how long life will last, concentrate on making each day the very best it can be.

Dress neatly. Avoid sloppiness in appearance or speech as you would the plague. As far as humanly possible at this time of life make yourself attractive and friendly to all. You stand for something grand, and your sunset years should reflect everything grand in Christ.

Of course, you will have the choice of establishing your membership in a large or small church. The larger church may be less demanding of your time and service, but the small church would likely consider it a Godsend if you settled in their midst. Either way, be content to sit back and listen to someone else expound the gospel. It isn't easy for one who has spent years preaching to others, but by God's grace you can cultivate the art of listening constructively. The preacher's style and emphasis may not be yours, but listening to him is good for your ministerial soul.

Certainly, once retired, you should not expect the brethren to include you in the order of service every time you come to church. If occasionally they do, well and good. But do not go home with bruised feelings because you are not on the rostrum as often as you used to be. Be satisfied to serve whenever asked, and

refrain from admonishing the brethren how things were done in your day. The latter practice is about as popular as the woman who delights in recounting her many medical operations. Neither should you feel slighted because now you are no longer ushered to the head of the line at the church potluck dinner. Adjusting graciously to these inevitable changes not only is good for one's soul but also immensely good for one's peace of mind.

Now that one is no longer at or near the top of the ecclesiastical mountain, he can, in retirement, faithfully till the soil at the base. In the valleys of life, untouched by organized religion, are the lonely, the sick, the discouraged—all in need of the gospel. Retirement affords you the opportunity of becoming acquainted with such in your neighborhood. Your friendliness, concern, and compassion will be as rays of heavenly light to these neighbors. One can only conjecture the impact on the gospel's progress if all retired gospel workers viewed retirement as a spiritual challenge, rather than as a relaxed way of slipping into oblivion.

Finally, live joyfully with your spouse. She shared your years in the ministry, often spending lonely hours while you were on the King's business. In retirement, renew your togetherness in Christ. Demonstrate tenderness, love, sympathy, and understanding to each other as the years slip by. Do some of the things that the pressures of life ruled out in the past. Eat out occasionally. Visit art galleries, museums, and national parks together. If the budget permits, travel. Continue the early attentions. And besides all that, spend some time with the children and grandchildren. If you will, you can rejoice together, pray together, worship together, and serve together as long as life lasts.

Retire if you must, but keep on living!

Theodore Carcich, former vice-president of the General Conference of Seventh-day Adventists, is now retired and living in Colton, Washington.

“All Israel will be saved”

Paul said it, but what did he mean?
A careful examination of his attitude toward
circumcision sheds light.

by A. D. English

Lest you be wise in your own conceits, I want you to understand this mystery, brethren: a hardening has come upon part of Israel, until the full number of the Gentiles come in, and so all Israel will be saved; as it is written, ‘The Deliverer will come from Zion, he will banish ungodliness from Jacob’; ‘and this will be my covenant with them when I take away their sins’” (Rom. 11:25-27, R.S.V.).

What the apostle Paul intended to say in these verses has long been the subject of confusion and contention among Bible scholars. The dispute has centered around verse 26, in which Paul plainly says that “all Israel will be saved.” To whom did the apostle refer? Did he mean literal Israel, those who were (and are) Israelites because of their genetic descent from Abraham? Or did he mean the “Israel of God,” to whom he refers in Galatians 6:16, as those who are spiritual Jews by virtue of their faith in Christ, whether or not they are part of literal Israel?

Those who opt for a literal Israel in this verse speak of God’s unchanging nature and the immutability of His promises, and they cite the wonderful promises of salvation and deliverance that He made to literal Israel in the Old Testament. Those who believe that Paul refers to a spiritual Israel point out that the apostle was clearly accustomed to thinking in terms of a spiritual Israel (see

Gal. 3:29; 6:16), and that twice in Romans itself (chap. 2:28, 29; 9:6-8), prior to his statement in chapter 11:26, he has spelled out for the reader exactly who constitutes Israel in God’s sight—specifically stating in both passages that “the Israel of God” do not depend upon descent from Abraham for their status as Jews.

Arguments on both sides of this multifaceted problem have raged for many years, and this article certainly cannot be considered a comprehensive treatment of the problem. Yet we will consider one factor that appears to have gone unnoticed and that seems to have a definite bearing upon the subject. That factor is Paul’s attitude toward circumcision.

Those who believe that the “Israel” of Romans 11:26 is literal Israel base their belief upon the divine promises made to the Jews in the Old Testament. These promises were founded upon the covenant that God originally made with Abraham, the sign of which was circumcision (Gen. 17:1-14). It is essential that we understand one extremely important fact about circumcision: It was *not* a “tradition of the elders” nor one of the “commandments of men” (Matt. 15:2, 9); it was instituted by God Himself as an integral part of His covenant with Israel, and no male who was not circumcised was to be considered a member of the covenant community.

So important did God consider this

matter that Moses actually endangered his life when he set out for Egypt without having circumcised his son. Even though he was going at the express command of God, he was not allowed to proceed until the circumcision of the child was accomplished (see Ex. 3:10; 4:24-26).

During the forty years of Israel’s wandering in the wilderness between Egypt and Canaan, the rite of circumcision had been allowed to lapse. But immediately after Israel had crossed the Jordan, before they were allowed to take possession of the land, God commanded Joshua to circumcise all the men of Israel. Only then did God remove “the reproach of Egypt” from them and permit them to eat the fruit of the Promised Land (see Joshua 5:1-9).

John the Baptist, of whom Jesus said there was no greater man born of woman, was circumcised. Jesus Himself was circumcised, and never during His entire ministry did He speak a word against circumcision (see Matt. 11:11; Luke 1:59; 2:21; 7:28).

The Scriptures make it unmistakably clear that circumcision was the sign of the covenant between God and the descendants of Abraham. To be circumcised was to be a member of the covenant community; to be uncircumcised was to be excluded (see Gen. 17:11, 14).

Now we must note a very important fact—circumcision as the sign of mem-

bership in the covenant community did not apply only to born Israelites. God had made provision for any Gentile who wished to do so to join with His covenant people. At the very establishment of the covenant, God specifically commanded Abraham to circumcise his entire household, not only those who were born members of his family but also all foreigners who had been bought with money, and Abraham carried out this instruction to the letter (see Gen. 17:12, 13, 26, 27).

More than four hundred years later, when God gave to Moses the law of the Passover, He elaborated on this command: "And the Lord said . . . , 'This is the ordinance of the passover: no foreigner shall eat of it; but every slave that is bought for money may eat of it after you have circumcised him. No sojourner or hired servant may eat of it. . . . And when a stranger shall sojourn with you and would keep the passover to the Lord, let all his males be circumcised, then he may come near and keep it; he shall be as a native of the land. But no uncircumcised person shall eat of it. There shall be one law for the native and for the stranger who sojourns among you'" (Ex. 12:43-49, R.S.V.).

The significance of this passage in understanding the central position of circumcision in the covenant relationship cannot be overemphasized. No transient traveler could observe the Passover with Israel. No hired servant, who worked for wages, was permitted to observe it. A slave who had been purchased with money, and was therefore considered a member of the household, could observe the Passover, but only after he had been circumcised. The stranger who wished to keep the Passover was permitted to do so only if all the males of his family submitted to circumcision.

Two very significant statements in this text explain the stranger's status after he was circumcised: (1) "He shall be as a native of the land" (verse 48). From the time of his circumcision, the stranger stood before God in the same position as the born Jew. (2) "There shall be one law for the native and for the stranger who sojourns among you" (verse 49). God specifies that no uncircumcised person may eat the Passover. He does not say "no uncircumcised foreigner," but "no uncircumcised person." Obviously, this prohibition would include born Jews as well as foreigners. Then follows the statement "There shall be one law for the native and for the stranger." The meaning of the passage cannot be mis-

taken: the foreigner who submitted to circumcision was thenceforth a full member of the covenant community. In God's sight he was a Jew.

No man knew all this better than Paul, who had studied Hebrew law under Gamaliel, one of the most brilliant and illustrious of the great doctors of the law (see Acts 22:3). As a "Hebrew of the Hebrews . . . , a Pharisee," the history of his people and the intricacies of the Levitical law were second nature to Paul; he himself had been "circumcised the eighth day" in strict accordance with the command given by God to Abraham at the establishment of the covenant (Phil. 3:5). To forestall Jewish prejudice, he had his half-Jewish assistant, Timothy, circumcised, perhaps performing the rite himself, since he was a rabbi.

In view of his undoubted familiarity with both the rite itself and its significance for both Jew and Gentile, it is important to note Paul's attitude toward the suggestion that his Gentile converts be circumcised. To all such suggestions and efforts, Paul had one response, and only one—unflinching, unyielding opposition. He would "not yield submission even for a moment" (Gal. 2:5, R.S.V.) to those who would preach the necessity of circumcision for Gentile Christians.

Trouble over this issue flared first in Antioch and grew into the occasion for a great church council at Jerusalem, at which Peter and James threw their influence on the side of Paul and Barnabas (see Acts 14, 15). When the decision of the council enjoined upon the Gentile converts only four simple requirements, circumcision was not among them (chap. 15:29). Paul had won a great victory, and Gentile Christianity had weathered its first real crisis.

Even so, circumcision for Gentile converts was not a dead issue, as Paul was to discover. Having fought the battle at Antioch and Jerusalem, he had to face the problem yet a second time at Antioch and fight the battle all over again. Here he was forced to take a stand against Peter (who apparently had lost his nerve after the Jerusalem council), and even against his beloved Barnabas, who earlier had supported him at both Antioch and Jerusalem (see Gal. 2:11-14). Later, he was to meet the same problem, and fight the same battle, among the churches of Galatia (see Gal. 5, 6). He even went so far as to tell them, "If ye be circumcised, Christ shall profit you nothing" (Gal. 5:2). The magnitude of this statement becomes apparent only as we consider Paul's total commitment

to Christ. For Paul, "it is no longer I who live, but Christ who lives in me" (chap. 2:20, R.S.V.). For Paul, "to live is Christ" (Phil. 1:21). That he could tell the Gentile members of the churches in Galatia that the Lord Jesus Christ, who was his own very existence, would "profit . . . nothing" if they submitted to circumcision indicates, perhaps better than anything else, the depth of his determination to keep them uncircumcised.

Paul could not possibly have been unaware of the significance of his attitude. His lifelong familiarity with Jewish law and history makes it certain that he knew exactly what he was doing when he refused to allow Gentile Christians to be circumcised. He was refusing to allow them to become Jews; he was refusing to allow them to become part of literal Israel.

Is it possible that Paul would have denied circumcision to his Gentile converts, that he would have refused to allow them to become part of literal Israel, if he had believed for a moment that literal Israel had any advantage, so far as salvation was concerned, over spiritual Israel? If Paul had believed that "all [literal] Israel will be saved," is it conceivable that he would have opposed, at every opportunity, the one rite by which his Gentile converts might become part of that literal Israel?

To answer Yes to these questions is to misunderstand completely the character of the great apostle. Certainly it is true that Paul loved his Jewish kinsmen dearly—so dearly that he could even wish himself "accursed and cut off from Christ" if it would result in their salvation (Rom. 9:3, R.S.V.). But God's command had caused him to devote his life to carrying the gospel to the Gentiles. In pursuance of this mission, he had endured hardships and persecutions that surely must have daunted any man not driven by a deep love for those for whom he labored (Acts 22:21; 2 Cor. 11:24-28).

In fact, deeply as Paul loved the Jews, the record of his life and writings provides no evidence that he loved the Gentiles any less deeply. To suggest that he would have refused to allow these Gentiles to share in the universal salvation of literal Israel, had he believed that there was to be such a salvation, is to put a stain upon Paul's character completely unsupported in the Scriptures. ■

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Have you left your wife?

by Ted W. Engstrom and Ed Dayton



DON JEHLE AND SKIP BAKER

Bill Lawrence is 38 years old. He has a pretty wife and two beautiful children and is considered one of the outstanding pastors in his city. Bill and June were married while Bill was still in seminary. Their first child was born during his senior year. June never completed her college education but took a job to help Bill through seminary. Bill is an effective preacher and is greatly respected by both his assistant pastor and the congregation. He works hard on his sermons. His church is growing.

Bill's wife will leave him next week.

Bob Ramson is the executive director of Christian Commitment Abroad, which

he founded 22 years ago. He has traveled all over the world and is a much-sought-after speaker. After a shaky start, CCA began to grow rapidly about ten years ago. Much of its growth is due to Bob's high level of commitment and his willingness to give himself unstintingly to the work of Christ.

Bob doesn't know it, but he left his wife eight years ago.

Where are *you* as a Christian leader? Where does your commitment lie? Could it be that you, too, are one of those who has left his wife, perhaps without even knowing it?

How do you sort it all out? Where do

your Christian priorities lie? How does one find a balance between commitment to the task and commitment to one's family?

In an earlier issue of *Christian Leadership Letter* we laid out what we consider to be three levels of Christian commitment, three levels of priority. Simply stated, they are: first, commitment to God and Christ; second, commitment to the body of Christ; third, commitment to the work of Christ.

We picture these as foundation stones, one built upon another. We begin with the initial commitment to God through His Son. But the visible evidence of this

vertical relationship with God is found in this second priority of horizontal relationships with the sons and daughters of God. The Bible calls us away from a Western individualism back to a Biblical corporate unity. It is on this foundation and within the framework of this body-like relationship that the work of Christ is to be carried out. "It was he who 'gave gifts to mankind.' . . . He did this to prepare all God's people for the work of Christian service, in order to build up the body of Christ" (Eph. 4:11, 12, T.E.V.).*

These priorities cannot be exclusive of one another. All three are needed. One of the conditions for effectively carrying out the work of Christ is the relationship that exists within the body. "If you have love for one another, then everyone will know that you are my disciples" (John 13:35, T.E.V.).

We are addressing ourselves here as Christian leaders, and especially as married men. Where does your wife fit in these priorities? Certainly, of all the relationships described in the Bible, the highest and most mystical is the relationship found in marriage. Paul could only compare it to the relationship of Christ and His church (Eph. 5:21-33). The disruption of this relationship can have tremendous spiritual consequences.

Is your ministry as a Christian leader built upon a foundation of a strong marriage relationship, or does it move forward in spite of that relationship?

What about your calling?

Some of us immediately respond in our own defense, "But this is the ministry to which God has called me! My wife understands that. That's one of the sacrifices that we are making together."

Perhaps. But perhaps that is *your* view of the situation, and although it may be outwardly shared by your wife, perhaps inwardly (consciously or unconsciously) she feels quite different.

Too often the wife of a Christian worker is put in the position of appearing to oppose the will of the Lord if she does not feel at ease with the circumstances within which her husband is moving. Many men and women marry before they have a clear picture of the ministry to which they (or he) may be called. Too often they overlook what the Spirit may be saying to *her* and what gifts God may have bestowed upon her.

The wife of a dynamic pastor or Christian leader is in an uphill battle for survival as a person. Many times she has

sacrificed herself and her own education only to see her husband be educated right out of her intellectual life. The public affirmation that comes to him, the sense of accomplishment that he feels in pursuing his career, can only be shared by her in a secondhand way.

Of course, there are many husband-wife teams that really *are* teams. They truly have had a common call to the work for which the husband may be employed. They see themselves as sharing a joint ministry. But for many this is far from the case. As the initial intensive occupation with raising a family and "becoming established" is exchanged for the realities of midlife, many wives of executives (Christian and otherwise) begin to wonder whether this is all there is to living. Many conclude that it is not.

Gail Sheehy, in her book *Passages* (New York: Dutton, 1976), gives us another dimension of the problem. Adults, like children, go through different crises (passages in life). "Life begins at 40" is true in different ways for men and women. Often it signals a divergence of common interests, which can put severe strains upon a marriage if the reasons for them are not understood.

How do you stand?

Here's a little true-false test for you to take: () I usually take work home at night. () I haven't had a date with my wife in two weeks. () I don't have a date with my wife listed in my appointment book. () I usually work away from home more than 10 hours a day. () We have had two fights in the last two weeks. () I have at least four years more education than my wife. () We married before I was called to my present task. () Our youngest child is 16 to 20. () My wife hasn't been on a trip with me in four years. () Most of our social relationships are connected with my work. () We've been married 15 to 20 years. () The family dinner is often interrupted by phone calls for me. () My wife has little understanding of my work. () My wife has had no additional formal education since we were married. () My wife does not have any career plans outside of our marriage.

If you answered "True" to most of these statements, there's a good chance that you've already left your wife or are in the process of leaving.

What can you do about it?

Begin by asking yourself, "What does this mean?" to each of your answers above. This question may suggest to you

some steps that you could take immediately.

Start asking your wife for dates, just you two together. Use them to explore how she feels about what she's doing and what you're doing. For example, share your appointment books and calendars together. What do you jointly think about the way you're spending your time? Whom have you been with? Who are your friends?


Ask her to evaluate how she sees you spending your time. What does she picture you doing? For each item does she feel it's too much, too little, or just right?

Make a list of your individual and joint commitments, commitments to things such as work, children, friends, the bank, church—whatever. Are you committed to different or similar things?

Try to fantasize what you believe would be the very best situation for you as individuals and as a couple ten years from now. Where would you want to be living, what would you be doing, what would your relationships be? What are your wife's gifts? What is her calling? Where do her gifts and calling fit into the picture for the future? Together set some long-range goals for your life together and for your individual development. Decide on some immediate steps to meet those goals.

Consciously reschedule your life in terms of leaving blocks of time available, unscheduled. Use these to give yourselves more time together, to be more able to respond to each other's needs. Most of us can't instantly change our life style, but we can plan to become free of some future responsibilities.

Prayerfully consider whether you really do believe that the priorities suggested above are Biblical and operative in your life. God's work *will* get done without you! God is really not nervous about the future. Isn't He much more concerned with what you *are* than what you accomplish, and isn't what you are demonstrated by the relationships that you have? And isn't the most profound of those relationships the one that you have with your wife?

Have you left your wife? We pray she will take you back. 

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FROM THE EDITOR

The Cult Craze and the Nature of Man. What is missing in the current practice of Christianity to cause bizarre groups to flourish?

In our last article in this series (March, 1979) we pointed out one of the major doctrines of historical Christianity that makes the church a bulwark of strength and stability—its teaching of divine creation. We pointed out also how this rock of faith has been eroded in much of the Christian world today by prevailing concepts of the evolutionary hypothesis. In this article we want to explore the implications of this situation for the nature of man.

What is man? What kind of nature does he have? How is it that he alone, among all living creatures, is self-conscious? How is it that man alone can swing from rashness to refinement, from faith to presumption, from the noble to the ignoble? Modern man is not the first to puzzle over himself. In an exquisite lyric (composed perhaps during one of those star-studded nights while he watched his sheep on the Judean hillside) David formulated the question, "What is man, that thou art mindful of him?" (Ps. 8:4). The answers to such questions, in our opinion, have manifold and far-reaching ramifications for our relationship to God and to one another.

Dr. Dan Gilbert used to tell audiences about the atheist club he joined in college whose motto was, "Sons of apes don't need a Saviour." That's true. There is no basic compatibility between evolution, which assumes that we are pulling ourselves up by our own bootstraps and getting better and better, and the Bible assertion that man, created in the image of God, is now engaged in a senseless rebellion against his Maker. The view of the Scriptures is that as this rebellion has continued, the effects of sin have become more and more apparent in all of creation. In our opinion, there is no way of harmonizing this Bible viewpoint with the evolutionary assumption that men are making continued upward progress.

Not only does rejection of the Biblical creation story undermine the central fact of the necessity of salvation by faith in Jesus Christ but it also pulls the rug from under the concept of the dignity and worth of man, who was created in God's image because his Creator both wanted and needed him. Needless to add, it also does away with the Biblical teaching of the fall of man and his consequent sinful nature. From a Biblical viewpoint, one

must understand the doctrine of the origin of sin before he can understand the nature of man.

In describing sin the Scriptures take us behind the scenes to the one who originated evil. The ultimate responsibility for the origin of sin and its effects, according to the traditional theologians, rests squarely, not on man, but on Satan. We recognize that some are not willing to think of evil or sin in terms of a real, personal devil or in terms of an inherently sinful propensity in man. Rather, such individuals see sin in terms of institutional evil, social injustice, and psychological dysfunction. According to this way of thinking, evil can be eradicated, not by the omnipotent power of a Holy God who works in man by His Spirit to overcome sin through the merits of a Saviour, but by the destruction of institutional and societal wrongs through education, positive action, and an increasingly wholesome environment. If the environment can be made free from evil, then man will be able to realize his innate potential for goodness.

It is interesting, however, that it is precisely in such a perfect environment that the Bible depicts sin arising. Genesis describes evil as occurring in an immaculate Eden with a man and a woman who were created flawless and in the image of God Himself. Furthermore, prior to Eden, sin arose originally, according to the Scriptures, in the faultless atmosphere of heaven itself, with one of God's most exalted created beings—Lucifer, who was without blemish until through sin he became Satan, the adversary. It was he who introduced sin into Eden.

It is likewise significant that Jim Jones, who fled the institutionalized evil of modern society to construct his own "Garden of Eden" in the jungles of Guyana, has bequeathed to the world a name—Jonestown—that will forever be associated with mind-boggling carnage and evil. The experience of Jonestown should clearly show that in order to escape evil and sin it isn't enough to flee to the solitude of the jungle. Sin in man's heart and nature will follow him wherever he goes. The solution is not to escape sin by hiding from it, but to escape it by facing the sinfulness of our humanity and allowing the Saviour through the new birth experience to change and cleanse us.

In the strange age we have come to, people flock to see films that depict diabolical impregnation and dramatize the existence of Satan, while at the same time they reject the notion that there is anything that is intrinsically evil. In fact, sin has been so popularized that about the only thing actually considered evil is "moralizing." What greater proof could there be of the sinful, fallen nature of man?

On the other hand, if Mark Bubeck, author of *The Adversary*, is right, those actually denying the existence of Satan and demons are apparently in the minority. He writes, "No longer is the main debate of men concerned with whether you are a supernaturalist or a nonsupernaturalist. Today man's debate centers upon whether you are a 'biblical supernaturalist,' or an 'investigating supernaturalist' who wants to experiment with occult phenomena or dabble in the various branches of sorcery and witchcraft."—Page 15.

The unprecedented increase of books on the occult, the permeating of theater and TV screens with the supernatural, and the establishment of religions centering on Satan worship, give credence to Bubeck's point. Of course, witchcraft, palmistry, astrology, and séances have been a part of man's culture from ancient times, but the astounding popularity of the occult today is significant.

Those who take the Scriptures as a factual, trustworthy revelation from God find no difficulty in believing in the literal existence of Satan and demons. Scripture gives a clear, logical, consistent picture of the reality of Satan and an evil supernaturalism.

Our belief, based on God's Word, is that sin originated with one who was the most powerful and glorious of all created beings in the universe (see Isa. 14:12-15; Eze. 28:11-19). Lucifer, son of the morning, angel of light, was a perfect, holy, righteous being, filled with wisdom and beauty as he came from the Creator's hand. Inexplicably, this glorious creature indulged the desire for self-exaltation. Gradually, he came to covet God's power, but not His character; God's authority, but not His love; God's ability, but not His responsibility. His position as first among the created hosts did not satisfy him. Envy, pride, and selfishness developed into open, wide-

spread rebellion, until he and a multitude of angels whom he had deceived were cast out of heaven (see Rev. 12:7-10).

The conflict so clearly delineated throughout Scripture centers primarily between Christ and Satan. The deity of Christ forever placed Him above the created ranks, and the preference thus shown to Him became the basis of jealousy in Satan's mind. (Historically, denial of the deity of Christ seems almost to have been a hallmark of a cult, in contrast to authentic Christianity which has always affirmed His divinity.) Satan, whose very name means "adversary," aimed his relentless rebellion first and foremost at Christ.

The words of our Lord, in John 8:44, give further insight into this point. Speaking of Satan, He claimed, "He was a murderer from the beginning." Satan's anger against Christ in heaven is here placed on the same plateau with murder. And truly Satan's anger, as it developed its mature fruit, did indeed cause death, even the death of Christ Himself. Thus anger, animosity, hate, revenge, and murder, are all components of the devil's trademark—death.

The Bible describes other developments of Satan's character as it warped under the blighting influence of sin. He is called the devil, or slanderer (1 Peter 5:8), and is recognized as a deceiver (Rev. 20:10). As prince of this world (John 12:31), he skillfully schemes to destroy, and manipulates affairs to his evil advantage. He is a liar and the father of lies and lying (chap. 8:44). Perhaps the words of John 10:10 are more descriptive than any others regarding the intentions of this adversary angel. "The thief comes only to steal and kill and destroy" (R.S.V.). Here we find a powerful testimony to the nature of sin, its originator, and its horrible results. It testifies to the

inevitable consequences of setting aside, even in the slightest way, the laws and authority of God's divine government. It further testifies to the reality and tangibility of Satan and his host of demons. There is nothing symbolic or nebulous about stealing, killing, and destroying.

We freely grant that there is an outrageous amount of chicanery and deception in the present occult explosion, but let not this fact undermine our belief in the reality of Satan. Jesus personally met the adversary in the wilderness. This was no aberration of the mind caused by extreme hunger. Satan was a literal, visible, cunning foe. The supernatural elements connected with this record, do not make Satan any less real. So, while there are deceptions on the occult front (and this is part of Satan's scheme), let the Christian understand that we are in a very literal warfare with the enemy.

Unless one understands the background of the existence of evil, he surely will be unable to understand the nature of man and those things so intimately connected with man in this world—trials, perplexities, mishaps, and finally, death. Furthermore, if one explains the occult and all that goes with it in terms of the fraudulent, or with traditional physical or psychological explanations, he will, when confronted with manifestations that cannot be explained by science, logic, or reason, be led to acknowledge and support the claims and premises of the evil one. Thus will be fulfilled the prediction of Revelation 13:14: "And [he] deceiveth them that dwell on the earth by the means of those miracles which he had power to do."

The traditional view of historic Christianity has been that man, originally created in the perfect image of God, fell into sin through the temptation of a literal devil. And because of that moral

fall, man's nature became such that without God's direct intervention, he could only continue the descent into evil. But the clear teaching of the church has also consistently been that man has not been abandoned to this all-engulfing sea of evil. God's invitation to all is, "Come now, and let us reason together . . . : though your sins be as scarlet, they shall be as white as snow" (Isa. 1:18). This can be possible only because of the One who "was wounded for our transgressions" and "bruised for our iniquities" (chap. 53:5).

Nowhere do the Scriptures make light of evil or sin. In fact, they graphically detail what sin is and clearly outline its tragic consequences—consequences so all-pervasive and terrible that they can only be remedied by God Himself. It is *that* awful payment that Christ paid for us on Calvary. Consequently, the cross itself is a testimony to the fallen nature of man and the all-encompassing defilement of sin.

But the cross is also a glorious testimony that man, though fallen and sinful, has in Christ been lifted up to sit in heavenly places with the Majesty of the universe (see Eph. 2:6). Men and women, victorious over sinful human nature through Christ their Saviour, may look to a restoration of all that has been lost by sin. The apostle Paul declares, "But our commonwealth is in heaven, and from it we await a Savior, the Lord Jesus Christ, who will change our lowly body to be like his glorious body, by the power which enables him even to subject all things to himself" (Phil. 3:20, 21, R.S.V.). John adds, "Beloved, we are God's children now; it does not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is" (1 John 3:2, R.S.V.).—Editors. ■



HAROLD M. LAWBERT

BIBLICAL ARCHEOLOGY

Ahab and the Battle at Qarqar. History and archeology team up to bring to light an incident not discussed in the Bible.

This article is the first of six dealing with the relationship between Israel and Assyria as revealed by archeology. Dr. Shea's subsequent articles will continue every other month.—The Editors.

Outside of the Bible, the first direct, contemporary reference to a king of either Israel or Judah is the 853 B.C. entry referring to Ahab of Israel in the annals of King Shalmaneser III of Assyria. (Omri, Ahab's father, is mentioned in several later inscriptions, but these were not contemporary records.) The reference to King Ahab occurs in an account of Shalmaneser's battle against a coalition of western kings near the Syrian city of Qarqar in the sixth year of his rule, or 853 B.C. Among the rulers who joined forces to oppose the Assyrians was King Ahab of Israel.

The mid-ninth century B.C. was a time of great change in the international politics of the Ancient Near East. The Assyrian colossus, which had been slumbering for several centuries, had awakened and was taking the first steps along the road to conquest. Shalmaneser's father, Ashurnasirpal, had begun the process. But Ashurnasirpal's campaigns were little more than raids to collect booty and tribute; he did not intend to extend the borders of Assyria thereby. It was Shalmaneser III who actually started Assyria on the road to empire, which lasted for more than two centuries, until the third quarter of the seventh century B.C.

In contrast to Assyria, Egypt at this time was in a decline under the rulership of the Twenty-second Dynasty. The Twenty-second Dynasty was not composed of native Egyptians; it was Libyan or foreign in origin. During the preceding two hundred years, Libyans had migrated into the western delta of Egypt, and princes arose among these immigrants to become strong figures in Egyptian politics. Eventually one such non-native Egyptian, Shoshenq I (or Shishak of the Bible, 1 Kings 14:25), became king of Egypt and founded the royal house of the Twenty-second Dynasty. Shishak, a strong ruler, made a campaign through Israel and Judah that is mentioned both by the Bible and by an inscription listing his military exploits on a wall of the great Karnak temple in Upper Egypt. The kings who followed Shishak upon the

by William H. Shea

throne, however, were weaker than he. Thus by the time of the battle of Qarqar, Egypt was no longer formidable enough to present a serious threat to the political stability of Western Asia.

The mid-ninth century B.C. was also a time of continuing movements for independence in Palestine as far as the kingdoms of Israel and Judah were concerned. Moab rebelled against the northern kingdom of Israel when Ahab died (2 Kings 1:1; 3:4, 5). Although Israel had some success initially in attempting to suppress this revolt (chap. 3), Moab finally broke free of Israel, as Mesha the king of Moab boasts in his inscription known as the Moabite Stone. Nor was the southern kingdom of Judah immune to such revolts. It was at this time that Edom won her independence from Judah (chap. 8:20-22). As the balances of power shifted in Syria and Palestine, Damascus emerged as the dominant force in the area for most of the last half of the ninth century B.C. (chap. 13:3, 22).

With this political picture of the times thus drawn in our minds, we may turn our attention to the Battle of Qarqar itself. Coalition warfare was a type of military tactic commonly practiced by the kings of Syria and Palestine. It involved the confederation of several nations or cities that could jointly gather a large number of troops in the field to meet the threat of a common enemy. If the members of the coalition were successful in defeating their mutual foe, they could disband to go their own way again. However, they not infrequently fell to fighting among themselves after the common danger had passed as both the Bible and extra-Biblical inscriptions document.

If the coalition was not successful in withstanding their joint foe in the field, the troops retreated behind the walls of one or more of their cities and attempted to outlast the siege of those cities by the enemy. Biblical examples of coalition warfare fought in Palestine include Joshua's southern and northern campaigns, as well as many of the battles fought by the kings of Israel and Judah. Egyptian inscriptions from the second millennium B.C. and Assyrian inscriptions from the first millennium B.C. also attest to the popularity of this military

strategy. The Battle of Qarqar involved this method as well.

After leaving Nineveh with his army in early May, 853 B.C., Shalmaneser stopped in the Upper Euphrates River Valley long enough to subjugate one town. As he crossed the Euphrates into northern Syria six kings of that area came to pay tribute to him without resisting. The Assyrians then turned south to Aleppo, which also surrendered without a battle. From this point they moved into the territory of Hamath, in central Syria, where they began to encounter opposition. The opposition was not sufficiently strong, however, to prevent the Assyrians from conquering, looting, and burning four towns that belonged to Hamath, the last of which was Qarqar.

While Shalmaneser went about his work of destruction, the king of Hamath summoned help, but his allies appeared on the scene of action shortly after the Assyrians had already reduced Qarqar to ashes. Thus the battle between the Assyrians and the western coalition came to be fought in the vicinity of the already vanquished town and was known by its name.

Fortunately, Shalmaneser's scribe (or scribes) left us a detailed account of this campaign, complete with a list of all the Assyrian king's enemies in the west and the size of the contingents they brought to the battle. From this list it is evident that the coalition consisted of "the big four," who sent large contingents, and "the little seven," none of whom, as far as we can tell from the surviving portions of this inscription, sent more than one thousand troops.

The big four were the kings of Hamath, Damascus, Irqanata, and Israel. The little seven included the kings of Cilicia, Egypt, Arvad, Usanta, Shian, Ammon, and Arabia.

According to the Assyrian document, the big four made the following contributions: Ben-hadad of Damascus brought 1,200 chariots, 1,200 cavalry, and 20,000 soldiers; Irhuleni of Hamath provided 700 chariots, an equal number of cavalry, and 10,000 soldiers; Ahab of Israel brought 2,000 chariots and 10,000 soldiers; and the king of Irqanata contributed 10,000 soldiers.

These figures may very well be approximations only, and perhaps are exaggerated as well, yet they give us a

picture of the relative strengths of the respective parties. In keeping with his determined resistance to the Assyrians and the dominant position that Damascus came to occupy in the area under Hazael during the last half of the ninth century B.C., Ben-hadad II of Damascus, who is well known from the Bible record (1 Kings 20; 22; 2 Kings 6; 8), appears to be the most potent participant in the coalition. Hamath probably suffered the most at this time, however, since it bore the brunt of the frontal attack.

Ahab is notable not only for the large number of foot soldiers he contributed to the coalition but especially as the major supplier of chariots. Archeological evidence for the prominent position Ahab occupied in this regard has been found from the excavations conducted at Megiddo by the Oriental Institute of the University of Chicago from 1925 to 1939. When the excavators uncovered the Iron Age stables there, they naturally attributed them to the Solomonic period, since Solomon's connections with horses and chariots are quite prominent in the Bible (1 Kings 4:26; 10:26; 2 Chron. 9:25). But Megiddo is not named in these passages as one of Solomon's chariot cities. More recent studies of the excavation reports and further soundings on the site have determined that the original excavators failed to distinguish between two different strata of occupation. Stratum IV B belongs with Stratum V A and should be dated to the Solomonic period because of its particular type of city wall and gate. Stratum IV A, on the other hand, has a more direct connection through pottery and type of building to the early phases of construction at Samaria in the time of Omri and Ahab. (See MINISTRY, September, 1978, p. 26, "King Solomon's Royal Cities.")

The net result in this revision in the archeology of Megiddo is to transfer the stables, which were found in Stratum IV A, from the time of Solomon to the time of Ahab. Thus they were in use when Ahab took some two thousand of his chariots north to fight with the western coalition against the Assyrians at Qarqar.

A minor controversy has flared up recently among archeologists over the nature of the buildings at Megiddo. Originally they were interpreted as stables, then it was argued they were only storehouses, and now the consensus appears to have returned—correctly in my opinion—to interpreting them as stables again. The stone pillars serving as roof supports in these rectangular buildings

had tie-holes for tethering horses. Between them were mangers hollowed out of limestone blocks, and a central passageway was located between two side aisles that were cobbled for the horses. The space occupied by these buildings at Megiddo covers almost one fifth of the area inside the city walls. Thus it has been estimated that almost five hundred horses could have been quartered there.

Returning to the battle at Qarqar to which Ahab took his chariots, the question naturally arises, "What was its outcome?" Shalmaneser III claimed to have won a great victory there: "I spread their corpses [everywhere], filling the entire plain with their widely scattered [fleeing] soldiers. . . . The plain was too small to let [all] their souls descend [into the nether world], the vast field gave out [when it came] to bury them. With their

"Ahab's military adventures in central Syria were not particularly significant for God's people, and therefore are ignored by Scripture."

corpses I spanned the Orontes before there was a bridge."

But did Shalmaneser really win so great a victory at Qarqar as he claimed? There are some indications that he did not. In the first place he did not follow up this "victory" by driving on to besiege Damascus or even nearby Hamath. Second, as we follow the course of Shalmaneser's campaigns over the next decade it is obvious that he was still struggling to gain control of Syria. His annals indicate that he came back to campaign in this area in 849, 848, 845, and 841, and that Damascus was the main target for these campaigns. Not until 841 B.C. did Shalmaneser finally defeat Damascus decisively. These factors suggest that the Battle of Qarqar resulted either in a draw or a defeat for the Assyrians.

Since Ahab appears to have been a major participant in this battle and since it also appears to have been quite important in the history of this area, why

wasn't it mentioned in the Bible? One answer to this question has been that Ahab's exploit at Qarqar was not mentioned in the Bible because Ahab was a wicked king. While Ahab does appear to have been a wicked king, the Bible records other battles fought by wicked kings against foreign enemies.

I would suggest that the reason why the Battle of Qarqar and Ahab's participation in it are not mentioned in the Bible is because the battleground upon which this battle was fought was territorially peripheral to Israel's interests. Battles fought by foreign kings do not generally appear in the Bible until they come to touch upon Israelite territory and bring harm and suffering to God's people. Thus when Ahab and Ben-hadad fought over Gilead, where Israelites lived, it was mentioned in the Bible (1 Kings 22) because the presence of Israelites made it significant from the point of view of God's people.

Ahab's military adventures in central Syria, however, were not particularly significant for the woe or weal of God's people and therefore are ignored by Scripture. Ahab's participation in this episode undoubtedly would have been classified as being unequally yoked with other political powers of the day, against which God's people were warned in prophetic injunctions. But religious crises far greater than this occurred in Israel during Ahab's reign (cf. 1 Kings 18).

(To be continued.)

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SCIENCE AND RELIGION

A Physicist Believes. It is actually easier, says the author, for a scientist to believe the Bible than for a nonscientist.

by John McIntyre

A myth abroad in our time goes something like this. Back in the past, before man understood the world around him, he explained the unknown in terms of supernatural events. But now, "modern man" has outgrown the need for the supernatural. As science has more and more explained the physical world in natural terms, the need for the supernatural has disappeared. It follows, then, that because of science the supernatural features of religion are erroneous, and that orthodox Christianity, for example, is hopelessly unscientific.

Until a few years ago my feelings about Christianity were vaguely in accord with the myth. But then I had opportunity to study the Bible in a serious way. I found to my astonishment that a scientific training was not a hindrance but rather an asset to understanding the Bible and believing what it said. I have therefore put down the thoughts and arguments that occurred to one scientist as he examined the Biblical evidence for the claims of Jesus Christ.

Let me begin by briefly stating my previous views. I felt that Jesus was important in history, that He had preached and lived according to the highest ethical standards and that God expected me to live according to these standards. Also, in a strangely uncritical and optimistic manner, I believed that if I lived a reasonably righteous life on earth, God had prepared a wonderful heaven for my future. I had also learned that salvation, redemption, sin, atonement, and particularly the devil and hell, were concepts of an earlier era which modern man had outgrown.

I must confess that the basis for these beliefs was purely faith, faith in the declarations of the men in the pulpit whom I heard week after week. Certainly no material evidence existed for any of them. Even the documentary evidence was strange, for the Bible, the sole piece of documentary evidence, was quoted with approval when it spoke of Jesus' life and teachings and about heaven, while the statements of the same Bible, even the words of Jesus Himself, about hell, the devil, salvation, and atonement were considered erroneous. Thus even the documentary evidence for my earlier beliefs was contradictory. It is now difficult for me to understand how I ever could have subscribed to such a strange

mixture of teaching.

And then my eyes were opened. I began to attend a home Bible class where the Bible was studied in the same critical manner that I was accustomed to in my daily work in physics. The class assumed the Bible to be consistent and understandable, just as the scientist considers nature to be consistent and understandable. We wrestled with portions that were difficult to understand or to reconcile with other parts of the Bible and compared them carefully with other pertinent Bible passages. We considered a scriptural difficulty a challenge to the understanding and an opportunity to modify our present incomplete ideas, rather than evidence that the Bible was in error.

This approach to studying the Bible closely parallels the scientist's attitude toward nature. He expects, even welcomes, difficulties, and finds persevering study rewarded by deeper understanding. In brief, a person should investigate God's Word, the Bible, with the same methods (even excitement) that he would use in investigating His handiwork, the physical world around us.

Such a study of the Bible quickly led me to realize that the message of the Bible deals with man's rebellion against God (sin) and God's method of reconciliation with man (Christ's atoning death on the cross). The dealings of God with man in the Old Testament (with the recurring theme that "someone is coming"), the ethical teachings of Jesus (such as the Sermon on the Mount), which can drive honest men to despair, the voluntary death of Jesus and His resurrection, His last instructions to His disciples, Paul's interpretation of all this, and finally the Revelation of John, all combine to reveal a cosmic drama from which one cannot pick out pieces of his own choosing.

To a physicist, a theory that will correlate so many facts in so magnificent a manner is irresistible. It was this feature of the Christian gospel, coupled with the knowledge of my wickedness in God's sight and my need for a Redeemer, that convinced me of the truth of the Christian message—only through Jesus Christ are men reconciled to God.

In recalling my decision to trust in the

Christian gospel, I am aware that I can be criticized for not having been objective, for having acted without the facts. For the only new fact that had been introduced to explain my belief was an acceptance of the Bible. Nevertheless, it doesn't follow that this procedure is unscientific. The Newtonian theory of gravitation, for example, accounted for all the available experimental data at the time when Einstein introduced the more "elegant" theory of relativity. It was a sense of "fitness" or mathematical "beauty" that drove Einstein to propose an apparently unneeded theory. Later, more careful experiments, which were designed to differentiate between the theories of Newton and Einstein, agreed with Einstein's theory. Similarly, I was convinced of the Bible's description of God and man, primarily because of a strong feeling of its rightness and fitness, before I had investigated carefully the evidence for its reliability.

Of course, the evidence for the reliability of the Bible must be considered. My own investigations since that time have convinced me that the Biblical records are accurate and trustworthy. For example, the entire New Testament was written during the lifetime of those who knew Jesus. Historical names and places which can be checked—and there are many—agree with accounts of secular writers. As for the Old Testament, thousands of archeological finds corroborate the Biblical documents. It is therefore intellectually reasonable to believe that the Biblical records are accurate.

Nevertheless, we must admit that during our skeptical moments the Christian gospel seems almost too fantastic to believe. Did God, the Creator of the universe, ever really become a Man and die on a cross so that men might be reconciled to Him? The best answer to this doubt is to recall that the Man who lived the most perfect life and taught the most glorious precepts is the Man who has made the claim to be God.

Of course, many other reasons also support belief in the Christian gospel. I would like to present here four reasons which especially appeal to me just because I am a scientist. I feel that these reasons actually make it easier for a scientist to believe in the gospel of Christ than for a nonscientist.

Beautiful Explanation. I have already

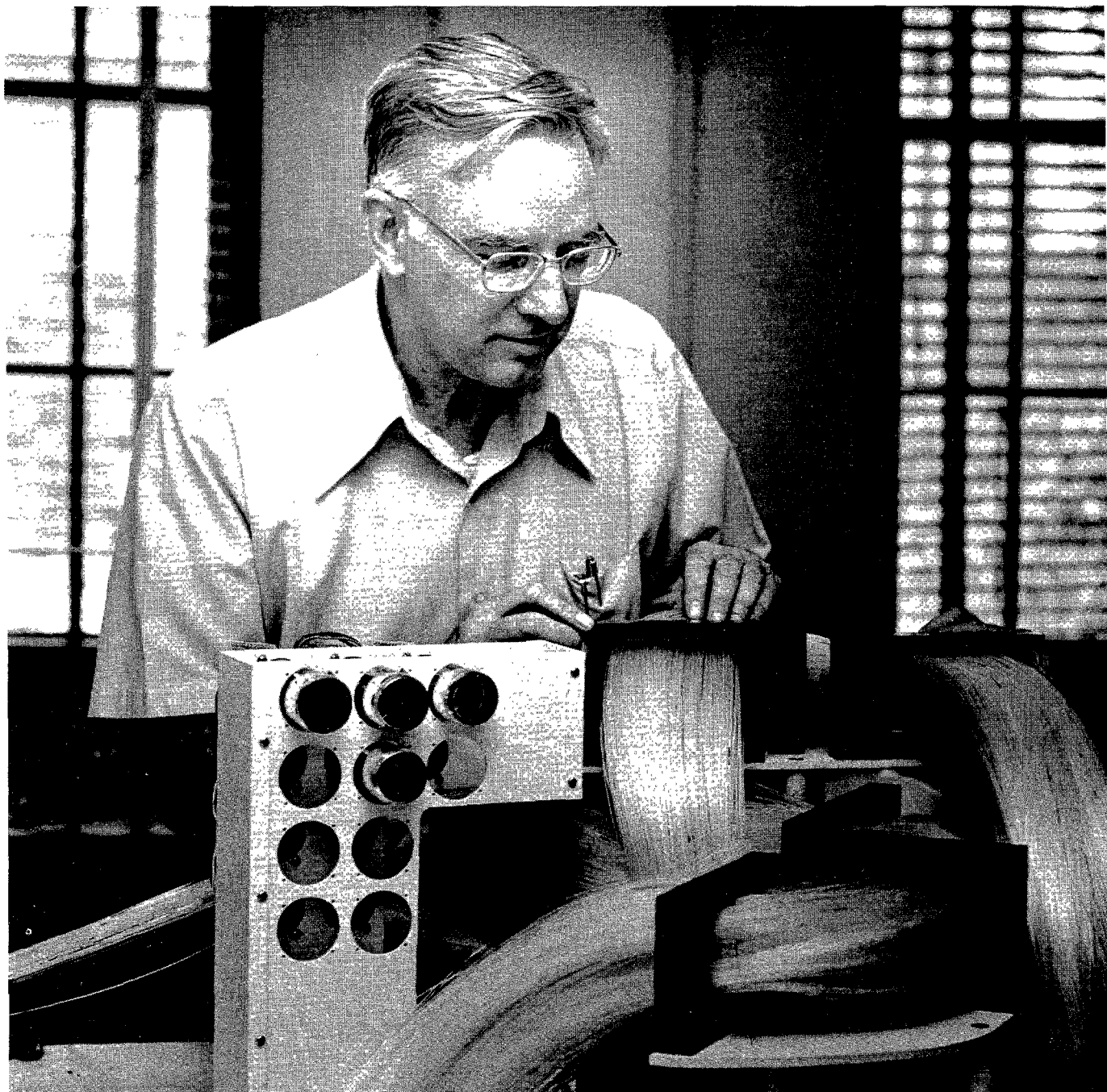
mentioned the first reason which appeals to a scientist: The Christian gospel is a beautiful explanation of a great many facts, ranging from the evil nature of man to the striking order in the universe. The scientific mind is restless about unrelated facts, and even welcomes incomplete scientific theories if no better ones can be found. Thus, a scientist is attracted by the extensive, logical, and

profound system that represents the Christian view of the world.

Ethical Standard. The second reason why Christianity appeals to a scientist is closely related to the first. The best ethical standard that we know is the Christian standard. Now the humanist says that this is a useful standard, but he doesn't want it encumbered by needless Christian theology. In this respect the

humanist is like the engineer who uses the laws of nature discovered by the scientist, but who isn't concerned about the reasoning that led to these laws. Thus it would be perfectly possible that a hundred years from now the atomic theory of matter could have been forgotten, and yet engineers could still build perfectly respectable nuclear reactors, although, of course, the reactors would

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no longer continue to be improved.

The practical man, therefore, is satisfied with the results of science or theology, whereas the scientist and Christian are more concerned with understanding what lies behind the practical results. And the Christian knows too that his life can't be improved by working only with the practical results, the Christian ethics, but that he must make contact with the source of these ethics, Christ Himself. Therefore, by the very nature of his inquiring mind a scientist is led to look for something beyond humanism, and his search should lead him to Christ.

Strange Character. The third reason that the Christian gospel appeals to a scientist is more negative: It is the strange character of the gospel story itself. The nonscientific man is accustomed to thinking in concrete terms, and does not easily tolerate violations of "common sense." The scientist, on the other hand, has learned to trust in abstract theories far removed from the multitude of experimental facts upon which his theories are based. The curvature of space and the breakdown of the concepts of space and time in the interior of the atom have shown that nature cannot be described in a superficial way. Thus when the Christian gospel insists on a seemingly complicated procedure for God to deal with men, the scientist is apt to be more openminded than the man who is accustomed to thinking in terms of the world that he sees.

Difficult to Reconcile. The fourth reason for a scientist to believe in Christianity is closely related to the preceding reason. Many Bible passages are difficult to reconcile. To give one example, there are many statements about the free will of man and his responsibility to God, as well as many seemingly contradictory statements that emphasize the sovereignty of God and the predestination of man. Both kinds of statements have been written by Paul, even in a single Epistle. Now if Paul were inventing his exposition of the gospel, he wouldn't be expected to contradict himself in the course of a single Epistle—unless he were a fool (which is seldom claimed). On the other hand, if these truths were revealed to Paul he would state them as he did.

But how can truth be self-contradictory? In recent years physicists have found that truth as seen in the physical realm can seemingly be contradictory. By applying the usual concepts of space and time to the interior of the atom, physicists found basic contradictions

between experimental facts. One experiment showed that an electron was a wave extending over a region of space, while the next experiment showed it to be a particle not extending over any space. Two more contradictory descriptions of an entity would be hard to imagine. Finally, as formulated by Heisenberg's uncertainty principle, physicists concluded that there is a limit to the knowledge that can ever be obtained about an electron; the electron can be described equally well as a wave or as a particle, depending on how the experimenter examines it.

The physicist is therefore not surprised to learn that outwardly contradictory situations can exist in God's deal-

"By the very nature of his inquiring mind a scientist is led to look for something beyond humanism, and his search should lead him to Christ."

ings with men: The free will of man can be a valid description of man's responsibility without limiting the sovereignty of God. And the physicist marvels at the integrity of Paul, who faithfully recorded seemingly irreconcilable truths.

Major Roadblock. One scientific trait, however, makes it difficult for a scientist to become a Christian. This trait is the habit of detachment. In his professional work the scientist is always the observer, never the participant. In this role he isn't called upon to make any personal commitment, but rather he proposes tentative explanations for the results of his experiments. Such an attitude is disastrous for one searching for the truth of the Christian gospel. While some light is given to those seeking the truth ("Seek and ye shall find"), the Bible is clear that the unbeliever isn't going to understand very much about the spiritual truth it declares.

For example, speaking of Christians, Paul says, "Now we have received not the spirit of the world but the spirit

which is from God, that we might understand the gifts bestowed on us by God." And this Holy Spirit of whom Paul speaks is received only when a person has believed in Christ.

It is therefore necessary for the scientist to go beyond his habit of not committing himself. He must place his trust in Jesus Christ as the Son of God who can save him from the punishment of God that he deserves. When his trust has been placed in Christ, further light will be forthcoming, and increasingly the new believer will find that his trust has not been misplaced.

Becoming a believer is much like becoming a swimmer: Preliminary investigation can take a man only part of the way; eventually he must get into the water. A step has to be taken in faith toward Christ and then the believer finds that his faith has not been misplaced. Peter expressed exactly this situation when he said to Jesus, "We have believed and have come to know that you are the Holy One of God."

A man must believe before he can know. As a scientist I found it difficult to believe in this way, but having committed myself I can testify that (as always) the Bible is right, and that since believing I have been given new light which has increased my faith in the gospel of Christ.

I strongly urge you, therefore, to weigh the claims of Jesus Christ. This can be done, for example, by reading the Gospel of John, which was written that "you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name" (John 20:31, R.S.V.). Reading the Gospel of John led me to turn to Jesus Christ as my Saviour and Lord. Since turning to Him I have watched with wonder as prayers have been answered (John 14:13), as anxieties have fled away (Phil. 4:6, 7), and as fellowship with other believers has become mine (John 15:12).

For what more could a scientist wish than that the most wonderful theory he could ever imagine be validated so completely in the laboratory of life? ■

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HEALTH AND RELIGION

Did You Ever See a Sick Adventist? They do get sick, but studies show that Adventists enjoy a health edge over most people.

No, we aren't saying Adventists never get sick! Actually, we have borrowed the above title from the January, 1978, issue of *Eternity* where it appeared in connection with an article outlining the benefits of Old Testament health regulations.

Although Adventists, in common with everyone else, do get sick from time to time, we have used this title to point out the fact that compared with the general population, Adventists seemingly enjoy certain advantages in the area of health and longevity. Studies released just last year indicate that some Adventists may even have the health edge on certain other Adventists! Read the article and find out why it isn't always easy to find a sick Adventist.—The Editors.

The primary health concerns of many people today are coronary heart disease, cancer, and stroke—the major killers in the United States. A significant portion of the \$4.6 billion spent for research in medicine and health related activities during 1976 was allocated to these three diseases.¹ Actually, \$4.6 billion, although a lot of money, is small change compared to the \$139.3 billion that individuals spent on personal health care in 1976. This figure represents 8.6 percent of the gross national product for that year! What can be done about these staggering costs?

Today we know that disease is rarely caused by only one factor, but rather is the result of multiple causes—viruses and bacteria, a person's level of resistance or susceptibility, and exposure to

by Fred G. Hardinge

such environmental factors as industrial chemicals or polluted air. Even though a person is susceptible to a specific disease, evidence suggests that by changing his life style he can change his resistance level, thus altering the chain of events leading to disease and premature death.

Because of their unique life style in America, Seventh-day Adventists have been the subjects of scientific studies probing the relationship of health habits and life style to mortality and sickness rates. The results are encouraging for all Americans who are willing to make some changes in their habits of living in exchange for better health.

Studies done in California from 1958 to 1965 showed that Seventh-day Adventists in that state had a significantly lower risk of dying from a number of various diseases than did persons of corresponding age and sex in the general California population. For the three leading causes of death in the United States—cancer, coronary heart disease, and stroke—the Adventist death rate is only slightly over half the death rate of the general population. (This does not mean that only half of Seventh-day Adventists die! All Adventists die eventually; they just die later. Their risk of dying at any given age is about half the risk in the general population.)

The life expectancy at age 35 of the average California male is 71 years; for his Adventist counterpart it is 77 years,

or a survival advantage of six years. For the typical California woman, the life expectancy is 77 years, and for her Adventist counterpart, it is 80 years, a survival advantage of three years.²

No doubt many reasons account for these differences. Certainly the Adventist church's ban on the use of tobacco and alcohol is a strong contributing factor. Because of abstaining from these substances, Adventists may be better able to fight disease, or may actually experience fewer major diseases. Better health habits in general (with an increased ability to handle stress and pressure) and a unique religious philosophy could in part explain the low mortality. People who choose to become Seventh-day Adventists usually commit themselves to extensive changes in life style. Adventists strongly emphasize education and family life; they are deeply committed to their church, and these factors might also explain the lower risk of death and disease.

One of the distinctive aspects of the Adventist life style is diet. Although not required by the church, adherence to a lacto-ovo-vegetarian diet is highly recommended. This lacto-ovo-vegetarian diet contains no meat, fish, or poultry, but does include dairy products and eggs. Nearly all Adventists abstain from pork and other Biblically defined unclean meats (see Lev. 11). Most also avoid coffee, tea, and other caffeine-containing beverages, hot spices and condiments, and highly refined foods. Their



diet includes large amounts of vegetables, fruits, whole-grain cereals and breads, and nuts, thus yielding a fiber intake somewhat above the diet of the average population.

As might be expected, the risk of coronary heart disease in Adventists is low. As shown by the California studies cited above, Adventists have just over one half the number of deaths from heart attacks as does the general population. Part of this reduced risk can be attributed to the lack of smoking. However, even when *nonsmokers* in the general population are compared with Adventists, the Adventist still has a fairly significant difference in coronary heart disease risk, which apparently must be accounted for by other characteristics. These other characteristics may be the dietary and health practices recommended by the church.

Of course, not all members of the church follow all of the suggested health and dietary practices. Adherence to prescriptions on smoking and drinking is excellent, but adherence to other habits and practices varies considerably. In a random sample of Seventh-day Adventists in southern California, 24 percent were lifetime vegetarians, about 28 percent had changed to a vegetarian diet at some point, and 48 percent were currently eating varying amounts of meat.³

This marked variation in adherence to the church's dietary recommendations provides investigators with an opportunity to test the hypothesis that the risk of coronary heart disease is related to diet. Seventh-day Adventists make good subjects for such a study since they are a noninstitutional group that is fairly representative of the general American population and that has subgroups with varying dietary habits. The Adventist Health Study conducted by Loma Linda University School of Health, funded by the National Cancer Institute, recently published a preliminary report on death rates due to coronary heart disease among California Adventists with differing dietary habits.⁴

This study revealed that the risk of fatal coronary heart disease among non-vegetarian Adventist men aged 35-64 is three times greater than among vegetarian Adventist men of comparable ages, thus suggesting that diet may account for a large share of the vegetarians' low risk. The differential between vegetarians and nonvegetarians was smaller for Adventist men and women over 65.

When nonvegetarian Adventists who ate meat, poultry, or fish less than four

times per week were compared with those who consumed meat four or more times per week, no significant differences appeared in coronary heart disease deaths. The primary difference was between vegetarians and nonvegetarians.

This finding could be due to inaccuracies in the self-reported amount of meat eaten. Adventist nonvegetarians may tend to under-report the amount of meat eaten, even though they are very willing to identify themselves as nonvegetarians. However, when all men over age 35 were classified as pure vegetarians, lacto-ovo vegetarians, or non vegetarians, an obvious gradient appeared. The pure vegetarians had the lowest risk, the nonvegetarians the highest risk. Lacto-ovo vegetarians were in the middle.

One interesting result of the study was that no statistically significant difference in the relative risk of fatal coronary heart disease was established between vegetarian and nonvegetarian Adventist women. (The relative risk between the two groups of women was 1.21 versus 3.04 for men.)

An unexpected finding was that women 35 years of age and older who reported eating a pure vegetarian diet had the highest risk of all Adventist women, very little below risk probabilities among the general population of women. These pure vegetarians may represent an extremely select group with other characteristics that increase their risk, or they may have some type of dietary deficiency that increases their risk of coronary heart disease.

The fact that dietary habits among Adventist women seem to have little effect on death from coronary heart disease may not be so surprising in the light of conflicting evidence that women may not carry the same risk patterns as men, especially in the diet-related risk factor of serum cholesterol.⁵ Elevated serum cholesterol levels are associated with diets rich in saturated fats and cholesterol—meat being one of the richest sources.

In considering other possible risk factors of coronary heart disease, researchers found a higher frequency of self-reported hypertension, diabetes, obesity, use of coffee and dairy products, and lack of exercise among non-vegetarians. Thus it appears that Adventists who follow a nonvegetarian diet are often associated with other factors that could account for some or all of the increased risk of coronary heart disease. It is also quite possible that a nonvege-

tarian diet may actually be directly related to some risk factors, such as hypertension,⁶ obesity and diabetes.⁷ Likewise, vegetarians may be presumed to follow better health habits in areas other than diet, thus contributing to a lower risk of coronary heart disease.

It is apparent (even if the reasons are not fully known) that Seventh-day Adventists have coronary heart disease death rates 50 percent lower than the general population. This reduced risk is partially due to abstinence from smoking, but at least half is probably attributable to other characteristics of the Adventist life style. Even after adjustment for six other factors, there is a significant difference in risk between vegetarian and nonvegetarian Adventists, thus supporting the hypothesis that diet is an important risk factor in coronary heart disease.

As a group, Adventists have recognized the importance of adopting a life style in harmony with the laws of life established by God in the Garden of Eden (see Gen. 1 and 2). The lesson for everyone, Adventist or not, is that individuals can largely determine their physical well being if they are willing to accept the challenge of choosing a life style in compliance with health laws.

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speak of the "look-at-me cult." Here I believe this article and the piece on the electronic church come together.

United Methodist minister
Wisconsin

Most helpful of fifty years

After nearly fifty years in the pastorate, I have not found any periodical more helpful and informative than MINISTRY. Please keep it coming. While I find all the articles most valuable, I was deeply challenged by two in the January issue—"The Electronic Church" and "Confronting the Cult Craze." I have read and reread them both, and I will be sharing them with my parishioners and colleagues.

Baptist minister
Illinois

Cults and Reverend Moon

I find MINISTRY to be very informative as it keeps me in touch with activity and changes within the traditional churches. I especially appreciate the note in the January, 1979, issue regarding your reaching out to other faiths. Bravo! I would like to speak in behalf of Reverend Sun Myung Moon, his followers, and the church he founded. Throughout history God has kept mankind in touch with Himself and His divine will and providence through prophets. I find it sad that of all the new religious leaders currently being scrutinized by contemporary Christianity, you have chosen to list our founder alongside Jim Jones. You have, in my opinion, acted in the manner which you repudiate by the quote on page 13, "There can be no more conclusive evidence that we possess the spirit of Satan than the disposition to hurt and destroy those who do not appreciate our work, or who act contrary to our ideas." When we remember that of all religious leaders alive at the time of Christ, the most mocked, humiliated, and least respected was God's true prophet, perhaps you have given us all the more evidence to conclude that Reverend Moon is a true prophet of God sent to expose religious bigotry and prejudice.

Unification Church director
Kentucky

We appreciate the cordial, kind spirit of this letter. However, we feel we must stand by our incidental reference to Reverend Moon as one whose teachings and organization fail to give the Son of God His rightful place as presented in Scripture.—Editors.

Daniel a test

I have been very much impressed with the article "Daniel Survives the Critics' Den" in the January MINISTRY. I have long felt that Daniel constituted a valuable test of "orthodoxy," because only a dyed-in-the-wool conservative would date the book during the Jewish captivity.

Presbyterian minister
North Carolina

Regarding the article on Daniel in the January, 1979, MINISTRY, I have had an inner feeling for many years that the Maccabean date for the book of Daniel was incorrect, especially in light of the fact that Jesus Himself quoted from it as the book of "Daniel the prophet." Thank you for pointing out that the Qumran scrolls seem to indicate a much earlier date for Daniel's book, thus making it truly a book of prophecy.

United Methodist minister
Iowa

I pause in the middle of reading "Daniel Survives the Critics' Den" to write and thank you. Articles that can be sent to liberal friends who sneer at fundamentalist (i.e., orthodox Christian) views are very welcome at this address. I thank God for every article such as this one, which gives facts and arguments destroying the house of cards dear unbelievers have built for themselves. Bless the Lord O my soul! And bless Gerhard F. Hasel, O Lord!

United Methodist minister
Mississippi

Aids sermon

When MINISTRY arrived I was preparing to go to central Florida to preach in a Presbyterian church, so I put it in the car and departed. I was surprised and delighted when I reached the church building on Saturday and discovered an Adventist service being held there at that time. I even commented on the coincidence in my sermon the next day. I looked over the issue in my motel room later on and the lead article helped my thinking regarding a sermon I'm to preach from the same pulpit next Sunday.

Presbyterian minister
Florida

MINISTRY in the flesh

I thank God for those who made possible the professional growth seminar in Seattle. It was a real Bible-centered ecumenical convocation that expressed full

and free communication. Thank you for your publication, but I appreciate even more God's servants who minister to us ministers in person.

Christian minister
Washington

I find helpful suggestions and material in MINISTRY. I attended the professional growth seminar in Gladstone, Oregon, and really appreciated the thorough presentations in the areas of Bible infallibility and health. Thank you for your ministry in this area.

Evangelical Church minister
Oregon

You render an invaluable service in sending MINISTRY to pastors beyond the bounds of your own denomination. As I study and proclaim God's Word, I find your periodical a valuable resource.

Christian minister
Maryland

Defenses of ignorance

Excuse my frankness, but would you do me a favor and don't send MINISTRY to me anymore? I am too busy to read elaborate defenses of ignorance and scholarly concoctions of religious superstitions. Ministers are flooded with this kind of popular poppycock. It's all you can find in religious book stores.

United Methodist minister
Illinois

All that I have read in MINISTRY has only confirmed what I already suspected. Your magazine is very much a mingled garment, and although some aspects appear quite promising, I'm afraid I haven't the time to separate the wheat from the chaff.

Church of Christ minister
Australia

A pleasure

It is a particular pleasure to read articles by dedicated writers who believe that the Bible is "inspired, dependable, and trustworthy" (to quote from page 13 of the January, 1979, MINISTRY). The variety of articles provides something useful for almost any minister, and the scholarship is commendable. I have enjoyed the section on Biblical archeology especially. My sincere congratulations on the excellence and scope of the journal. My check for a subscription is enclosed.

Presbyterian minister
Missouri

SHEPHERDESS

Mama's Rolling Pin. I always wondered why she left it to me when she died. Years later I found out.

Dear Shepherdess: From the Potomac Conference "Shepherdess Scene," Judy Sabnani writes: "It had seemed an unusually trying day. The baby had been fussy with teething pains; dinner getting was a chore; I had endlessly changed diapers, wiped runny noses, and washed grubby little hands. Even when all was quiet at last, there were the loads of wash to do and toys to pick up. Then it struck me—my mother went through all this with me! She knew the frustrations, the fatigue, the sleep-broken nights, and

the futility of trying to keep that glass door free of little fingerprints. She knew the awesome responsibility of good discipline and the yearning of young minds to know Jesus. Gratitude enveloped me for the untiring love and devotion she showed to me and which I now felt for my children. In these days when the mother's role has been delegated by some to a less-than-desirable category, how encouraging it is to know that opportunities of inestimable worth and interests infinitely precious are committed

to every mother. The humble round of duties which women have come to regard as a wearisome task should be looked upon as a grand and noble work. The king upon his throne has no higher work than has the mother in molding her children's characters for eternity. An angel could not ask for a higher mission. This month we observe a day to honor mothers. Let's let them know that there are times when we realize all that they have been, are, and will be, to us."

God bless all mothers. With love, Kay.

Mama's rolling pin

by Doris Crandall

I always wondered why Mama left me her glass rolling pin when she died. I had four sisters who loved to bake, but I didn't. Still, there was the little note tucked into Mama's Bible at the book of Proverbs saying that she wanted me to have it.

Originally that glass rolling pin had been a vinegar bottle. Daddy brought it home on Mama's birthday back in 1933 when the depression was on. He had gone to town to get some seed on credit because, due to the drought, we hadn't made a crop the previous year.

With only a dime in his overalls' pocket, Daddy stopped at a carnival to buy Mama a Kewpie doll. However, he said later he knew Mama would think it foolish of him to spend his last cent on something that wasn't useful, so he bought the rolling pin filled with vinegar instead. When he got home he tip-toed into the kitchen holding it behind him and slipped up on Mama while she was stirring something on the stove. Placing one hand over her eyes, he changed his voice and said, "If you guess who this is, you get a prize."

Of course, Mama knew it was Daddy, but she guessed "Franklin Delano Roosevelt," and got the prize anyway.

Mama was pleased. "It's such a pretty rolling pin," she said, smiling, "and I can use the vinegar, too." She kissed Daddy on the cheek.

Mama made cinnamon rolls, cookies,

doughnuts, pie crusts, and every morning she made biscuits for breakfast. When my sisters and I heard Mama scraping the flour from her doughboard with her baking-powder-can biscuit cutter, we knew we'd better get up or we'd miss getting a hot biscuit.

Best of all was when we'd get off the school bus, hungry as coyote cubs, and find Mama baking cinnamon rolls. I'd unroll one bit by bit to get the full flavor of the sticky insides, and slowly savor every bite. I still think that's the best way to eat a cinnamon roll.

Mama took pride in baking good things, and never a guest left our house without first "having a bit of something" (her words) she'd baked. Friends and relatives by the dozens visited us, but I didn't attribute that to Mama's hospitality and her genius for making folks feel at home. I only saw that she worked hard and spent a lot of time cooking.

"When I grow up," I thought (and often said aloud), "I'm not going to spend much time in the kitchen. None of that drudgery for me. I'll live in a city and I'll join some clubs and maybe play golf."

And as we girls grew up and got married, that's the way things turned out.

Because it was dear to Mama, I wanted to keep the rolling pin, but what would I do with it? I mounted it on a framed, cloth-covered background, stuffed it with miniature plastic fruit, and hung it on my kitchen wall.

My golf friends oohed and aahed over

my heirloom and said how clever I was to think of that special way of decorating my kitchen.

During these years, my husband and I had two lovely, lively boys. Overnight, it seemed, they grew to school age. They were hardly any trouble at all. They always played at some friend's house and seldom brought anyone home with them. They loved to visit one particular friend who lived down the street. They spent so much time there that, even with my golfing and club meetings, I missed them and I was lonely.

One day, when they persistently begged to go to Bobby's house, I asked, crossly, "Why do you always want to go there?"

"Well, his Mom makes cinnamon rolls and cookies and stuff," the oldest said wistfully.

"And we help," his brother added, proudly.

I let them go and, as I turned to the kitchen, my eye fell on my ingenious wall decoration. For a long moment I stood there staring at the rolling pin and thinking. Cinnamon rolls, he'd said.

Suddenly, in the stillness that enveloped me, my heart cried out, "Oh, Mama, now I know."

Hurriedly, I took the vinegar bottle rolling pin down, dismounted it, washed it. Then I dusted off my cookbook and turned to "Breads, Yeast." *There ought to be a cinnamon roll recipe here. . . .*

As the dough was rising, I wanted to read again Mama's note willing me her



rolling pin. I'd left it where I'd found it in her Bible at the book of Proverbs. I took her Bible from the bookcase and opened it. Funny, I hadn't noticed before that the note was at Chapter 31. As I scanned the page, verses 27 and 28 leaped out at me as if they were underlined in red: "She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed."

Now, as I cleaned the doughboard and put the rolling pin away, I repeated Proverbs 31:27, 28. I often say those verses to myself since I learned the real best use for Mama's rolling pin.

Just then I heard one son call, "Hey, Mom, we're home!" And above the happy chatter of a bunch of kids, the other one yelled, "I smell cinnamon rolls! Are they ready?"

"They are. I'm glad you're home," I answered. And I murmured, "Thank you, Mama. Thank you!"

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Doris Crandall is a housewife and mother living in Amarillo, Texas.

Prayers from the parsonage

Her husband is the pastor of the largest congregation in town. Though we have not been introduced, I have seen her several times. Perhaps she thinks about me, even as I speculate about her.

Does she feel pressured to live up to others' expectations? Is she ever resentful of the demands on her husband or of his fragmented time at home? At times does she also wish for someone near enough to visit when she needs to talk with a friend?

If she heard my name, would she respond, "Oh, yes, her husband pastors that congregation in the little white church on the corner"? If only we could get acquainted, not as the wives of Pastors So-and-so, but as two women who have a common bond!

We both love You, Lord. Help us, please, to bridge the gap that our different religions create. If we could meet and learn to know each other, we might become friends.

Help me to make the first move.

WORD POWER

Sacred Words

From Outsiders to Insiders

How we label other people often affects our feeling for them and how we treat them.

Two Greek words are used in the New Testament that convey powerful meanings of identification—*ethnos* and *laos*. These words are contrasted in Acts 15:14, where the apostle James tells the assembled church council the meaning of Cornelius' visit to Peter: "Simon hath declared how God at the first did visit the Gentiles (*ethnos*) to take out of them a people (*laos*) for his name."

Sometimes these two words, *laos* and *ethnos*, are used almost interchangeably in both the Septuagint and the New Testament (see Acts 17:26; Rev. 15:6). However, in most cases there is a tendency for *ethnos* to represent "someone who is different." The Greeks themselves used this word, along with *barbaros*, to designate non-Greeks. *Barbaros* was their way of saying that anyone who didn't speak Greek was only babbling.

It remained for the New Testament church to take the word *laos* and infuse it with new meaning in contrast to *ethnos*. All Jews and Jewish Christians acknowledged that Israel was God's people. But in the Christian church a community was to be formed that would transcend all national preconditions and ethnic boundaries. God told Paul in a vision to persevere in his work at Corinth because, "'There are many in this city who are my people [*laos*]' " (Acts 18:10 N.E.B.).* God saw that many future Christians in Corinth would come from among the *ethnos*. Their faith in Christ, not their

national or racial origin, was to be the deciding factor in their identification as His people.

In Romans 9:24-26 Paul quotes the words of God recorded in Hosea, "'Those who were not my people I will call My People, and the unloved nation I will call My Beloved. For in the very place where they were told 'you were no people of mine,' they shall be called Sons of the living God'" (N.E.B.). Paul saw in Hosea's words a prophetic description of the coming community, where spiritual identity would be separated from national and racial identity. Where these two identifications had been a source of tension, the Christian faith resolved that tension; the community had come to pass.

While the early church recognized differences among ethnic groups and did not seek to obliterate them, it did attempt to eliminate the religious significance of these differences. In so doing it robbed them of their power to separate.

The lesson the early church tried to teach has to be relearned by every generation. Pride in one's origin has warped many a believer's concept of God. Even today the church finds it hard to include the *ethnos* as a potential *laos*. Missionaries go to the ends of the earth to make disciples among the heathen and get many converts, yet a true community of believers is difficult to achieve. Ethnocentrism—the belief that one's own kind is best—still hampers people from realizing the community that Christ and the disciples envisioned.

The solution to the problem for today will come as it came in Paul's day, when each member of the church learns to recognize in every other converted

Christian, not an ethnic stranger to be maneuvered, but a fellow member of the *laos* community.

None will be left standing outside the circle waiting for reconciliation; all will be inside.

Secular Words

Few professionals have a closer working relationship with words than do ministers. Therefore it behooves us to use them correctly and effectively. Certain misuses are so common that even we who live intimately with words are not immune. We may find ourselves not really saying what we mean to say, or saying it badly. Stefan Kanfer's essay in the January 1, 1979, issue of *Time* pointed to some of these verbal deformities, but in case you missed it, here are some highlights as well as a few additional observations.

Nouns should not be used as verbs. Events cannot "impact" on a situation; campers cannot "sleep" six people. It's true "sleep" can be either a noun or a verb (as can some other words, such as "photograph"), but use each form correctly.

The word "media" is the plural form of "medium," and should be treated as such. The media are (not is) capable of reaching mass markets. Look out for "data" as well. It's another plural form.

Avoid such ridiculous redundancies as "a little unique," "fatal killings," "more immense," "revert back," and "raise up."

Finally, repeat this phrase a dozen times each morning upon arising: "*hopefully* is an adverb." The sentence "Hopefully, he went away" means he went away filled with hope. It does *not* mean, "We hope he went away."

Of course, besides using words properly, we must continue building

vocabulary, so here is a list of words to test your knowledge. Some are taken from this issue of *MINISTRY*. After selecting the definition you feel is correct, check your answers on page 32.

1. **colossus**: (a) a large crowd; (b) the stem of a flower; (c) a thing of extraordinary size or importance; (d) an ancient pillar.

2. **immutable**: (a) unchangeable; (b) unable to speak; (c) not open to question; (d) incapable of being expressed.

3. **evoke**: (a) to declare void; (b) to reconsider; (c) to call forth; (d) to challenge.

4. **nascent**: (a) sweet smelling; (b) developing; (c) untested; (d) innocent.

5. **contingent**: (a) legally liable; (b) geometrically harmonious; (c) subject to capricious whims; (d) a group forming part of a larger whole.

6. **recondite**: (a) beyond the grasp of the ordinary mind; (b) a performance polished through practice; (c) a geologic formation; (d) reserved for the wealthy.

7. **fatuous**: (a) enlarged; (b) rude; (c) complacently stupid; (d) uncommonly fortunate.

8. **miasma**: (a) a respiratory disease; (b) poisonous vapors; (c) suspicious attitude; (d) a torrential downpour.

9. **jejune**: (a) filled with frenzied activity; (b) showing cruelty; (c) without normal energy; listless; (d) lacking satisfaction or interest.

10. **contumely**: (a) physical beauty; (b) scornful insult; (c) a state of preparedness; (d) one who is prompt.

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Isolation

Every church has members who because of age, health, or a similar reason are unable to attend services. Pastor William Dudgeon and his New Haven, Connecticut, congregation have developed a simple program using cassette recordings to help reduce these "shut-in" members' sense of isolation.

Each week the entire worship service is recorded on a 90-minute cassette, which is then sent to each shut-in in the following manner: Using onion skin paper and a high quality carbon paper such as Super Nu-Kote the secretary types a list of addresses for those to receive tapes in twelve copies—one for each week. These lists are then folded accordion style with the first address on the list showing. One of these folded lists is placed over the cassette in a soft poly case.

The person receiving the tape listens to it, folds the list so the second address shows, and mails it.

It takes about three months for each tape to make the rounds, but once the program is in action, everyone receives a tape at least once a week. The last address on the list is that of the pastor.

Invitations

Many ministers give no invitations, either because they don't know how or because they fear embarrassment if no one responds. So observes Granger E. Demaray and Anna A. Fisher, professors of preaching at Asbury Theological Seminary in an article appearing in the June, 1978, issue of *The Sermon Builder*.

They give four suggestions for a successful public invitation.

First, face squarely the possibility no one may respond. Once a minister is really committed to God, the results are in His hands. This resignation is much better than trying to manipulate the audience with often tragic results.

Second, let the invitation flow naturally from the sermon. Move right into it.

Third, use a variety of forms as God's Spirit dictates. In some situations people would feel unfamiliar kneeling or feel awkward in the presence of an altar call. Or the challenge may simply be left in the hearts of the people. While remembering that Jesus never embarrassed anyone, the call must be made specific enough that the Holy Spirit can work to bring about a

definite response in individual lives.

Four, consciously design sermons now and again with the particular goal of calling people to God. The ringing sounds of repentance, deepened discipleship, spiritual healing, need to come again and again from our pulpit.

Nonattenders

Why do people stop attending church? Here are some of the main reasons as given by the educational ministries board of American Baptist Churches in the June, 1978, issue of its publication, *Torch*.

Personal and family reasons head the list. A major illness, a crisis such as divorce, loss of job, marriage to a member of another faith, or the need for more leisure time could be the spark that causes that empty spot in the pew.

Other reasons stem from the congregation itself. The missing member never felt fully accepted; other members were not friendly. Additional complaints include being overworked by the church, a lack of creativity in worship services, and disputes within the congregation.

Some drop out because of the pastor.

May seminars

MINISTRY magazine professional growth seminars continue to meet with much excitement among clergy of all faiths. If you have not yet found one close enough to make attendance possible, try the following list. Clergy in the locale of the seminar should receive an invitation in the mail, but just in case you miss getting yours, we are listing upcoming seminars by city, together with a local phone contact for early registration or additional information. Remember, each seminar is absolutely without cost to you.

May 15
Asheville, North Carolina
John Thurber
(704) 535-6720

May 16
St. Louis, Missouri
Robert Peck
(816) 353-7113

May 21
Detroit, Michigan
Myron Voegelé
(517) 485-2226

May 22
Battle Creek, Michigan
Myron Voegelé
(517) 485-2226

May 30
Saskatoon, Saskatchewan
W. G. Soloniuk
(306) 244-9700

RECOMMENDED READING

Southern Publishing Association, Nashville, Tennessee, has recently come out with several excellent publications that we feel will be of interest to our readers. These may be ordered through Aspire Book Club, 6840 Eastern Ave., NW., Washington D.C. 20012. Simply send your check for the exact amount of the book cost, and Aspire will pay the postage as a special service to MINISTRY readers. PLEASE NOTE: This offer applies only to books listed on this page published by the Southern Publishing Association. All others must be ordered from the respective publisher.—The Editors.

DELUGE, Gerald Wheeler, Southern Publishing Association, Nashville, Tennessee 37202, 1978, 32 pages, \$.85.

Within the confines of its limited space this small paperback carefully examines the data relating to flood geology and shows how these facts best fit into the Biblical account. Wheeler shows, for example, that certain spectacular fossil finds can be most adequately accounted for by the Flood model. One chapter explores various theories of coal formation. The book is written in nontechnical language for the layman while at the same time making careful use of scientific data.

THE OPEN RAPTURE, Sakae Kubo, Southern Publishing Association, Nashville, Tennessee 37202, 1978, 32 pages, \$.85.

In *The Open Rapture* Kubo uses a captivating narrative style to examine the array of opinions held in regard to the second coming of Jesus. Differing concepts of Daniel's seventy-week prophecy, the millennium,

the tribulation, and the rapture all come in for their share of attention. At the close of this short book the reader not only will have been exposed to various ideas, he will have a clear understanding of what the author considers to be the Biblical position.

Kubo is chairman of the School of Theology at Walla Walla College, Walla Walla, Washington.

GOD MEETS MAN, Sakae Kubo, Southern Publishing Association, Nashville, Tennessee 37202, 1978, 160 pages, \$7.95.

In his usual readable style, Dr. Kubo examines the doctrines of the second coming of Christ and the Sabbath as they relate to man's interaction with God as Creator and Redeemer. Practical, spiritual benefit for various aspects of man's existence appears on every page.

THE WORLD OF MOSES, Paul F. Bork, Southern Publishing Association, Nashville, Tennessee 37202, 1978, 128 pages, \$4.95.

To read this book is to take a trip backward in time. The reader can almost imagine he is living in the world of Moses as the author uses the discoveries of archeology to vividly recreate what Egypt was like during that time. The book deals with internal and international affairs, the time of the Exodus and the people the Israelites must have contacted in their journeys. It also traces the development of writing and the matter of inspiration.

Bork is associate professor of religion at Pacific Union College, Angwin, California. He has participated in excavations at Tell Gezer and the Mount Zion area of Jerusalem. During 1979 he will be associated with digs in the

Dead Sea areas of Sodom and Gomorrah.

SATURDAY OR SUNDAY? D. E. Casebolt, Southern Publishing Association, Nashville, Tennessee 37202, 1978, 63 pages, \$.85.

This small volume grew from correspondence between Dr. Casebolt, a practicing physician who observes Saturday as the Sabbath, and a Sunday-observing minister regarding articles the minister had written in the local newspaper. Using both Biblical and historical sources, the book explores the generally accepted position that the apostles and early Christians kept Sunday as the weekly day of worship.

O. M. Berg

TWO BE ONE, Ernest H. J. Steed, Logos International, Plainfield, N.J., 1978, 160 pages, \$2.95.

No, this is not a book about marriage, at least not the husband-wife relationship. Yet, in a certain sense, *Two Be One* is about a marriage that Satan has been trying to produce for centuries. This book purposes to unlock the mystery that explains the devil's program in ancient and modern paganism, occultism, Communism, and even ecumenism and Christianity. That key is the satanic marriage of good and evil. The devil has always seduced man by giving him a little good along with evil and attempting to persuade him that this amalgamation can be the source of oneness, peace, restoration, and life.

Two Be One contrasts God's method of achieving oneness—separation of good from evil—with Satan's plan. The book is easy to read and contributes a scholarly source of information on the

relationship between Christianity and other world religions.

Andrew Paris

Answers to Word Power

(see page 30).

1. **colossus:** (c) a thing of extraordinary size or importance. From the Greek word for a giant statue.
 2. **immutable:** (a) unchangeable.
 3. **evoke:** (c) to call forth. From the Latin, *vocare*, "to call."
 4. **nascent:** (b) developing. From the Latin word meaning to be born.
 5. **contingent:** (d) a group forming part of a larger whole.
 6. **recondite:** (a) beyond the grasp of the ordinary mind.
 7. **fatuous:** (c) complacently stupid.
 8. **miasma:** (b) poisonous vapors. Formerly many believed the night air to be filled with such disease-producing fumes.
 9. **jeune:** (d) lacking satisfaction or interest. From the Latin *jejunus*, meaning dry and barren.
 10. **contumely:** (b) scornful insult.
- Scores: 10-9 Excellent
8-7 Very good
6-5 Good

MINISTRY

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