

# MINISTRY

A MAGAZINE FOR CLERGY

JULY 1979



COMMON  
ROOTS?  
see page 4

HUFF

# LETTERS

## Joy in diversity

Coming from the more liberal wing of my denomination, I find articles in *MINISTRY* with which I do not agree, but so what? Your magazine is always interesting whether I agree with it or not. One of the joys of Christian faith, as I have experienced it over the years, is living and working with people who do not always agree with me in theology and liturgy, but who find plenty of room within Christianity to live out the call of Christ in fellowship and love. As I have read *MINISTRY*, that is exactly the spirit it is furthering.

Baptist minister  
New York

## Cults must be accountable

I find *MINISTRY* thought-provoking and appreciate receiving it. However, I must take exception to a theme that appeared in the March, 1979, editorial. I agree with the general notion that an unawareness of the transcendence of God *does* weaken the fiber of our society, but to assign the atrocities of Jonestown to a decline in creationist theology is simplistic and naive at best. I quite agree that men such as Jones and other cult leaders are capitalizing on the disintegration to be found in contemporary society. But I suggest that it is not enough for us to look only to the theological problem; we must also call upon legal authority to investigate the deception occurring in these groups and to cause them to be accountable to society in the same way that we, as accepted, respected religious practitioners, are accountable. Indeed, we must call for appropriate legislation so that *bona fide* fund raising and recruiting (such as is done by both our respective denominations) may be conducted with public trust and confidence. First Amendment provisions, of course, must be given full consideration. Thus, our task concerning the cults is twofold: (1) As your article

attempts to do, we must come to terms with the theological issues. (2) But we must also pay attention to the civil issues the cults present us. Failure to be vigilant may well deprive us of the freedom to do the theological task at all.

Catholic priest  
New Mexico

## No neutrality on sin

Two questions came to my mind as I read "Counseling the Family in Crisis," by Clifford Achord (March, 1979). Can a counselor who is genuinely convinced of the truth of scriptural standards of right and wrong be "neutral"? It is one thing to be an open-minded fact gatherer, but neutrality in the face of admitted sinfulness is another matter. The author suggests that the counselor be "supportive, not critical." Why can't one be both? Words such as *judgment* and *critical* have unfortunately assumed negative, harsh qualities, but the Bible seems clear in insisting that men live the right kind of lives. We may need to learn better how to speak the truth in love, but please, let's not confuse people by suggesting that counseling a person to turn from wrong living is somehow not a loving concern. Only right living pleases God.

Christian Church minister  
Illinois

## Saddened and embarrassed

I think *MINISTRY* is delightful and very useful in my own ministry and theological thinking. But I am sad when I read that some have ripped or burned the magazine. I don't understand that. It seems these brothers ought to take another look at Luke 9:49, 50 and consider whether their zeal is indeed for the furtherance of the Lord's kingdom. I am not a Seventh-day Adventist, but Christian Reformed. However, first of all I am a member of the church of Jesus Christ and a citizen of God's kingdom. Jesus is my Lord and Saviour and the Bible is

God's infallible Word. Therefore, I rejoice when that same Lord Jesus opens my vision to meet new brothers and new stimuli that enrich my thinking. Both are very important today when the church continues to splinter so badly on issues that concern men but not the Lord. I am grateful that Jesus' prayer (that they may be one) was heard once again when *MINISTRY* was delivered to my mailbox.

Christian Reformed minister  
Michigan

I admit to being somewhat shocked to read that some of our brothers are burning your magazine with contempt and feel offended to receive it. This attitude goes back to the Dark Ages. While I do not always agree with the contents of *MINISTRY*, I truly appreciate it and find it interesting and thought-provoking. I even clip articles to send my district superintendent. I am an evangelical who considers himself to be fundamental, but not closed-minded to what others have to say.

United Methodist minister  
New Jersey

I am embarrassed by some of the letters you have received. I have not ripped nor burned any copies of your excellent magazine. In fact, I have clipped and filed some of the material I find there. I do not agree with all I find in *MINISTRY*, but I do appreciate receiving it. Somehow, I just do not feel intimidated by studying scholarly material with which I may not agree! What a pity that these "trumpeteers of truth" have failed to allow the spirit of Christ to influence their attitudes toward those with whom they disagree.

Independent Christian minister  
Michigan

*We don't print negative letters to embarrass or sadden anyone, but to provide (LETTERS continued on page 28.)*

## 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

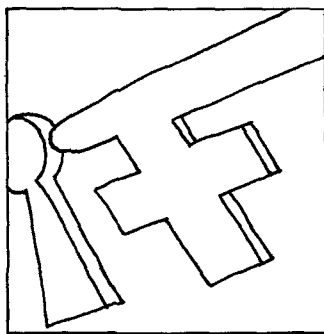
faiths, and believe that we have much in common with the entire Christian community. We want to share with you, therefore, our aspirations and faith in a way that we trust will provide inspiration and help for you, too.

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 who you feel would also enjoy this outreach, we are prepared to include them.

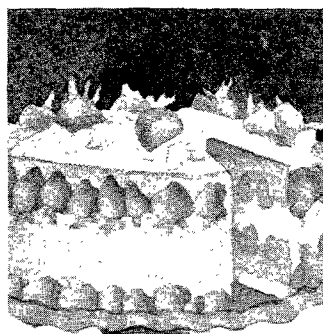
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# Do Chinese and Hebrews have common roots?

by Ethel R. Nelson

**T**he very idea of common roots for Chinese religions and the ancient Hebrew rituals seems quite preposterous on the surface. Most people visualize China as the repository of Confucianism, Taoism, or Buddhism. This situation has indeed been true for more than two thousand years, but the Chinese proudly claim a heritage going back yet another two thousand years. What do we know of the religious climate in this earlier era of the world's most ancient civilization?

Over a century ago when Protestant missionaries were translating the Bible into Chinese, they sought an authentic Chinese character equivalent to the Hebrew terms for God (Elohim and Yahweh). The research resulting from this activity caused a new appreciation for the character, *ShangTi*, 上帝, meaning literally the "emperor," 帝, "above," 上, or the "Heavenly Ruler." This appellation is found in one of the most ancient Chinese writings, *The Book of History*, compiled by Confucius from records extending back nearly to the time of Noah. Of Emperor Shun, a ruler in the legendary period of China prior to 2205 B.C. and the first dynasty, it was recorded in this volume, "He sacrificed to ShangTi."<sup>1</sup>

James Legge, a distinguished translator of the Chinese classics, after extensive study of this mysterious deity of ancient China, concluded, "Have ever the Chinese, during the four thousand years over which their history extends, fashioned an image of *ShangTi*? They have not. *ShangTi* is self-existent. He existed before the heaven and the earth and sun. He created them. He rules over them. His years have

no end."<sup>2</sup> Again Legge declared, "Do the Chinese know the true God? . . . The evidence supplied by Chinese literature and history appears to me so strong, that I find it difficult to conceive how anyone who has studied it, can come to the opposite conclusion."<sup>3</sup>

The name *ShangTi* is pronounced "ShangDai" in the Cantonese dialect, which phonetically is very similar to the Hebrew name *Shaddai*<sup>4</sup> used for the Almighty in Old Testament texts such as Genesis 17:1, Psalm 91:1, and especially in the book of Job. The monotheistic Chinese during this early period in their history had no idols and no mythology.<sup>5</sup> Neither did the Hebrews, whose culture came centuries later.

Just what were the previously mentioned sacrifices to *ShangTi* performed by Emperor Shun? From very ancient times the emperor alone, as high priest, sacrificed either sheep or oxen in a ceremony known as the "border sacrifices," because they were performed at the border of the country.<sup>6</sup> I believe the nature of these sacrifices can be determined by a careful scrutiny of the Chinese characters dealing with these religious practices.

A preliminary word of explanation should be given concerning written Chinese words. The most simple and primitive Chinese characters are pictographs, that is, word pictures of objects. These pictographs, called radicals, serve the same function as an alphabet (except that there are 214 of them instead of the 26 English letters). Selected radicals are combined to form larger characters. Sometimes this fusion of pictographs tells a story or conveys an

abstract idea. The term "ideograph" is applied to such combined characters.

Now let's examine 犧, the character for "sacrificial animals," which designates the bullock or ox, 牛, and the sheep or lamb, 羊. Further dissection reveals the character 秀, indicating "beautiful" or "unblemished," while 戈, meaning "a spear" (head), the instrument used for killing the animal, completes the ideograph. Compare this character with the Hebrew sacrificial service and its requirement. "Take a bull calf for a sin offering, and a ram for a burnt offering, both without blemish, and offer them before the Lord" (Lev. 9:2, R.S.V.). So we see that 牛, "bullock," plus 羊, "lamb," plus 秀, "beautiful," plus 戈, "spear" equals 犧, "sacrificial animals."

Equally striking is the fact that sacrificial animals, 犧, which is pronounced "hsi" in Chinese, is phonetically identical to two primitive pictographs: 夕, meaning "dusk" or "evening," and 西, indicating "west." Both of these radicals convey a suggested time of day—evening. Thus "hsi," "sacrificial animals," 犧, by inference could represent an evening sacrifice.

On the other hand another word, 祀, "szu," meaning "to sacrifice," contains the radical 示, "God," and a second symbol, 巳, which by itself is also pronounced "szu" and designates the period from 9:00 to 11:00 A.M. "Szu" must therefore represent a "morning," 巳, sacrifice to "God," 示. Note again the comparison to the Hebrew ritual. "One lamb you shall offer in the morning, and the other lamb you shall offer in the evening" (Ex.

# "Religious similarities between ancient Chinese monotheists and the theocratic Hebrew nation (the only two major monotheistic cultures in a world of polytheism) are remarkable."

29:39, R.S.V.). These two daily offerings, of course, typified the time when the Lamb of God would be hung on the cross at the third hour, or 9:00 A.M., the time of the morning sacrifice (see Mark 15:25) and would expire at the ninth hour when the evening sacrifice was being offered at 3:00 P.M. (see Mark 15:34).

In the National Palace Museum at Taipei, Taiwan, I had the opportunity to view many ancient bronze ceremonial vessels, the oldest of which date to the Shang dynasty (1766-1122 B.C.). My initial interest was the inscriptions on most of them—a demonstration of the most ancient forms of the written language. I suddenly became aware, however, of animal forms faithfully reproduced on nearly every one of these vessels. The most ancient of these shapes could easily be identified either as a bovine creature or a ram by the characteristic shape of the horns. On vessels of the later Chou and Ch'in dynasties (1122-209 B.C.), these animal figures became more geometric, transforming gradually into serpentine or dragon forms, still retaining, however, enough features of the original animals that the transfigured creatures could be recognized.

This experience was a pictorial demonstration to me of how the original meaning of the lamb and bullock sacrifices was gradually lost. Even in the time of Confucius (c. 500 B.C.) the border sacrifices were thought of as mere "ancient custom." Confucius himself was at a loss to explain the origin of these important rituals, although he spent much time researching their meaning. He even declared that "the man who could explain the sacrifice to

God would be able to rule the Empire as easily as he could look on the palm of his own hand."<sup>7</sup>

Thus the Chinese failed to retain a knowledge of the promised Messiah as given in these symbolic animal offerings that had come down to them locked into their written language, along with a complete knowledge of the Genesis stories, as we shall see in a later article.

The Chinese reverence of the eldest son is shown by the character 兄, which literally indicates his important position in the family as a spokesman ("mouth," 口, and "man," 人). The Hebrews also placed special emphasis on the eldest son. In the Hebrew economy, he inherited the priestly duties of directing the family to God. Apparently this was also the case in the old Chinese culture, since the character "to pray to" or "to invoke," 祝, contains the symbol for the "eldest son," 兄, as well as the radical for "God," 礻.

Religious similarities between ancient Chinese monotheists and the theocratic Hebrew nation, which although widely separated geographically were the only two monotheistic cultures in an ancient world imbued with polytheism, are remarkable. Since the venerable written records of China, beginning with the first dynasty in 2205 B.C., coincide closely with the date for the dispersion of races from the tower of Babel (as calculated from the strict genealogical chronologies of Genesis 5, 10, and 11),<sup>8</sup> it is tempting to speculate that the Chinese migrated eastward at this time. If so, they would have been carrying with them an accurate historical knowledge received by oral tradition from

the early patriarchs—the same source from which the later Hebrew people gathered their religious forms. In fact, could the Chinese who faithfully practiced the rituals of the early patriarchs, howbeit with gradual loss of understanding, even be Shemites also?

The last Chinese emperor of the Manchu dynasty still sacrificed a bull in burnt offering to *ShangTi* at the ancient border ritual in 1911.<sup>9</sup> The Republic of China, established in 1912, ended the venerable services. How incredible to think that this sacrificial ceremony to the heavenly Ruler, *ShangTi*, actually survived more than 4,000 years, in all likelihood as a tangible link between the twentieth century and the original rites decreed by God at Eden in anticipation of salvation through the sacrifice of the Lamb of God on Calvary! **□**

(To be continued.)

<sup>1</sup> James Legge, *The Notions of the Chinese Concerning God and Spirits* (Hong Kong: Hong Kong Register office, 1852), p. 50.

<sup>2</sup> *Ibid.*, p. 32.

<sup>3</sup> *Ibid.*, p. 7.

<sup>4</sup> This interesting association came out of a conversation with Dr. William Shea, Department of Old Testament Studies, Andrews University, Michigan.

<sup>5</sup> John Ross, *The Original Religion of China* (London: Oliphant, Anderson and Ferrier, 1909), pp. 19, 20.

<sup>6</sup> Legge, *op. cit.*, p. 50.

<sup>7</sup> Ross, *op. cit.*, p. 296.

<sup>8</sup> Edward Reese and Frank R. Klassen, *The Chronological Bible* (Nashville: Regal Publishers, Inc., 1977), p. 17 (2218 B.C.). See also Robert Young, *Analytical Concordance to the Bible* (Grand Rapids: William B. Eerdmans Publishing Co., 1973), p. 737, under Peleg (2222 B.C.). See also "The Chronology of Early Bible History," *The SDA Bible Commentary*, vol. 1 (Washington, D.C.: Review and Herald Publishing Assn., 1953), pp. 174-196 (2201 B.C.).

<sup>9</sup> W. A. P. Martin, *The Lore of Cathay* (London: Oliphant, Anderson and Ferrier, 1901), p. 167.

Ethel Nelson, M.D., is serving as a relief physician at the Bangkok Adventist Hospital, Bangkok, Thailand. Dr. Nelson and C. H. Kang have coauthored a book, *The Discovery of Genesis, How the Truths of Genesis Were Found Hidden in the Chinese Language*. Published by the Concordia Publishing House, St. Louis, Missouri, it will be available in August, 1979.

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# “Looking unto Jesus”

A reading must! Only three words, but they contain the secret of life.

by Theodore Monod

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*This precious and inspiring appeal appeared as No. 1 of the Apples of Gold Library—a series of small pamphlets published in the 1890’s by the Pacific Press Publishing Association, Mountain View, California. The infinite importance of keeping our eyes fastened upon the Saviour is as valid today as it was at the close of the last century (if not more so). The editors of MINISTRY and the Review are sending it forth simultaneously in their respective journals as a joint plea to make Jesus first, last, and best in our daily experience. We urge our readers to study carefully this document.—Editors.*

Only three words; but these three words contain the whole secret of life.

“Looking unto Jesus”—in the Scriptures, to learn who He is, what He has done, what He gives, what He requires, to find in His character our pattern, in His teachings our instructions, in His precepts our law, in His promises our stay, in His person and in His work a full satisfaction offered to every want of our souls.

“Looking unto Jesus”—crucified to find in His blood poured out our ransom, our pardon, our peace.

“Looking unto Jesus”—risen again, to find in Him that righteousness which alone can justify us, and through which, unworthy though we are, we may draw near, with full assurance in His name, unto Him who is His Father and our Father, His God and our God.

“Looking unto Jesus”—glorified, to find in Him our advocate with the Father, making complete, through His intercession, the merciful work of our salvation; appearing even now in the presence of God for us, and supplying the imperfection of our prayers by the power of those which the Father heareth

always.

“Looking unto Jesus”—as revealed to us by the Holy Spirit, to find in constant communion with Him, the cleansing of our sin-stained hearts, the illumination of our darkened minds, the transformation of our perverse wills, to the end that we may triumph over the world and the devil, resisting their violence through Jesus our strength, bringing their devices to naught through Jesus our wisdom, upheld by the sympathy of Jesus who was Himself tempted in all points, and by the help of Jesus, who resisted and conquered.

“Looking unto Jesus”—that we may receive from Him the work and the cross of each day, with grace which is sufficient to bear the cross and do the work; patient through His patience; active by His activity; loving with His love; asking not “What can I do?” but, “What can He not do?” relying upon His strength, which is made perfect in weakness.

“Looking unto Jesus”—that the brightness of His face may enlighten our darkness; that our joy may be holy, and our grief subdued; that He may humble us to exalt us in due time; that He may afflict and then comfort us; that He may strip us of our self-righteousness to enrich us with His own; that He may teach us how to pray, and answer our prayers, so that while we are in the world, we are not of the world, our life being hid with Him in God, and our words bearing Him witness before men.

“Looking unto Jesus”—who has ascended to His Father’s house to prepare a place for us, that this blessed hope may give us courage to live without murmuring, and to die without regret, when the day shall come to meet the last enemy whom He has conquered for us—whom we shall conquer through Him.

“Looking unto Jesus”—who gives repentance as well as remission of sins, to receive from Him a heart that feels its wants, and cries for mercy at His feet.

“Looking unto Jesus”—that He may

teach us to look unto Him who is the Author and Object of our faith, that He may keep us in that faith of which He is also the Finisher.

“Looking unto Jesus”—and to no other, as our text expresses it in one word which is untranslatable, and which enjoins us at one and the same time to fix our eyes upon Him, and to turn away from all besides.

“Looking unto Jesus”—and not to ourselves, our thoughts, our wishes, our plans; unto Jesus, and not unto the world, its allurements, its examples, its maxims, its opinions; unto Jesus, and not unto Satan, whether he tries to affright us with his rage or to seduce us with his flatteries. Oh, how many useless questions, uneasy scruples, dangerous compromises with evil, distracted thoughts, vain dreams, bitter disappointments, painful struggles, and backslidings could we not avoid by looking unto Jesus, and following Him wherever He leads the way, careful not even to cast a glance at any other way, lest we should lose sight of that in which He leads us.

“Looking unto Jesus”—and not to our brethren; not even to the best and most beloved among them. If we follow a man, we run the risk of losing our way; but if we follow Jesus, we are certain we shall never go astray. Besides, by putting a man between Christ and us, it happens that the man imperceptibly grows in our eyes, while Christ becomes less; and soon we know not how to find Christ without finding the man, and if the latter fails us, all is lost. But if, on the contrary, Jesus stands between us and our dearest friends, our attachment to our friends will be less direct, and at the same time more sweet; less passionate, and purer; less necessary, but more useful—the instrument of rich blessings in the hands of God when it shall please Him to use it, and whose absence will still prove a blessing when it shall please Him to dispense with it.

“Looking unto Jesus”—and not to the

obstacles we meet in our path. From the moment that we stop to consider them, they astonish and unnerve us and cast us down, incapable as we are of comprehending either the reason why they are permitted or the means by which we may overcome them. The apostle began to sink as soon as he turned to look at the boisterous billows; but as long as he continued looking unto Jesus, he walked upon the billows as upon a rock. The harder our task and the heavier our cross, the more it behooves us to look to Jesus only.

"Looking unto Jesus"—and not to the temporal blessings which we enjoy. By looking at these blessings first, we run the risk of being so much captivated by them that they even hide from our view Him who gives them. When we look unto Jesus first, we receive all these blessings as from Him; they are chosen by His wisdom, given by His love; a thousand times more precious because received at His hands, to be enjoyed in communion with Him, and used for His glory.

"Looking unto Jesus"—and not to our strength; for with that we can only glorify ourselves. To glorify God we need the strength of God.

"Looking unto Jesus"—and not to our weakness. Have we ever become stronger by lamenting our weakness? But if we look unto Jesus, His strength shall fortify our hearts, and we shall break forth into songs of praise.

"Looking unto Jesus"—and not to our sins. The contemplation of sin brings only death; the contemplation of Jesus brings life. It was not by looking at their wounds, but by beholding the brazen serpent, that the Israelites were healed.

"Looking unto Jesus"—and not to the law. The law gives us its commands, but does not impart the strength necessary to obey them. The law always condemns, it never pardons. To be under the law is to be out of the reach of grace. In the same measure as we make our obedience the means of our salvation, we shall lose our peace, our strength, our joy, because we forget that "Christ is the end of the law for righteousness to everyone that believeth" (Rom. 10:4). As soon as the law has constrained us to seek salvation only in Christ, He alone can command obedience, an obedience which asks no less than our whole hearts and our most secret thoughts, but which is no longer an iron yoke and an intolerable burden—an obedience which He makes lovely while it is also obligatory—an obedience which He not only enjoins, but inspires, and which, well understood, is less a conse-

quence of our salvation than a part of the same, and like every other part is the gift of free grace.

"Looking unto Jesus"—and not to what we are doing for Him. If we are too much taken up with our work, we may forget our Master—we may have our hands full and our hearts empty; but if we are constantly looking unto Jesus, we cannot forget our work; if our hearts are filled with His love, our hands will also be active in His service.

"Looking unto Jesus"—and not to the apparent success of our efforts. Apparent success is not always the measure of real success, and besides, God has not enjoined success upon us, but only labor; He will ask an account of our labor, but not of our success. Why, then, should we be too much concerned about it? We must sow the seed; God will gather the fruit, if not today, it will be tomorrow; if not for us, it will be for others. Even if success were to be granted to us, it would always be dangerous to look complacently upon it. On the one hand, we are tempted to claim for ourselves some of the glory; on the other, we are too prone to slacken our zeal when we see good results arising from it, and that is the very time when we ought to put forth double energy. To look at our success is to walk by sight; to look unto Jesus and to persevere in following and in serving Him despite all discouragements, is to walk by faith.

"Looking unto Jesus"—and not to the gifts that we have received or are now receiving from Him. As to the grace of yesterday, it has been withdrawn with the work of yesterday; we can use it no longer; we ought not to dwell upon it any longer. As to the grace of to-day, given for the work of to-day, it is entrusted to us, not to be contemplated, but to be used; not to be paraded, that we may appear rich, but to be employed at once, that we may in our poverty look unto Jesus.

"Looking unto Jesus"—and not to the depths of sorrow we feel for our sins, or to the degree of humility they produce in us. If they humble us, so that we no longer delight in ourselves; if they cast us down, so that we look to Jesus, that He may deliver us from them, that is all that He requires of us; and it is looking unto Him which above everything else shall cause our tears to flow and our pride to fall.

"Looking unto Jesus"—and not to the liveliness of our joy or the fervor of our love. Otherwise, if our love seems to grow cold, and our joy is dim—whether on account of lukewarmness or for the

trial of our faith—as soon as these emotions have passed, we shall think that we have lost our strength, and we shall give way to hopeless discouragement, if not to shameful inactivity. Ah! let us rather remember that if the sweetness of religious emotions be sometimes wanting, faith and its power are left us; and that we may be always abounding in the work of the Lord, let us be constantly looking, not to our wayward hearts, but unto Jesus, the same yesterday, today, and forever.

"Looking unto Jesus"—and not to our faith. The last artifice of Satan, when he cannot lead us out of the way, is to turn our eyes away from Jesus to look at our faith, and so to discourage us, if it is weak; to puff us up, if it is strong; and in either case to weaken it. For it is not our faith which makes us strong, but it is Jesus through faith. We are not strengthened by contemplating our faith, but by looking unto Jesus.

"Looking unto Jesus"—for it is from Him and in Him that we should learn, not only without injury, but for the good of our souls, as much as it is meet that we should know of the world and of ourselves—of our misery, our dangers, our resources, our victory; seeing all these things in their true light, because He shall show them to us at the very time and in the very measure when the knowledge shall be best calculated to produce in us the fruit of humility and wisdom, of gratitude and courage, of watchfulness and prayer. All that is well for us to know Jesus will teach us. All that He does not teach us, it is better for us not to know.

"Looking unto Jesus"—during all the time which He has allotted us here below—unto Jesus ever anew, without allowing either the remembrance of the past, which we know so little of, or the cares of an unknown future to distract our thoughts; unto Jesus now, if we have never looked unto Him; unto Jesus again, if we have ceased to do so; unto Jesus always, with a more fixed and steadfast gaze, "changed into the same image from glory to glory" and thus waiting for the hour when He shall call us to pass from earth to heaven, and from time to eternity, the promised, the blessed hour, when at last we shall be "like him, for we shall see him as he is."—*Translated from the French.* ■■

Theodore Monod, born 1836, was a French Protestant clergyman and editor, who labored extensively in France and the United States, during the nineteenth century.



# Lord's Day Alliance hears Sabbath scholar\*

by Samuele Bacchiocchi

A major reason for the existence of my church is to lead men and women into a deeper relationship with the Saviour through rediscovery of the meaning and blessings of Sabbathkeeping. Though we here today may differ on the day on which to rest and worship, we mutually agree on its vital function for the survival of Christianity.

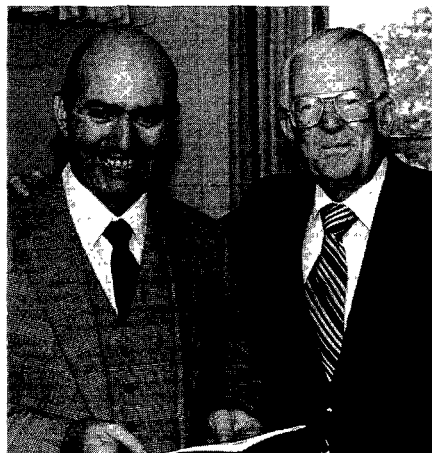
The essence of the Christian life is a relationship with God—a relationship that grows and becomes more intimate especially through the experience of worship and service provided by the Sabbath day. Consequently a proper observance of God's holy day reflects a healthy relationship with God, while disregard for it bespeaks spiritual decline or even death. James P. Wesberry, executive director of the Lord's Day Alliance, states this truth emphatically in his book *When Hell Trembles*. He says: "The Sabbath . . . is heaven's milestone along the highway of time . . . God has never repealed this law and if we disregard it, we will decay spiritually."—Page 33.

Seventh-day Adventists share your conviction that the Sabbath day is a most vital institution for the physical and spiritual renewal of our personal life and of society. In fact, we believe that when the tyranny of things enslaves our lives we need the Sabbath day in order to be liberated to enter into the peace of God for which we were created.

Dr. Wesberry has suggested that I share something of my background; some of the highlights of my experience and research on the Lord's day, which I did at the Pontifical Gregorian University in Rome; and finally that I outline areas where we can and should cooperate.

## Background

I was born a stone's throw from the Vatican wall and under its shadow I spent the first twenty years of my life.



Dr. Bacchiocchi with Dr. James Wesberry, executive director of the Lord's Day Alliance.

My father, a devout Catholic, was in his early twenties when he met a Waldensian who offered him a Bible to read. As he studied the Word of God, he discovered among other things that the seventh day is the Sabbath established by God at Creation and magnified by Christ during His earthly ministry. Since he could not find any Christian church observing the seventh-day Sabbath, he decided to rest and worship God on this day privately at home. This he did for about a year, until he met an elderly lady who introduced him to the Seventh-day Adventist Church.

Our family has lived through many trying experiences in order to express our commitment to the Saviour by worshipping on His holy Sabbath. My classmates ridiculed me and called me a Jew for missing school and for refusing to play soccer with them on the Sabbath. Relatives and priests urged me to abandon the "heretical" ideas of my parents. As a result of such frequent confrontations, I began dreaming while I was still a teen-ager that someday, by God's grace, I would investigate the Sabbath/Sunday questions and the meaning of God's holy day for Christians today. As a teen-ager, however, I could never have imagined that one day I would conduct such an investigation in the prestigious Jesuit

university. In those days it was unthinkable for a separated brother to be accepted at a Vatican university without first recanting his faith. Therefore, to have seen my book on the origin of Sunday observance rolling off a Vatican press with a Catholic imprimatur, to have been the recipient not only of a gold medal from Pope Paul VI but also of hundreds of letters of appreciation from scholars and religious leaders, and to be invited to share with you some of the highlights of my research—all this surpasses anything I dreamed of in my youth.

## Experience at the Gregoriana

How did I come to choose the Pontifical Gregorian University for my doctoral studies? Father Rovasio, a Catholic priest whom I met in Ethiopia where I was serving as a Bible teacher, first proposed the idea to me. One morning in the spring of 1969 I shared with him my plans to return to the United States for further education. Smilingly, Father Rovasio told me: "Sam, you are a Roman, not a Yankee! You should go back to Rome and study at the Gregoriana!" "How can I?" I replied. "Surely the Gregoriana will not accept a heretic like me!" Father Rovasio reassured me that since Vatican II, I was no longer a heretic, but a separated brother and thus I stood a good chance of being accepted. After some initial hesitation I decided to apply. Since the Gregoriana in its 428 years had never received an official application from a non-Catholic, it took about six months to process my application and to grant me special dispensations.

What was it like studying with Catholic priests and professors from all over the world? Being the only layman in the class, I must confess that at first I felt a bit awkward, especially when a classmate would ask to which religious order I belonged. Sometimes jokingly I would reply that I belonged to a new order—the Adventist order. Soon we established warm and cordial relationships.

The climate of cordiality and mutual respect was exemplified especially in the

\* Adapted from an address delivered at the annual meeting of the Lord's Day Alliance in Atlanta, Georgia, February 18, 1979.



# Dr. Samuele Bacchiocchi, author of "From Sabbath to Sunday," outlines areas of cooperation between Sabbathkeepers and Sundaykeepers.

freedom and guidance I received while conducting my doctoral research into the historical genesis of Sunday observance. I recall the day when I asked my adviser, Prof. Vincenzo Monachino, for permission to investigate the genesis of Sunday observance for my doctoral dissertation. At first he was reluctant to grant such permission because he felt the question had been amply investigated in several dissertations. But I persisted, and received his approval. His allowing me to challenge a prevailing thesis must be regarded as an indication of his intellectual stature—a genuine scholar encouraging free inquiry into truth rather than simply defending a popular viewpoint.

## Synthesis of my research

My objectives were to establish on the one hand the attitude of Christ and of the apostolic church toward the seventh-day Sabbath and on the other hand to ascertain when, where, and why the change was made from Saturday to Sunday. To ascertain the attitude of the Saviour toward the Sabbath, I examined the Sabbath material of the Gospels. I was impressed by the considerable coverage given to Christ's Sabbath ministry—no less than seven Sabbath healing episodes are reported, besides some significant discourses. This indeed reflects the importance attributed to the Sabbath by the apostolic church.

Christ inaugurated His public ministry on a Sabbath day in the synagogue of Nazareth by applying to Himself the sabbatical passage of Isaiah 61:1, 2. Through the words of Isaiah, Jesus said that He had been "anointed," that is, officially sent, "to preach good news to the poor. He has sent me to proclaim release to the captives . . . to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord" (Luke 4:18, 19, R.S.V.). Practically all commentators agree that the "acceptable year of the Lord" is the sabbatical, or jubilee, year. This was the time when the Sabbath became the liberator of the oppressed of the Hebrew society: the poor could freely gather the produce of the land, the captives were released, the

slaves set at liberty. Jesus must have astonished His congregation that Sabbath morning when He affirmed briefly but emphatically: "Today this scripture has been fulfilled in your hearing" (verse 21, R.S.V.). In other words, the promises of liberation that the Sabbath contained and proclaimed, now, Christ said, were finding richer fulfillment in His saving ministry.

In His subsequent Sabbath ministry, Christ substantiated such a claim by making the Sabbath a day of physical and spiritual restoration. Let me cite one example where the Saviour brings out this dual dimension of the Sabbath—the healing of the crippled woman. First, Christ restored her *physically*, saying, "Woman, you are freed from your infirmity" (chap. 13:12, R.S.V.). He then defended His healing act against the charge of Sabbathbreaking by pointing to the *spiritual* liberation He had offered: "'Ought not this woman, a daughter of Abraham whom Satan bound for eighteen years, be loosed from this bond on the sabbath day?'" (verse 16, R.S.V.). For the Saviour the Sabbath was the day of liberation—the day to experience the blessings of physical and spiritual restoration that He provides to our needy souls.

The Sabbath marks not only the inauguration but also the conclusion of Christ's earthly ministry. On that historic Good Friday, as Jesus completed His earthly mission, He said: "'It is finished'" (John 19:30, R.S.V.), and then He rested on the Sabbath in the tomb. In the light of the cross, then, the Sabbath rest that remains for the people of God (Heb. 4:9) is a time not only to celebrate the completion of creation but also to experience the blessings of salvation. By ceasing from our work on the Sabbath, as Calvin says, "We allow God to work in us"—to bring to our lives the rest of His forgiveness and peace. This is basically the meaning of the Sabbath I have found in the New Testament. The Sabbathkeeping of Christ as recorded in the Gospels reveals that in the thinking of the apostolic communities the Saviour had not nullified the Sabbath, but rather

clarified its meaning and function.

How then did Sunday originate? Was it by authority of the apostolic church of Jerusalem? Available documents reveal conclusively that the Jerusalem church until the second destruction of the city in A.D. 135, was composed of, and administered by, Jewish converts who were loyal to Old Testament religious traditions such as Sabbathkeeping. Note, for example, existence in Jerusalem of the circumcision party, apparently supported by James (Gal. 2:12); the undue concern of the Jerusalem church leaders for ritual defilement and food laws, which even Gentiles were expected to observe (Acts 15:20); and especially the proposal of "James; and all the elders" (Acts 21:18) that Paul should undergo a rite of purification at the temple to prove that he also lived "in observance of the law" (Acts 21:24, R.S.V.).

Later sources confirm the profound commitment of the Jerusalem church to the observance of Old Testament religious customs such as Sabbathkeeping. Epiphanius, a fourth-century Palestinian historian, tells us that descendants of the Jerusalem Christians who migrated north prior to the destruction of the city in A.D. 70, still retained Sabbathkeeping as one of their chief characteristics in his day.

Since Jerusalem does not appear to be the birthplace of Sunday observance, where then did the custom originate, and why? My thesis—which I have constructed with circumstantial but, I believe, impressive evidence—is that Sunday observance arose in the Church of Rome during the reign of Emperor Hadrian (A.D. 117-135), at a time when Roman anti-Jewish repressive measures encouraged deliberate differentiation from Jewish customs. Resurgent Messianic expectations among Jews at that time exploded in violent uprising almost everywhere. To subdue the second Jewish revolt in Palestine engaged Hadrian's best legions for three years (A.D. 132-135). When Hadrian finally succeeded in crushing the revolt, he adopted the most repressive measures against Jews, prohibiting categorically the practice of the Jewish religion, and especially Sabbath-

## “Christians may differ on the day in which to rest and worship, but they mutually agree on its vital function for the survival of Christianity.”

keeping. These repressive measures—particularly felt in the capital city—apparently encouraged the predominantly Gentile membership of the Church of Rome to emphasize their distinction from Judaism by changing the date and manner of observance of the Sabbath and of such characteristic Jewish festivals as Passover. The Sabbath was changed to Sunday and the Passover date was changed from Nisan 14 to Easter Sunday in order to avoid, as Constantine later stated, “all participation in the perjured conduct of the Jews.”

Why was Sunday chosen as the new day of worship rather than another day? I found a significant reason in the prevailing veneration of the sun cult. The day of the sun—what we call Sunday—initially was the second day of the week in the Roman world, following the day of Saturn. However, as sun cults became dominant in the empire, the day of the sun was advanced from the second day to the first day of the week. Did this development influence Christians who had worshiped the sun prior to becoming Christians to choose the sun’s day as their new day of worship? I found significant indirect and direct evidence suggesting this possibility. For instance, the symbology of the day of the sun was frequently used not only to represent Christ in art and literature but also to justify observance of Sunday. Eusebius explains that Christians gather in the “day of light, first day and true day of the sun” because “it is on this day of the creation of the world that God said: ‘Let there be light’ and it is also on this day that the Sun of Justice has risen for our souls.”

The conclusion, then, that emerges from my investigation is that the change from Saturday to Sunday did not occur in the Jerusalem church by apostolic authority to commemorate Christ’s resurrection. Rather it occurred in the church of Rome early in the second century as a result of an interplay of political, social, pagan-religious and Christian factors, similar somewhat to those which gave rise to the December 25 observance of

Christ’s birth.

In the few moments remaining I wish to outline three areas where seventh-day Sabbathkeepers and Sunday observers can and should cooperate.

### Areas of cooperation

1. *Promotion of protective legislation that will enable all citizens to rest and worship on the day of their choice.* I commend the Lord’s Day Alliance for defending the rights not only of Sunday observers but also of seventh-day Sabbathkeepers. I am thinking, for instance, of the support that the Lord’s Day Alliance has given H.R. 8429—a bill that seeks to protect the right of all who for religious reasons refuse to work on Sunday, Saturday, or some other day. At a time when some chain stores are pushing for a seven-day shopping week, without regard to the religious convictions of their employees, we need to work together to protect the right of all people to rest and worship on their respective holy days.

2. *Affirmation of the Sabbath commandment.* There is, as you know, a view that denies the binding obligation of the Sabbath for Christians. This view apparently began with Hadrian’s anti-Judaic policy. At that time a group of writings “Against the Jews”—*Adversos Judeos*—attacked Jewish observances such as Sabbathkeeping. (For a brief survey, see my book *From Sabbath to Sunday*, pp. 178-185.) The “Christian” theology of contempt for the Jews that developed at that time emptied the Sabbath of all significance and reduced it, as argued by Justin Martyr, to a temporary institution, imposed solely on the Jews as a trademark of their wickedness (see *From Sabbath to Sunday*, pp. 225-227).

It is unfortunate that this negative view of the Sabbath has survived to our day, with minor alterations. The January-February, 1979, issue of *Biblical Archaeology Review* provides an example. Several religious leaders react to my article (*Biblical Archaeology Review*, September-October, 1978) by writing to the editor such comments as: “The Sab-

bath is still Saturday, the seventh day. But Christ nailed the law, including ‘the sabbath’ to the cross (Col. 2:14-16).” Where does the writer get this information? Surely not from Colossians 2:14-16, since the term “law” (*nomos*) does not occur once in the whole Epistle. The *cheirographon* that was nailed to the cross, according to recent studies on the contemporary usage of the word, is not the law of Moses, but a record book of sin (see *From Sabbath to Sunday*, pp. 339-369).

The implications of negating the Sabbath commandment for Christians can be seen in the dissertation of Willy Rordorf, an authority on this subject. Professor Rordorf argues that the Sabbath commandment was “abolished” by Christ and consequently Christians should “refrain as far as possible, from basing the hallowing of Sunday on the Sabbath commandment” (*Sunday*, p. 298). Basically, his position is that the Jewish Sabbath was a *twenty-four-hour day of rest*; the Christian Sunday, to the contrary, is an *hour of worship*. Christians therefore should feel free to engage in any legitimate activity during the rest of the day. This view received support at the October, 1978, meeting of the National Catholic Liturgical Commission.

In fact, the Catholic Church has already authorized moving the Sunday Mass to Saturday night to accommodate those who wish to spend Sunday in uninterrupted recreational activities. Such is the result of explaining away a divine precept such as the Sabbath commandment. God’s holy day is reduced to an hour of worship which in turn is moved about to suit our pleasure-oriented society.

What can be done to educate and motivate Christians to observe God’s holy day as not merely an *hour* of worship but as a *whole day* of rest, worship, fellowship, and service? Can this be done through national legislation that would outlaw all activities not compatible with the spirit of Saturday or Sunday? In our pluralistic and materialistic society we can hardly hope to induce

## “A proper observance of God’s holy day reflects a healthy relationship with God, while disregard for it bespeaks spiritual decline.”

Christians to rest and worship on God’s holy day by means of civil legislation. In European countries such as Germany, England, and Italy, where on Sunday practically all industrial and commercial activities are shut down by law, the churches are empty. In Italy church attendance is about 6 percent and throughout most of Western Europe averages 10 percent of the Christian population.

Nor can people be induced to keep the Sabbath by appeals to social, economic, physical, and ecological benefits. Even those persuaded will not be led into an experience of worship, fellowship, and service. It is only when the knowledge of what is good is strengthened by deep theological convictions that a person will be motivated to keep the Sabbath as God intended it to be kept. The Sabbath commandment, pressed on the conscience by the Holy Spirit, brings such conviction.


In his inaugural address Dr. Wesberry stated unequivocally that “one of our

nation’s greatest needs . . . is to get back to the fourth commandment and once again ‘Remember the sabbath day, to keep it holy’ . . . I will do all in my power to put great emphasis on the *fourth commandment*.” Let us all pledge by God’s grace to lead our congregations into a renewed understanding and experience of the blessings of the Sabbath. If we do, we soon shall rejoice to see the physical, spiritual, and social life of our people revitalized.

3. *Theological reappraisal of the meaning of the Sabbath for contemporary Christians.* A third area of cooperation involves redefining the theological meaning and message of the Sabbath in the light of our contemporary situation. The challenge that ministers face in every generation is to identify the needs of people and society and then to show the divine solution to such human needs.

What is a most crucial problem afflicting many lives today? Is it not the problem of restlessness? To work off tensions, people try many expedients:

They take vacations, tranquilizers, drugs, and alcohol; they join athletic clubs or meditation groups. At best these provide only temporary relief for inner tensions. True rest is to be found not in magic pills or fabulous places, but in a right relationship with a Person—our Creator and Saviour. As stated by Augustine in the opening paragraph of his *Confessions*: “Thou has made us for thyself, and our heart is restless until it finds rest in thee.”

Our common task today is to help believers and unbelievers to understand how the Sabbath enables our Saviour to bring peace and rest to our restless lives. I am grateful for the insights I am gaining from religious thinkers of every persuasion. We need to explore together how to make the Sabbath a physical and spiritual renewal experience for ourselves and our people. 

Samuele Bacchiocchi, Ph.D., is associate professor of church history, Andrews University, Berrien Springs, Michigan.

### Thoughts on “From Sabbath to Sunday”

Seldom has the writing of an Adventist scholar stirred such widespread attention and reaction as the work of Dr. Samuele Bacchiocchi in publishing the essence of his doctoral dissertation—*From Sabbath to Sunday: A Historical Investigation of the Rise of Sunday Observance in Early Christianity* (Rome: The Pontifical Gregorian University Press, 1977). The attention has been evident in book reviews in scholarly journals, in articles in religious publications, and in the reception of Dr. Bacchiocchi in person at meetings of a number of organizations. Dr. Bacchiocchi’s experience in Rome and his subsequent publications have caught the imagination also of his own church.

Because Dr. Bacchiocchi’s research challenges some long-held positions

regarding the introduction of Sunday observance into the Christian church, and has brought some significant acknowledgments from Sunday observers, he has been seen as a new champion of the faith of Seventh-day Adventists. The fact that he obtained his advanced degree in the heart of Rome has intrigued many readers.

However, in the process of presenting his thesis, Dr. Bacchiocchi has also presented some seeming challenges to long-held Adventist interpretations of certain texts of Scripture, particularly Revelation 1:10 and Colossians 2:14-17. Some of these interpretations have the support of Ellen G. White, who is recognized by the Seventh-day Adventist Church as having received and manifested, during a long life of ministry and writing, the gift of prophecy

as described in Paul’s writings on the gifts of the Spirit. These facts have called forth some remonstrance from several Adventist sources—pastors, evangelists, and editors. The theologians of the church seem to have been rather quiet, possibly to give him time to make his case and to respond to reactions that he might receive both in his public presentations and in his contacts within the church. The readers of *MINISTRY* should understand, however, that this reasonable reticence on the part of Adventist scholars does not imply unequivocal acceptance of or support for every facet of Bacchiocchi’s conclusions, although there is undoubtedly considerable support for his major thesis.

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Recently Andrews University Seminary Studies published a two-part study of the transition from Sabbath to Sunday in the early Christian church, with Part I in the Spring issue of 1978 and Part II in the Spring issue of 1979. The former deals primarily with Willy Rordorf's reconstruction and the latter with that of Samuele Bacchiocchi. The author, Kenneth A. Strand, editor of AUSS and professor of church history at the Seventh-day Adventist Theological Seminary of Andrews University,

presents primarily a historical challenge to some of the positions and interpretations presented by Bacchiocchi. Only incidentally does he touch on certain theological issues, including a glancing question about Bacchiocchi's interpretation of Revelation 1:10. His review indicates that space and time limitations and the particular emphasis of the analysis precludes any significant attention to Bacchiocchi's presentation of "Paul and the Sabbath" which are a part of the appendix.

It remains to be seen how Bacchiocchi will respond to the Strand critique

and how the scholarly community in general will relate to it.

There seems to be quite general agreement from various quarters that Bacchiocchi has made a significant contribution to the Sabbath-Sunday discussion and that some of his work is both unique and crucial. Undoubtedly, the issues highlighted by the Bacchiocchi thesis will continue to draw attention within Adventist ranks, among other Christian communities, and in the scholarly world at large. MINISTRY will continue to report on them in future issues.—Editors. **62**

## Special offer for MINISTRY readers

Now MINISTRY readers can order this provocative and informative study, *From Sabbath to Sunday*, by Dr. Bacchiocchi at a savings of \$2 off the regular price! Normally priced at \$9.95, this book can be ordered by you as a MINISTRY reader for only \$7.95 through special arrangements we have made. And we will pay the postage too!

This hard-cover, 372-page volume, published by the Pontifical Gregorian University Press in Rome and bearing the *imprimatur*, is based on Dr. Bacchiocchi's doctoral dissertation and investigates the intriguing question of how Sunday came to be observed as the day of rest and worship by the majority of Christians. It deals with such issues as: Do Christians still need a day of rest and worship? When, where, and why was Sunday observance introduced? What is the difference in meaning and function between the Biblical Sabbath and Sunday? Can the Sabbath commandment rightly be invoked to enjoin Sunday observance?

The book has received highest accolades from a wide spectrum of Catholic, Protestant and Jewish scholars and clergy. Here is what some have said:

"Students of all faiths will find it a source of great help in their quest for

answers to Sabbath-Sunday questions. Dr. Bacchiocchi's deep desire that his book will not encourage belligerent polemics but positive dialogue is being realized on a large scale."—Dr. James P. Wesberry, Executive Director, The Lord's Day Alliance of the United States.

"It is a thorough and painstaking piece of research, which every investigator in the future will have to take into account."—Bruce M. Metzger, Professor of New Testament, Princeton Theological Seminary.

"In my judgment Dr. Samuele Bacchiocchi has made a most important contribution to the study of a very central issue in the history of Biblical religion. His work is a very thorough,

carefully researched study of the subject."—David Noel Freedman, Professor of Biblical Studies, The University of Michigan.

"The scholarship of *From Sabbath to Sunday* is not just impeccable, it is truly a marvel. No patristic stone has been left unturned. And when, as in several instances, Dr. Bacchiocchi's patristic and scriptural interpretations are opposed to traditional interpretation, they are generally quite thought-provoking and in all rather persuasive."—W. A. Jurgens, *The Catholic Historical Review*.

To order your copy of this valuable work (which has gone through four editions in a single year) simply fill out the coupon below. **62**

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# Consumerism penetrates the pulpit

by Margie Schutte

One are the days when ministers, physicians, teachers, and other authority figures were considered sacrosanct. No longer does the donning of ecclesiastical garb or a "calling from God" automatically qualify one for a position of infallibility in the eyes of thinking laymen. Consumerism, riding the crest of the wave in American society today, has washed over the rock of the church and bids fair to carry out to sea the pastor who ignores accountability.

*Accountability*, the key word of the consumer movement, has come to permeate modern life. Firestone is forced to recall tires worth \$250 million. Ford is challenged in court on the Pinto's safety. Politicians find themselves facing voters who want to know why they have taken certain positions—and who vote accordingly. Patients are insisting on more explanations from health professionals.

Years ago the role of physician to patient (and the role of minister to parishioner) was similar to that of parent to child or authority to subordinate. Whatever the doctor said was accepted and followed without question. Today, for complex reasons, the patient is assuming an increased responsibility for his own health and is expecting an equal voice in the health-care delivery system. Patients are demanding access to information about their health, medication, treatment, and costs, much of which was once the privileged domain of the physician, to be dispensed at his discretion. However much one may long for the "good old days," it is as Thomas Wolfe stated, "You can't go home again."

What chaos would result if health professionals chose to ignore these role changes, pretending they did not exist! Yet in many cases, the clergy seems most reluctant to acknowledge this sociological phenomenon, except in a theoretical sense. Obviously, not every aspect of social change is divinely inspired or even beneficial. On the other hand, to pretend that it does not exist is to handicap seriously one's effective ministry.

Recent articles in *MINISTRY* and other

religious publications have stressed the role of the minister as a spiritual leader; his primary task is not to be an administrator, businessman, or errand boy. Routine church affairs, it is pointed out, can and should be handled by the laity, thereby freeing the pastor for a spiritual ministry. One would be hard put to argue against such a position. In fact, it is safe to say that most church members would welcome a stronger spiritual emphasis and direction from the pulpit.

In spite of burgeoning consumerism, many church figures seemingly have failed to study the times adequately and are trying to keep one foot planted firmly in the past while reaching out to the benefits of the present. Such pastors cling to their desire to be the authority figure in certain chosen areas of church life (often unrelated to spiritual matters), while at the same time they ask the laity to shoulder more of the responsibility. Thus a double standard often exists in the interpretation of roles and expectations. Many pastors apparently want to maintain a parent-child or authority-subordinate relationship with their flock while paradoxically expecting their parishioners to function independently enough to assume greater responsibility for operating the church.

As an example, a pastor states to the church finance committee that in order to free him to devote his time to spiritual leadership, its job is to handle all financial matters in the church—fund raising, the annual budget, contacting members for commitments, and authorizing expenditures. The finance committee agrees that this is a worthy goal that will strengthen all areas of church life. However, shortly after delegating this responsibility, the pastor decides the church needs new office furniture. Without consulting the finance committee he purchases the furniture and has the bill sent to the church treasurer, although there is no provision in the budget for the expenditure.

In another case, at a business meeting the pastor presents a proposal to the members for an addition to the church

plant. The members vote to accept the proposal and they specify the type of addition, size, and materials. Later, without approval of the building committee or the church body, the pastor initiates changes in the approved specifications. The next year he may accept a call, leaving the church membership the task of raising the extra funds required by his individual decision.

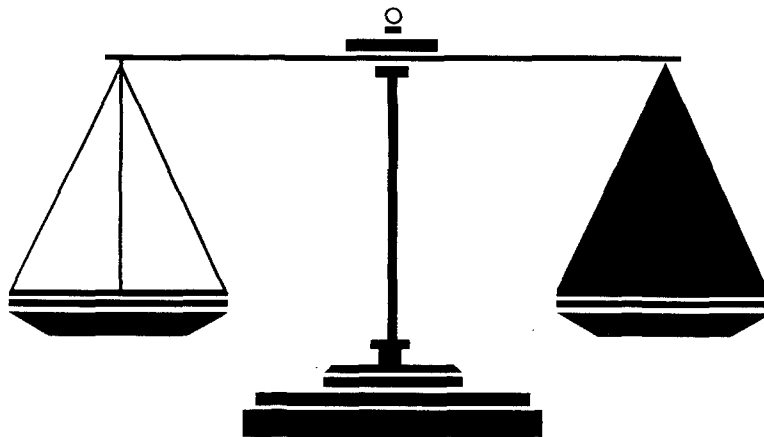
Besides causing resentment, such a lack of accountability confuses the roles of pastor and laity, capriciously altering their relationship from that of an adult to an adult to one between a parent and a child or an authority figure and a subordinate. Pastors who act thus are saying, "I want the privilege of making decisions (even in nonspiritual matters) but without the corresponding responsibility." What such a minister fails to realize is that his parishioners would probably accept him either as an autocrat or as a more democratic leader. But what they will not accept in this age of consumerism is for him to define his role both ways, changing back and forth whenever it is convenient or suits his purposes. Pastors who delegate increasing responsibility to their members must be willing to relinquish the authority in those areas that will enable the member to implement his responsibility. Without this willingness, a double standard exists. Privilege and responsibility must go hand in hand.

Where accountability is ignored or denied, the laity will suffer a crisis of confidence in their pastor; his spiritual ministry to them will be greatly diminished. The members of such a minister will inevitably question, "How can I believe what you tell me about God, when the message is so garbled in the important area of our relationships?" The very foundation of honesty and Christlike interaction upon which the church was formed hangs in the balance until the crucial issue of privilege and responsibility is settled. ■■

Margie Schutte is a free-lance writer who lives in Asheville, North Carolina.

# The judgment

A little-known sanctuary symbolism indicates separate judgments for the righteous and the wicked.



by Desmond Ford

**E**schatology, the doctrine of “last things,” has become prominent in the study of the Christian church only in these last times. The early centuries of the Christian era were preoccupied with the primary question “What think ye of Christ?” Inevitably, there followed attention to the nature of the Godhead, resulting in the formulation of the doctrine of the Trinity. Later issues revolved around the nature of sin, atonement, justification, and regeneration. Our own day is characterized by investigation of the scriptural testimony regarding the closing events in the history of the church and the world. The latter rain of the Holy Spirit, the final proclamation of the gospel and the consequent testing of the church by persecution, the sealing of every man’s destiny as manifested by the judgment, and the second advent of Christ—these are the topics now absorbing those who believe in Holy Writ.

New investigation brings new truth, and nowhere is this more evident than in the increasing light that has been shed on the doctrine of the judgment. For centuries the church paid lip service to the Biblical warnings of judgment, but only in the past century and a half have theologians given it serious study. Until very recent times it was popular to misinterpret John 5:24 to assert that Christians would not be judged. Now most scholars

see in that text a statement of the present privileges of the believer—he does not stand under condemnation but has passed from death to life. Certainly Biblical scholarship today concurs that even Christians must undergo ultimate investigation by God Himself.

Canon J. E. Fison somewhat caustically, but accurately, accuses popular misconceptions regarding the judgment of refusing to allow it to do the one thing that the New Testament declares it is most designed to do—judge, not lost pagans outside the pale of the church, but the complacent, ecclesiastical souls whose entire confidence is based upon the fact that they are well within it (Leon Morris, *The Biblical Doctrine of Judgment*, p. 64).

In the same book Morris himself speaks similarly. “The judgment will be such that none may escape it. The living and the dead are involved (2 Tim. 4:1; 1 Pe 4:5). Even angels are included (2 Pe 2:4; Jude 6). God is ‘the Judge of all’ (Heb. 12:23). It is the temptation of religious man to think that he will escape in such a time. He can understand such a saying as ‘fornicators and adulterers God will judge’ (Heb. 13:4). He can appreciate the force of Paul’s dictum that all will be judged ‘who believed not the truth, but had pleasure in unrighteousness’ (2 Thess. 2:12). But he likes to think of himself as immune. . . . But the

New Testament will not leave religious man to rest in his complacent smugness. It prods him wide awake with its insistence that he, too, stands under judgment. Take the saying quoted in Heb. 10:30 (Deut. 32:36), ‘The Lord shall judge His people.’ This brings the matter unpleasantly close to home. And it is even worse with 1 Peter 4:17, ‘the time is come for judgment to begin at the house of God.’ Jesus assures us that people like the scribes, with religious pretensions, ‘shall receive greater condemnation’ (Mk. 12:40), and James reminds us that Christian teachers ‘shall receive heavier judgment’ (James 3:1). Jesus tells us that in the judgment some will say, ‘Lord, Lord, did we not prophesy by thy name, and by thy name cast out devils, and by thy name do many mighty works?’ only to receive His sentence, ‘I never knew you; depart from me, ye that work iniquity’ (Matt. 7:22 f.). . . . It is worth noting that the people who will be surprised on that day are not the rank outsiders, but those who think themselves safe within the church.”—*Ibid.*, pp. 62, 64. (Bible references are from the A.S.V.)

The doctrine of judgment was no strange thing to the ancient people of the tabernacle. In their ritual, on the Day of Atonement, there was “a remembrance again made of sins every year” (Heb. 10:3). Not all Israelites, of course, could

be summoned within the Holy of Holies before the glory of God, but *all appeared in the person of their representative, the High Priest.*

Students of the tabernacle have long understood that it portrays the true Pilgrim's Progress. Entering the courtyard, the believer is confronted by the brazen altar of sacrifice, a fitting emblem of conversion and justification at the beginning of the Christian journey to the New Jerusalem. At this point, having accepted the invitation to "come," the believer in the grace of God finds himself surrounded by the spotless white of the court hangings, and through the ministry of priest and sacrifice his burden of guilt is rolled away. With Bunyan's pilgrim—who confronting the cross could sing: "Blest cross, blest sepulchre, blest rather be, the Man who there was put to shame for me"—he feels his burden slip from his shoulders and roll into the tomb of Christ.

Every Christian knows it is not enough to be *declared* righteous through the imputed merits of the Saviour. Holiness of heart and life are essential. The laver, located between the altar of burnt offering and the tabernacle entrance, pointed to the truth of sanctification. Without holiness "no man shall see the Lord" (Heb. 12:14), because God justifies no man whom He does not proceed to sanctify. God ever presents His gifts with two hands, and no man can receive forgiveness, pardon, and righteousness, without also receiving the sanctifying Spirit. No man can accept Christ's atoning death without also taking His risen life, which gives victory over sinful habits. God is not content with forgiving the rebel; He also takes away his rebellion. Not only the stream of pollution is dealt with, but also the fountain.

Entrance to the first apartment reminds the pilgrim that all Christian growth depends upon partaking of the bread of life and the nourishing of the indwelling Holy Spirit. The shewbread, lampstand, and the incense altar where prayer was offered symbolize the elements of the devotional life, as well as the Christian warfare. The incense is a continual reminder that the blessings of justification cannot be left behind at conversion, but continue to be necessary until the end of the journey. The ascending fragrance alone makes all else acceptable.

The next step of pilgrimage finds one inside the Holy of Holies confronting the ark of the law. This article is an apt figure of judgment, the necessary pre-

liminary to glorification.

Let me repeat that the Israelites did not appear in person before the ark. They appeared only in the person of their representative advocate—the *high priest*. A number of scholars now recognize that the New Testament does not speak of a judgment of the *church* following the Second Advent except in the parable of Matthew 25:41-46, which is recognized by many as a wide-lens photograph, a picture in cosmic perspective, condensing in one representation the entire divine judgment, though other scriptures separate its phases (see J. Oliver Buswell, *A Systematic Theology of the Christian Religion*, vol. 2, p. 417). The judgment of those who profess Christ must *precede* His coming in order to determine the genuineness of their faith in Christ and dependence upon His merits—a dependence made manifest by holy works—thus deciding who is entitled to be in the first resurrection (see Rev. 20:4-6).

As Joseph Seiss has seen: "The truth is, that the resurrection, and changes which pass 'in the twinkling of an eye' upon the living, are themselves the fruits and embodiments of antecedent judgment. . . . Strictly speaking, men are neither raised nor translated, in order to come to judgment. Resurrections and translations are products of judgment previously passed, upon the dead as dead, and upon the quick (living) as quick."—*The Apocalypse*, vol. 1, pp. 325, 326.

In a volume entitled *The Last Things*, Walter Wood lists in his table of contents such themes as the following: The day of judgment not necessarily a natural day; the righteous and the wicked will not be judged together; passages in which the judgment of Christ's people is spoken of without any accompanying judgment of the heathen; the judgment of saints and sinners cannot be simultaneous because the saints are to bear a part in the work of judgment.

Wood's last point is highly significant. There are two sets of texts in Scripture about judgment. One set declares that all who profess the name of Christ will be judged (Matt. 7:24 ff; 24:45 ff; 25:1 ff; 25:14 ff., etc.). But the other set represents the believers as appearing in the day of judgment in a different capacity—not as defendants but as judges (Matt. 19:28, Luke 22:30, and particularly 1 Cor. 6:2, 3, where it is affirmed that the saints shall judge both the world and angels).<sup>\*</sup> These two sets of texts prove that there is a definite order in the judg-

ment; and that, of necessity, believers must first be judged, and that prior to the coming of the Lord.

These truths help us understand the significance of Israel's Day of Atonement, and also such passages as Zechariah 3, where the high priest stands before the Most High in the soiled garments that represent the sins of Israel. We also gain insight into that passage in the Bible's last book, which warns that "the hour of his judgment is come" (Rev. 14:6-12). This threefold message, which encompasses the "everlasting gospel," gathers out of the world a host who are characterized by their loyalty to "the commandments of God and the faith of Jesus" (verse 12).

How wonderfully wise are the ways of God! While salvation is set forth repeatedly in Scripture as a gift, yet the doctrine of judgment reminds all recipients of that gift, that their lives are to be reviewed to see whether there is evidence of that absolute surrender to Christ that characterizes genuine faith. We are indeed justified by faith alone, but all will be judged by their works, in order that all of God's immortal ones may recognize whether the claim to faith has been substantiated. Not the Father, but He who bears our human nature as well as the divine, is to render each verdict (John 5:22). How vital that we be found in Him, trusting solely in His merits, yet laboring earnestly to glorify Him in all things!

The final message to the world echoes the gospel of which Paul was not ashamed. It proclaims "the faith which was once for all delivered to the saints" (Jude 3, R.S.V.). While calling all men to the worship of the Creator rather than the creature, it simultaneously warns against the chief perversions of the gospel—legalism and antinomianism. The "everlasting gospel" of Revelation 14:6 is a defense against the first heresy; the clarion call announcing the judgment hour in the next verse is the divine warning against antinomianism. ■■

<sup>\*</sup> A number of systematic theologians have made this point. Benjamin Field says: "The saints, after being judged themselves, shall be assessors with Christ in the judgment wherein he shall condemn all the wicked, as well angels as men."—*Handbook of Christian Theology*, p. 259. See also the writings of D. H. Kromminga, especially *The Millennium in the Church*, pp. 86, 87.

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# The Shroud of Turin

Proof of the resurrection or a fourteenth-century hoax?



by Ralph Blodgett

**T**he ancient linen sheet known as the Shroud of Turin, discovered in Europe more than 600 years ago, has been proclaimed by experts around the world as the genuine burial garment of Jesus. More than thirty popes have expressed belief in its authenticity and Pope Paul VI declared it "the most important relic in the history of Christianity" (*U.S. Catholic*, May, 1978, p. 48). Whenever it is exhibited (only four times in this century) it draws millions to its side to gaze upon the faint image captured therein.

If we can believe the conclusion of some of the world's greatest experts, it is indeed the most prized relic in history for the one billion Christians in the world. If they are wrong, the Shroud of Turin is perhaps the most extensive hoax since the infamous Piltdown man, the supposed missing link to man's evolutionary past.

Where lies the truth? Is this piece of cloth, fourteen feet long by three and a half feet wide, tangible proof of Christ's death, burial, and resurrection? Or is it a fabulous fraud? An impressive medieval forgery, or a godsend from heaven?

**Background of the cloth.** Four hundred years ago a large piece of linen cloth bearing the faint image of a man who

appeared to have been whipped, battered, and crucified arrived in Turin, Italy, from the monastery of Saint Clare in France. And in Turin, with the single exception of a brief absence during World War II, it has remained ever since.

However, the fabric itself dates to some two hundred years earlier, when it first appeared in the possession of a nobleman, Geoffrey de Charny. De Charny placed it on display in a church he had previously built at Lirey, in the diocese of Troyes about eighty-five miles east of Paris. Unfortunately, De Charney never divulged where, how, or from whom he obtained the shroud, taking that secret with him to the grave when he died in 1356.

It is interesting that a Roman Catholic bishop was the first to denounce the artifact as a fraud! In a letter written to the pope soon after the shroud's appearance, Bishop Henry of Troyes claimed the church leaders at Lirey—in an attempt to raise money—"procured for their church a certain cloth cunningly painted, upon which by clever sleight of hand was depicted the twofold image of one man, that is to say the back and front, they falsely declaring and pretending that this was the actual shroud in

which our Saviour Jesus Christ was enfolded in the tomb."

The creator of the object, he added, had been located and admitted it to be "a work of human skill and not miraculously wrought or bestowed" (Ian Wilson, *The Turin Shroud*, p. 230).

On January 6, 1390, following further testimony and study (antipope) Clement VII ruled that further display of the artifact be permitted only if accompanied by a public announcement given loudly and intelligibly that "it is not the true shroud of our Lord, but a painting or picture made of the semblance or representation of the shroud."

As a result of this ruling little more was heard of the shroud until 1443 when the clergy of Lirey attempted to retrieve it from Marguerite, widow of a count, into whose trust the shroud had been placed in 1418 owing to a period of war and unrest. She successfully stalled them off for fifteen years, during which time she gave it to another chapel at Chambery, France, apparently in exchange for two towns.

In spite of several court battles and promises of reimbursement for lost revenue to the church of Lirey, the shroud remained folded in a silver casket at Chambery until December 4, 1532, when

a fire destroyed the church and damaged the shroud. Though rescued, the shroud still bears triangular burn marks on twenty-four fold corners. It also shows water stains from the attempt to rescue the relic from the blaze.

A little less than fifty years later it traveled to Turin, Italy, where it has resided for some four hundred years to our day.

Undaunted by the lack of historical evidence connecting the shroud with Christ, its proponents urge that a detailed examination of the markings on the cloth itself exhibit unique features that attest to the cloth's miraculous origin. Most often mentioned are the following:

- \* Marks in one hand and possibly in the feet accompanied by what appears to be bloodstains.

- \* Bloodstains on the right chest area where a spear might have entered.

- \* Numerous dumbbell-shaped wound marks on the anterior and posterior portions of the body accompanied by bloodlike stains, which suggest a Roman flogging.

- \* Marks on the forehead and scalp areas where a crown of sharp thorns might have penetrated.

**Evidence disproving the shroud.** One almost-consistent feature of contemporary books and articles on the shroud is a failure to present the negative side of the issue—the evidence that refutes the experts' claims that this is the burial cloth of our crucified Saviour.

1. *Disharmony with the Biblical record.* In his own words John (who calls himself "The disciple whom Jesus loved") declares that he saw "the linen clothes, lying . . . and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a package by itself" (John 20:5, 7).

The Greek word John uses is *othonia*, a plural form of *othionion*, meaning "small linen cloths." In fact, in John 20:5-7 seven plural Greek forms of articles, nouns, and participles referring to Jesus' burial garments indicate that Christ was not clad with just a single cloth, top to bottom, as depicted on the Shroud of Turin. According to John, who was an eyewitness, He was wrapped in plural sheets or strips of linen cloth—not a singular, fourteen-foot-long piece.

We should point out, however, that Matthew, Mark, and Luke—who were not eyewitnesses of the empty tomb—use a singular form when mentioning the graveclothes. Hence it could well be that

a larger sheet overwrapped the other items mentioned by John, thereby harmonizing all four accounts. However, such an outer covering would not contact the body and could not bear the markings exhibited by the Shroud of Turin.

John also points out that the handkerchief which wrapped Christ's head (*soudarion*) was a separate cloth in addition to the body bandages, which he said he found lying by itself apart from the other grave wrappings (verse 7). Yet the cloth of Turin depicts a human face on the sheet along with the rest of the body.

The burial account (see John 19:40) also uses the plural form for the wrappings placed about Christ's body. All four Gospel writers agree that the linen sheets, or swaths, were "wound" or "wrapped" around Christ's body, not half-draped over it as would have been the shroud (Matt. 27:59; Mark 15:46; Luke 23:53; and John 19:40). This accords perfectly with known Jewish burial customs.

2. *Not like other contemporary grave clothes.* The Shroud of Turin does not harmonize with any other burial garment dating to Christ's day, Jewish, Egyptian, or other.

Likely the world's largest collection of first century A.D. burial garments is the one housed at the Louvre, in Paris. The seventy-five or so such garments have been described as knee-length tunics with sleeves to the elbow and a hole for the head. According to Robert Wilcox, author of the 1977 volume *Shroud*, not a single one of these garments bore the imprint of a body or face. The bodies seem to have simply melted through the cloth, leaving a hodgepodge of human disintegration.

3. *Testimony of history.* Earlier in this article we pointed out the absence of historical evidence for the shroud prior to 1356. Thus for some 1300 years following the burial of the Saviour nothing is known of the cloth that purports to be the one in which He was buried. When the shroud did appear in the fourteenth century (under unknown circumstances) the earliest official references to it (as we have seen) not only identified it as a fake but also demanded that statements to that effect be announced publicly every time it went on display. In the final analysis, skeptics and believers alike must admit history is the shroud's worst enemy.

4. *Lack of any trace of bloodstains.* On November 24, 1973, tests demanded by skeptics and believers alike around

the world finally began. Two small fragments and twelve threads were carefully removed from areas of significant markings, including the supposed bloodstains. The result? The experts could not locate any evidence that the "stains" on these threads came from or contained blood particles of any kind (Thomas Humber, *The Sacred Shroud*, p. 178).

Further examination of the excised threads did reveal something suspected by some, but never proved. The panel of experts discovered that the fabric markings lie only on the surface of the individual threads with virtually no penetration, such as might be expected by many of the formerly proposed methods of image transfer.

Because no stains had penetrated into the fibers of the material, the research group concluded that neither an organic nor a chemical transfer of image could have taken place on the shroud.

5. *Existence of many similar shrouds.* Many believers in the Shroud of Turin do not realize that numerous other body shrouds appeared in Europe about the same time as the Turin cloth. In fact, no fewer than forty-three similar "true shrouds" circulated in medieval Europe after the Crusades had flooded the West with "relics" from the east. Many of these shrouds, some quite similar to the Shroud of Turin, still are on display in Europe.

**Conclusion.** The weight of evidence from Scripture, history, and science indicates that the Shroud of Turin is not the actual covering for our Lord's body in death.

Can we believe that God, knowing the extremes mankind reaches in the misuse of material objects, would permit the preservation of the actual shroud which contained Christ's body? The God who hid the grave site of Moses, that great patriarch of old (Deut. 34:6), does not want us to look *backward* to a lifeless Saviour so much as He wants us to look *forward* to a soon-coming Redeemer.

The Lord doesn't want us to look at the *what* of His crucifixion; He wants us to look at the *why*: "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Peter 2:24). The image of Himself that Christ wants left behind on earth is not on a cloth, but in the lives of millions who reflect Him in words, actions, and thoughts.

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# FROM THE EDITOR

## Salvation and the Cults—4. What is missing in the current practice of Christianity to cause bizarre groups to flourish?

The young man who knocked on my door was clean-cut. His speech indicated that he had a thorough knowledge of his particular brand of religion. As we stood under my carport discussing the Scriptures, I waited for the right moment to ask the all-important question. Although I didn't frame my question in the words of the Philippian jailer, "What must I do to be saved?" the point was the same. This zealous apostle of what I consider to be a cult seemed strangely bewildered as I asked for his belief on the doctrine of salvation by faith. In fact, he acted as if he had never heard the phrase before, and I honestly believe he hadn't. It was evident that his spiritual emphasis was dedicated to fitting scriptural passages into a framework of the end of the world and the establishment by Christ of an earthly kingdom. He seemed to be totally unaware of the implications of salvation by faith.

In continuing this series on authentic Christianity versus cults, the magnificent doctrine of salvation by grace through faith alone in the Lord Jesus Christ stands as an Everest of uniqueness, forever distinguishing true Christianity from all other religions. I say "true Christianity" for, sad to say, in all probability the majority of professed Christians, which includes the friend at my door, have an extremely limited and shallow understanding of this foundational truth. To repeat, the doctrine of salvation by faith alone in Jesus Christ stands without a peer in any other religious philosophy. Nothing equals it!

Naturally this belief centers on Jesus, "the chiefest among ten thousand," who is "altogether lovely" (S. of Sol. 5:10, 16). Around this particular doctrine the storm center of controversy swirled during Reformation days, although the conflict between salvation by faith and salvation by works has a history as old as man's fall. Through the corridors of time, from Eden until today, one crucial problem has continued for which no one has the solution—except God. Job put his finger squarely on the problem when he asked, "'How can a man be just before God?'" (Job 9:2, R.S.V.). The broken personal relationship between man and God is the root cause of all problems in life. Every jail and hospital, every divorce and graveyard, testifies to this fact. Every evil you see, feel, or

hear has its origin here. Unbelief—a lack of faith or trust—shattered man's relationship with God and loosed the flood of sin and woe upon the world. Fear, guilt, envy, and a host of other destructive attitudes replaced love, peace, confidence, and all the constructive, delightful attitudes with which God originally endowed man.

In perfect union with his Maker, man was at peace with God, himself, and his wife. When he sinned, man was at war with God, himself, and his wife. Increasing population only enlarged the battlefield. Increasing knowledge only expanded the possibilities for greater and more serious varieties of rebellion. By nature, the sinner is an unbeliever. He simply does not believe God. Some even deny His existence. All rebel against God in one way or another. Solomon sensed this when he wrote, "This alone I found, that God made man upright, but they have sought out many devices" (Eccl. 7:29, R.S.V.).

The answer to Job's question, "'How can a man be just [be clear, be righteous] before God?'" is found in God's way of reuniting man with Himself. It is God's way of salvaging lost man; God's way of restoring the ruptured relationship; God's way of giving back to man the peace and sense of self-worth he once had. "It is not in man that walketh to direct his steps" (Jer. 10:23).

The content of all Scripture, from Genesis to Revelation, centers on God's plan of salvation. Of course, our foe, Satan, uses every conceivable scheme to abort and distort God's unique and beautiful way to save a person. Satan's aim is to destroy, to kill, and to steal. By inducing men to believe error and disbelieve truth regarding God's plan of salvation, he is a liar and a murderer from the beginning (see John 10:10; 8:44).

There are two opposing themes described in Scripture—one inspired by God, and the other inspired by Satan. One is salvation by faith, and the other is salvation by works. The history of Israel, the sanctuary services, the Psalms, the prophetic book of Daniel, the teachings of Jesus, the writings of Paul and others, contrast these two themes. The book of Revelation climaxes this antithesis by bringing these two themes into focus under the titles of

"The Seal of God" and "The Mark of the Beast."

The sealing chapter of Revelation 7 describes the saved as clothed in white robes and crying with a loud voice, "'Salvation belongs to our God who sits upon the throne, and to the Lamb!'" (verse 10, R.S.V.). Note carefully the inherent quality of salvation by faith in this praise session. The saints refer not to their works, their accomplishments, or their doings, but to what God and the Lamb, Jesus Christ, have done for them. Salvation is of the Lord, not of man! It is He who saves man, not man who saves himself. Incidentally, this verse is significant evidence for the equality of God and the Lamb, since both receive the same praise for the plan of salvation.

In Revelation 14, we find three messages going to the earth, under the auspices of three symbolic angels. The first angel's message (verse 6) proclaims the everlasting, or the eternal, gospel to every nation, tribe, and tongue and people. An understanding of this unchangeable gospel reveals that God's method of saving sinners has ever been the same. Salvation has been, is now, and ever will be by faith, and not by works.

In this same chapter, the third angel's message contains a warning against the beast and his mark, couched in the most severe language to be found in Scripture. Thus, in this one chapter, the two themes of salvation by faith and salvation by works—the everlasting gospel and the beast with his mark—appear in stark contrast. In future editorials, we will expand this concept more fully. The point we wish to emphasize here is God's unalterable way of saving a man, and Satan's unceasing attacks on this plan as exposed in every book of the Bible. Authentic Christianity will clearly show the difference between the two systems by exalting Jesus Christ as the one and only Way, Truth, and Life.

The first step in understanding salvation by faith is to recognize that God's method of saving us begins and ends with love. Today's society, which so glibly punctuates everything with the word *love*, makes understanding its meaning in God's terms extremely difficult. So few connect love with God, and so many believe it to be an inherent quality of human nature, that surely it must be the most overworked, misun-

derstood word in the dictionary.

My daughter Linda, during college days, bought a large poster with the word *love* printed vertically in large letters. Three of the letters carried qualifying statements, one of which revealed a dangerous misapprehension (although I am sure the author of the poster meant well). It read: "Love is an energy which exists of itself. It is its own value." This statement makes love an entity that exists of itself, detached from God. The scriptural view is that God is love, not love is God. He is the source of love and life. Satan, of course, attempts to block this concept from our minds by picturing God as a tyrant who is responsible for all suffering and death.

So the first step God took to redeem man was to help him to see that He is love. When Adam and Eve sinned, apparently there was no acknowledgement of wrong on their part. Adam blamed Eve, and Eve blamed God for making the serpent that deceived her! There is no record of any confession of sin or request for forgiveness in the Genesis story, although both are implied. In actions and words, Adam and Eve initially exhibit self-justification only! What more fitting symbol could there be of salvation by works than the fig-leaf garments they made to cover their nakedness?

In spite of their self-justifying attitude, the first thing the Lord did for Adam and Eve was to curse the serpent and promise that a marvelous salvation would be made available to the sinful pair (see Gen. 3:14, 15). Then, the record says, "The Lord God made for Adam

and for his wife garments of skins, and clothed them" (verse 21, R.S.V.). Is it reading too much into this simple statement to see here the inauguration of a sacrificial system for transgression? God patiently instructing these new sinners of the unsuspected malignity of sin? Explaining that man-made coverings of fig leaves would not suffice and that a substitute must die in order to provide for them a suitable covering? Imagine Adam's feelings as he watched the death of the animal, knowing his sin was the cause of this hitherto unknown suffering and that because of his guilt innocent blood must be shed! Dimly he understands that he deserves to die, and can do nothing to avert that just sentence, but an innocent One will take his place! All this and more is wrapped up in this single sentence.

The point is that God took the initiative in redeeming man. That is love! He is the one who reaches out first to the sinner. That is love! The sinner can and may respond, but it all starts with God. That is love!

Paul puts it this way, "God shows his love for us in that while we were yet sinners Christ died for us" (Rom. 5:8, R.S.V.).

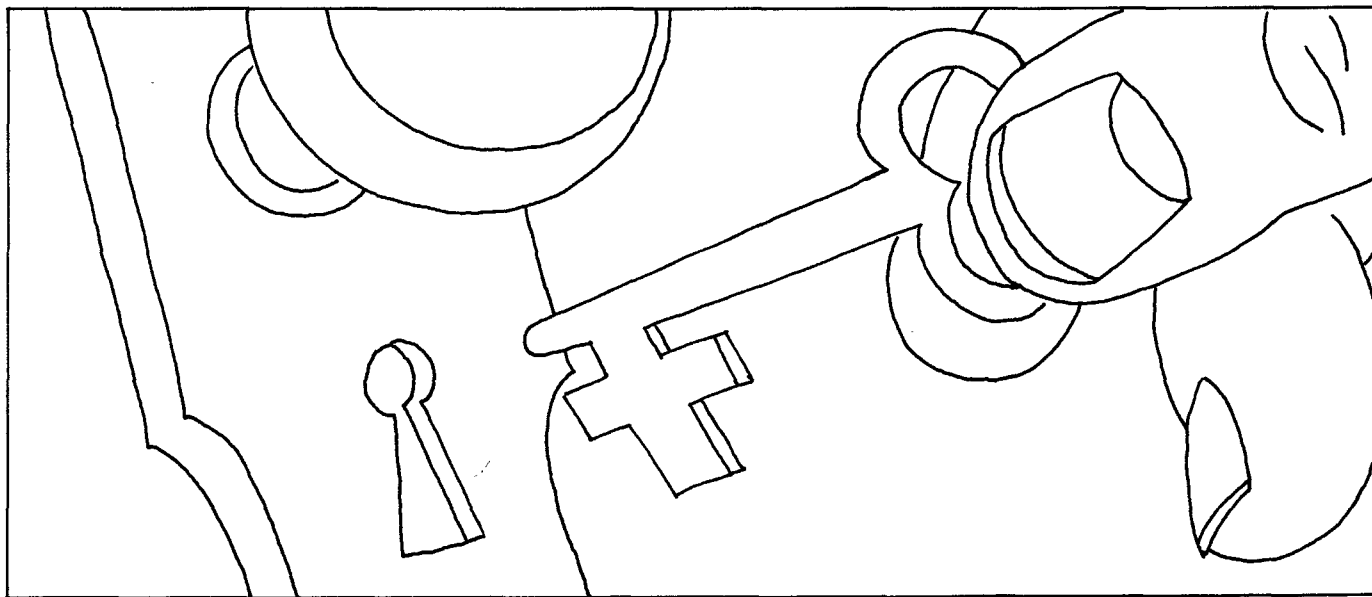
The magnificent point is that God didn't *have* to save us. In fact, from a human standpoint, His doing so is incomprehensible, as Paul reasons in Romans 5. Oh, the breadth and length and depth and height of His love is unfathomable! When the Holy Spirit impresses the heart with this one point alone, it will cause us to cry out, "Lord, be merciful to me, a sinner!" What more could we

ask for? What more could God do to let us know that He loves us? No wonder John exclaimed, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John 3:1). The incalculable value God places upon man is unparalleled. God the Son giving His life on Calvary is the most profound theme possible for meditation.

"Every human tie may perish,  
Friend to friend unfaithful prove;  
Mothers cease their own to cherish,  
Heaven and earth at last remove;  
But no change  
Can attend Jehovah's love." J.R.S.

### Fifty Years Ago

"The cultivation of a pleasing manner by a minister of the gospel is not to be condemned; but when a minister begins to study how he may gain the approval of men, without regard as to himself being approved unto God, he is headed toward defeat. The mouthpiece for God, the ambassador of heaven's King, cannot mold his message and govern his conduct to satisfy popular demand. His social contact must be governed by the high standard of the holy calling of the ministry, as set forth in the inspired word. To lower this standard, in the desire to win favor and popular applause, and be considered 'a good fellow' in the social realm of the world, results in ruin to the career of any preacher."—MINISTRY, July, 1929, p. 23.



# HEALTH AND RELIGION

**Who Are the Disadvantaged? Ills caused by affluence must receive the attention of the church as well as illis caused by poverty.**

Christian charity's outreach of love to the body, mind, and soul has traditionally focused on the poor and disadvantaged, especially in the Third World. It has attempted to meet the economic, social, and medical problems of these people as well as touching them with the gospel of Jesus Christ.

Paradoxically, we may now have to include among the "disadvantaged" those living the so-called good life amid all the trappings of affluence. Self-indulgent living habits have replaced germs, viruses, and communicable diseases as the major crippers and killers in our prosperous, industrialized, technological society. Yet the dangers of such an approach to life are largely unnoticed, disregarded, or even denied.

Before 1900 the primary killers in the United States were diseases such as typhoid fever, tuberculosis, cholera, nephritis, influenza, pneumonia, and, for children, whooping cough and diphtheria. Medical advances and other improvements have largely conquered these scourges in the industrialized Western world. Health experts refer to

by Thomas W. Klewin

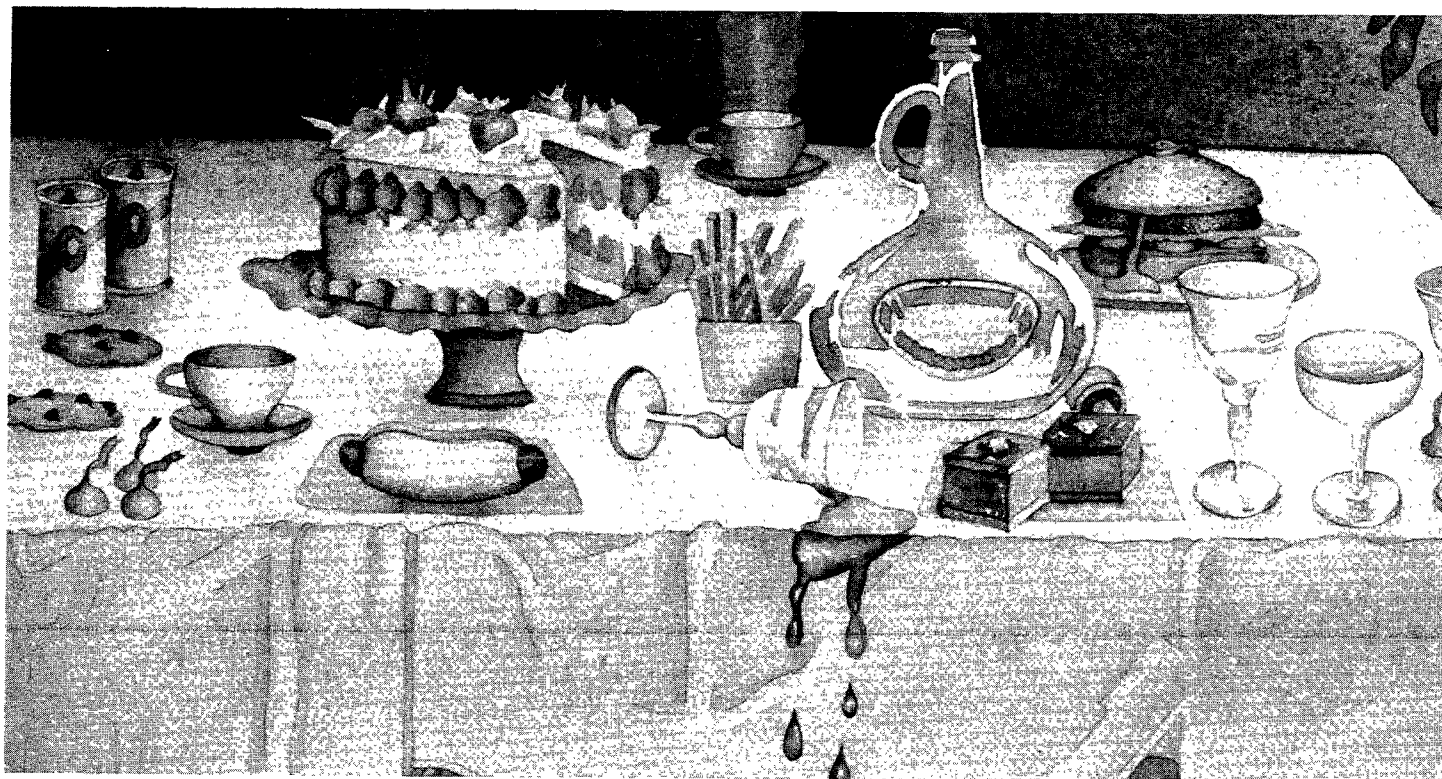
this as the first revolution in medicine. It is a revolution the Christian church has embraced and taken with it as it has gone out into the less-developed parts of the world. Even today, the church asks concerned Christians to contribute funds and expertise so that medical mission can be a part of its spiritual mission.

While the church has focused its attention on the malnutrition, poverty, illness, and premature death that form a way of life for more than half the world, a need has arisen for a second medical revolution—preventive medicine. The church can and must also carry this revolution to those to whom it is ministering in the affluent, industrialized world where the first medical revolution is already a fact of life. If it is concerned about human beings and the quality of human life, the church must join the second medical revolution and help combat those life-shortening diseases that are now responsible for three fourths of all deaths occurring in the United States and Canada. The cause of

these diseases?—unhealthful living habits that have evolved over the past fifty years. Our "good life" is rapidly becoming a way of death.

The health experts point to four primary areas of abuse: (1) Diet. Most of us eat too much and improperly. Obesity, lack of exercise, and undue stress and tension combine to magnify our dietary imbalance. 2. Smoking, especially cigarettes. 3. Alcohol. Ten million Americans are alcoholics or problem drinkers. 4. The pollution of our environment, including the proliferation of chemicals and additives, which eventually find their way into the water, soil, and air.

The solutions proposed by health experts and massive government programs already operating in Sweden and Finland (and taking shape in Canada) are remarkably similar to what evangelical Christianity has always asked of Christians—a change in life style. Heart disease, stroke, arteriosclerosis, cancer, cirrhosis of the liver, emphysema, bronchitis, asthma, diabetes, high blood pressure, and a wide variety of lung diseases have no real, permanent solutions





except prevention. Since there are no miracle vaccines, antibiotics, or drugs on the horizon that will eliminate the diseases of the "good life," the only answer is to change life styles, clean up the environment, and eliminate those unwholesome habits that contribute to disability or early death.

This second medical revolution has theological implications that the church, and especially the clergy, must consider. Not only must we consider our own life style, but also how involved the church and Christians should become in seeking to eradicate these life-crippling problems.

Some believe that the business of the church is to preach the gospel and stay out of "social," "economic," and "political" issues. Many are convinced that one's life style is a matter of personal freedom, and consequently falls outside the scope of either the church or the government.

Others, in contrast, point out that Christian stewardship has always included the care of one's own body as well as the resources of the earth, predicated on the belief that no individual owns anything absolutely, not even his or her own body. We possess and use all things, according to traditional Christian theology, as a trust from God, the Creator and final Sovereign. To abuse, mis-

use, or neglect our bodies is to violate the principle of Christian stewardship.

Likewise, Christian theology has stated that our bodies are the temple of God, within which the Holy Spirit dwells. Consequently, we do not possess the freedom to deal with our bodies as we choose. We are to glorify God in our bodies by how we live and what we do with them. We are to keep our bodies under spiritual control, never permitting self-indulgence or a flagrant disregard for what is good to rule us.

A scriptural mandate for the Christian's involvement in the second medical revolution may be found in the commandment to love our neighbor as ourselves. According to traditional Christian interpretation, a "neighbor" is anyone in need of our help and assistance. Those living a destructive life style must certainly be placed in this category.

The commandment "Thou shalt not kill" (Ex. 20:13) includes the thought that we are not to harm our neighbor in his body, but help and defend him in his every bodily need. Certainly this commandment includes warning others and assisting them to deal with destructive life styles. Cain's query, "Am I my brother's keeper?" requires an affirmative answer. The church and Christians have no alternative but to be concerned and to try to alleviate this situation.

Christian charity has traditionally been associated with alleviating the ills of society, not only on the level of the individual, but also in the family, community, country, and world. Yet an individual's life may become just as stunted by self-indulgence based on the "good life" as from poverty, malnutrition, or lack of medical care. The family and society suffer just as much when an individual is incapacitated or dies prematurely from the disease of affluence as when the causes relate to poverty.

What can the church do?

It can encourage its members to live Christian life styles, to become conscious of their stewardship obligations in relation to their bodies.

It can also preach the full gospel, the gospel that Christ proclaimed as He went about not only teaching but also taking care of people's physical needs. Jesus loved people in their totality. If Jesus says anything to the church of today, He speaks of the need for Christians to love all those who have needs—physical, as well as spiritual—and to attempt to minister to them as He did. **GA**

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BOBBI TULL

# BIBLICAL ARCHEOLOGY

## The Bible and the Black Obelisk. This unusual artifact shows the only known portrayal specifically identified as a Hebrew king.

by William H. Shea

The first article in this series described the 853 B.C. campaign of Assyrian King Shalmaneser III, which resulted in a draw or a defeat for him at Qarqar where he faced a coalition of four kings, including Ahab of Israel. Over the next few years, Shalmaneser returned periodically to wage battle in this area with Damascus as the focus of his attacks. Not until 841 B.C., however, did the Assyrian monarch reach the high point of his success in these western campaigns.

According to his annals, it was in his eighteenth regnal year (841 B.C.) that he gained the greatest victory over Damascus. Shalmaneser did not actually reduce the city and occupy it. He defeated Hazael's army in the field, besieged Damascus itself, and then—apparently satisfied with his success up to that point—moved on farther south.

The reference in his annals to this particular encounter with Damascus claims: "Hazael of Damascus put his trust upon his numerous army and called up his troops in great number. . . . I fought with him and inflicted a defeat upon him, killing with the sword 16,000 of his experienced soldiers. I took away from him 1,121 chariots, 470 riding horses as well as his camp. He disappeared to save his life (but) I followed him and besieged him in Damascus, his royal residence. (There) I cut down his gardens (outside of the city and departed)." (For the inscriptions of Shalmaneser III see, *Ancient Near Eastern Texts Relating to the Old Testament*, edited by J. B. Pritchard [Princeton: Princeton University, 1955].)

This failure of Damascus to hold back the Assyrians proved the undoing of Israel and Jehu its king. Shalmaneser's annals go on to tell about the continuation of his successful campaign beyond Damascus.

"I marched as far as the mountains of Hauran, destroying, tearing down and burning innumerable towns, carrying booty away from them which was beyond counting. I (also) marched as far as the mountains of Ba'li-ra'si which is a promontory (lit.: at the side of the sea) and erected there a stela with my image as king. At that time I received the tribute of the inhabitants of Tyre, Sidon, and of Jehu, son of Omri."

Before tracing the course of this extended campaign and its impact on Bib-

lical history, we should notice a minor chronological problem.

According to Shalmaneser's annals, the earlier campaign during which he came in contact with Ahab at Qarqar (see MINISTRY, May, 1979) occurred in his sixth regnal year. The campaign during which he dealt with Jehu, he dates to his eighteenth year—thus twelve calendar years elapsed between Shalmaneser's contacts with these two Israelite kings. The Bible, however, specifies a total of fourteen years for the two kings who reigned in Samaria between Ahab and Jehu. Ahaziah followed Ahab and reigned two years (1 Kings 22:51), while Joram reigned twelve years after Ahaziah (2 Kings 3:1). Thus in reckoning the interval between Ahab and Jehu there appears to be a discrepancy of two years according to the Israelite and Assyrian records.

The most likely solution to this minor chronological puzzle has been proposed by the eminent modern chronographer E. R. Thiele. Thiele suggests that at this time in Israel the regnal years of the kings were reckoned according to what is known as the nonaccession-year system. According to this method, the first year of the new king started immediately upon his accession to the throne. The accession-year system used in Babylon did not officially start the first year of the new king until the next calendar year began. Obviously, in nonaccession reckoning, two regnal years—the last year of a particular king and the first year of his successor—both fell within the same calendar year. Thus adding the number of years for each king who computed his reign according to this system results in a higher total than the actual number of elapsed calendar years. Since two kings, Ahaziah and Jehoram, reigned in the interval between Ahab and Jehu, we should deduct one year each from their regnal years to get the actual number of years that elapsed during this interval. Following this procedure fits these two Israelite kings into the twelve-year interval given in Shalmaneser's annals with precision. (For the chronology of this period of Israelite history see E. R. Thiele, *Mysterious Numbers of the Hebrew Kings*, 2d ed. [Grand Rapids: Eerdmans, 1965].)

Turning now to examine Shalmaneser's 841 B.C. campaign as given in his annals, we find that after successfully dealing with Damascus he turned south to the Hauran, an area in southern Syria and northern Transjordan. Continuing in this direction would have brought the Assyrians into contact with some Israelite settlements in Gilead, which is exactly what happened according to a reference to this campaign in the Bible.

In our previous study of Shalmaneser's battle at Qarqar in which he fought Ahab's forces (among others), we suggested that even though an Israelite king was involved, the episode was not mentioned in the Bible because the battle was fought in an area peripheral to Israel's interest. By way of contrast, if Shalmaneser's troops crossed into Israelite territory at this time, we should expect a Biblical reference. Such a reference does occur, not in the annalslike record of 2 Kings, but in a message from the prophet Hosea.

In his message the prophet indicts the inhabitants of Israel for their injustice and for trusting in the strength of their arms (see Hosea 10:13). Warning against false self-confidence, the prophet predicted punishment to come and reminded his hearers of an earlier occasion when Israel's arms were not adequate to save her from the onslaught of a foreign enemy. "Therefore the tumult of war shall arise among your people, and all your fortresses shall be destroyed, as Shalman destroyed Beth-arbel on the day of battle; mothers were dashed in pieces with their children. Thus it shall be done to you, O house of Israel, because of your great wickedness" (Hosea 10:14, 15, R.S.V.).

Who was Shalman and when did he destroy Beth-arbel? The name Shalman obviously corresponds to a shortened form of Shalmaneser. Shalmaneser V conquered Samaria in 722 B.C., after Hosea gave this prophecy (see 2 Kings 18:9). Shalmaneser IV reigned for a decade during a period of Assyrian weakness in the first half of the eighth century B.C. By a process of elimination, therefore, the "Shalman" referred to by Hosea should be identified with Shalmaneser III and the only time he could have come in contact with an Israelite settlement such as Beth-arbel in Gilead was during the campaign of 841 B.C.



when he marched into the Hauran and then turned to the sea. (For a detailed discussion of Shalmaneser III's 841 B.C. campaign, see M. C. Astour, "841 B.C.: The First Assyrian Invasion of Israel," *Journal of the American Oriental Society*, 91 (1971): 383-389.) Thus Shalmaneser III was the first Assyrian king to move his army into Israelite territory and fight against one or more Israelite sites, thus setting in motion the tragic pattern of Assyrian invasions that continued through much of the next two centuries.

Following his foray into the Hauran, the Assyrian commander turned west, according to his annals, penetrating the mountains of Ba'li-ra'si beside the sea. The second word of the two which make up this name is related to the Hebrew word *ro'sh*, meaning "head." Thus the name of the place referred to here means "Head of Baal." Earlier interpreters identified this site with Ras en-Naqla in central Lebanon where so many ancient conquerors carved their victory stelae. More recent interpreters have identified Ba'li-ra'si, correctly I believe, with Mount Carmel on the Mediterranean coast just south of the border between Israel and the territory of Tyre and Sidon. Several reasons point to this identification.

In the first place, the fact that at this time Shalmaneser took tribute from both Jehu of Israel and the kings of Tyre and Sidon implies that such tribute was received at a site, such as the Mount Carmel area, located approximately equidistant between their respective royal residences. Second, if one draws the geographical coordinates for Shalmaneser's 841 B.C. campaign, the logical highway for him to have taken from the Hauran and Beth-arbel to the Mediterranean Sea would have been through the Jezreel Valley, which would have brought him to the coast at Mount Carmel, rather than at a point north of Beirut on the coast of Lebanon. Third, in light of the struggle which took place upon Mount Carmel between Elijah and the prophets of Baal during the reign of Ahab, only a little more than a decade before this incident, it is not at all unlikely that Mount Carmel could have been called "Head of Baal" or Mount Baal at this time. The evidence seems to indicate, therefore, that Shalmaneser set up his stele and received tribute from these western kings on Mount Carmel.

We are fortunate to have a pictorial representation of Jehu's payment of tribute to Shalmaneser. This representation comes to us from the Black Obelisk,

which was excavated by A. H. Layard at Nimrud, or ancient Calah, in 1846. This four-sided monument stands two meters high and is slightly over half a meter wide at its base. There are five panels of pictorial relief on each of its four sides, crowned by three progressively smaller steps at the top. On the topmost steps, at the base, and above each of the panels are inscriptions. The upper set of panels show Sua of Gilzanu bowing before Shalmaneser, who is attended by two of his officers. Four more Assyrian officers stand behind Sua and in front of his porters, who bring his tribute. The second set of panels depicts Jehu the "son of Omri" bowing before Shalmaneser and attended by a similar group of Assyrian officers, who are followed in turn by thirteen Israelite porters, who bring Jehu's tribute. (For photographs of the Black Obelisk see, *The Ancient Near East in Pictures Relating to the Old Testament*, edited by J. B. Pritchard [Princeton: Princeton University, 1954].)

The inscription lists Jehu's tribute as including, "silver, gold, a golden *saplu*-bowl, a golden vase with pointed bottom, golden tumblers, golden buckets, tin, a staff for a king (and) wooden *puruhtu*." The succeeding three sets of panels from the middle to the bottom of the obelisk list and depict the tribute brought from Musri, Suhi, and Hattina, but without picturing the rulers of these kingdoms.

This monument gives us an extraordinary opportunity to see how ancient Israelites looked and dressed. All fourteen of the Israelites, including Jehu, are bearded, have long hair, and wear a pointed cap. All of the Israelites wear a belted tunic that has a fringe at the bottom. In addition, the Israelite porters wear over the tunic a mantle that extends over the shoulders and is fringed or tasseled down the front on both sides. Jehu, however, does not wear the outer mantle. His position perhaps suggests the reason for its absence. He is bowing before the Assyrian king on hands and knees with his chin and beard towards the ground—the picture of abject humiliation. As a part of this humiliation, it looks as if he had to remove his outer mantle and was thus forced to bow before the emperor of the world virtually in his underwear! All of the Israelite porters wear pointed shoes, but we cannot see whether Jehu has his shoes on or not, because his feet are hidden behind those of the Assyrian officers.

Until recently it was said that the Black Obelisk provided the only con-

temporary depiction of a Hebrew king and one of the few representations of Israelites from the period of the monarchy. (The Lachish reliefs from Sennacherib's palace show Israelite soldiers fighting and Israelite refugees fleeing the city and being captured.) The Black Obelisk may no longer be the sole known depiction of a Hebrew king, however, since the discovery in the excavations at Ramat Rahel of a sherd on which appears an ink drawing of one who may be an Israelite king. The identification is not certain, however, and the picture of Jehu on the Black Obelisk still is the only representation specifically identified as a Hebrew king. (For the new sherd from Ramat Rahel which may depict a Judahite ruler, see Y. Aharoni, "Beth-Haccherem," *Archaeology and Old Testament Study*, edited by D. W. Thomas [Oxford: Oxford University, 1967], Plate VI, following page 180.)

Although Shalmaneser certainly subjugated a number of kings in his campaigns, the Black Obelisk pictures only two—Sua and Jehu. Why did he pick out these two? The answer appears to be given by the monument itself. Above both Sua and Jehu appear symbols of the winged sun-disk and an eight-pointed star but in a reversed order. The sun is to the left over Jehu and to the right over Sua. The reason, I would suggest, is that the sun rises in the east, where Sua ruled, and sets in the west, where Jehu ruled. Sua's kingdom of Gilzanu has not been located precisely but it was somewhere to the north and east of Assyria. It may not have been Shalmaneser's easternmost conquest but it certainly was representative of his conquests in that area. This location of Gilzanu is also borne out by the camels that Sua is shown bringing to Shalmaneser along with his tribute. These camels have two humps and are, therefore, Bactrian or eastern camels.

Jehu was selected to appear on the Black Obelisk not because he was the most powerful or one of the more important kings that Shalmaneser defeated, but because he represented the westernmost conquest, just as Sua of Gilzanu was representative of Assyrian conquests in the east. Putting this depiction of Jehu together with the reference in the Assyrian king's annals to receiving tribute from him in the vicinity of Mount Carmel, I would suggest that the Black Obelisk depicts an event that actually happened as a result of Shalmaneser's campaign of 841 B.C. and further, that it happened within the borders of Israel-

ite territory.

Shalmaneser's inscription refers to Jehu as the "son of Omri." Actually Jehu was not a descendant of Omri, but was the one who exterminated Omri's line to become king himself. The word "son" has a broader meaning in ancient

Semitic languages than it does in modern English, however, and can mean a descendant of any subsequent generation. In this case it even refers to an unrelated successor in office. Omri's name, commonly associated with the royal house of Samaria in Assyrian inscriptions, shows

the esteem in which he was held as the founder of Samaria and of the dynasty that built up that city and its kingdom.

William H. Shea is an associate professor of Old Testament, Andrews University Theological Seminary, Berrien Springs, Michigan.

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# SCIENCE AND RELIGION

## Does the Ice Age Disprove the Bible? Were the sites of Chicago and New York once under ice?

by Doug Johnson



into a wide U-shaped valley—a valley totally different from the V-shaped valleys carved by rivers and streams. Below Paradise Glacier on the south side of the mountain, large areas of bedrock have been scraped smooth, leaving a shining surface with minute scratches running parallel to one another, indicating the glacier's direction of travel.

On the north side of the mountain, Carbon Glacier, a skinny river of ice, descends to an amazingly low elevation of under 4,000 feet. At the toe or terminus of the glacier a ridge of rock and sand debris stands where it has fallen off the glacier as it melts in summer. Farther down the valley other ridges of debris, called moraines, signify that the glacier has advanced to even lower elevations in past years.

Geologists studying the landforms of North America have discovered evidences of extensive glaciation in twenty-one of the States of the United States and all of Canada. Glacial phenomena that may be observed and studied in the high mountains where glaciers usually exist today are also found in the lowlands of northeastern North America. The evidence indicates these glaciers covered what is today New York City, Detroit, Chicago, and Minneapolis!

What effect did this ice sheet have on our present landscape? One interesting result was the formation of the largest inland waterway in the world—the Great Lakes. Other carving feats include Puget Sound of the Northwest and the spectacular Canadian Rockies. In addition to shaping the land, the ice sheet acted as a large dump truck, depositing billions of

tons of rock and sand debris over Canada and the Northern United States. This glacial debris is responsible for much of the rolling hills dotted with lakes found throughout the northern United States.

Not only did this great ice sheet affect the land, it siphoned water from the surrounding oceans. Scientists estimate that at this time the oceans were as much as two to three hundred feet below their present levels. If correct, the present site of San Francisco would have been nearly fifty miles inland and that of New York City a hundred and fifty miles from the ocean!

As long as conditions were favorable, the ice sheet spread in all directions, growing to an estimated depth of 2,000 to 4,000 feet in what is today New York State and 5,000 feet over New England! An ice sheet that towered a mile high and spread as wide as the continent may seem difficult to believe. However, even today, one tenth of the earth's landmass and 2 percent of the earth's water remains locked up in glaciers. The Antarctic ice sheet covers more than 5 million square miles at an average depth of a little more than a mile. The glacial ice sheets of today cling to the poles, far from the reach of civilization. However, they provide us with a glimpse of what the giant ancient ice sheets must have been like.

Ultimately, the ice age ended, of course, and the glaciers halted their advance. In response to rising temperatures the ice sheets retreated until they reached an equilibrium with the elements of nature along their present boundaries.

During the early twentieth century, conservative Christians often felt threatened by the thought of an ice age and many even rejected it. They viewed it as an event totally incompatible with a short Biblical chronology. But with the passing of time, as Christian scientists studied the geologic record, most of them concluded that an ice age had indeed existed. They began to realize that the ice age didn't disprove the Bible; it simply showed that the earth's history has been one of turmoil and rapid change. ■

Doug Johnson is an M.Div. student at the Theological Seminary, Andrews University, Berrien Springs, Michigan.

In New England, a land of distinct seasons, the summer of 1816 was strangely different. Old-timers remembered it as "the year without a summer"; or "Eighteen-Hundred and Froze to Death." It was characterized by snow in June, overcoats and mittens in July, and August temperatures in the thirties.

What caused this freak climatic deviation? Scientists interviewed by the *National Geographic* (Vol. LXXXIV, No. 6, December, 1943) attributed it to the accumulation of volcanic dust in the earth's atmosphere following large volcanic explosions in 1812, 1814, and 1815. Volcanic ash ejected in enormous quantities into the atmosphere may absorb, reflect, and block up to 20 percent of the warmth-producing rays of the sun. One scientist has estimated that "three or four times the number of currently erupting volcanoes would depress the temperature [of the earth] from one to two degrees Centigrade, enough—given adequate precipitation—to initiate an ice age."—Harold G. Coffin, *Creation: Accident or Design?* (Washington, D.C.: Review and Herald Publishing Assn., 1969), p. 238.

Abundant evidences of volcanic action from the past can be seen in the western United States. Crater Lake in southern Oregon is a prime example. This peaceful lake lies in a cone-shaped depression that has replaced the top of an ancient mountain called, by modern geologists, Mount Mazama. Towering nearly as high as Mount Rainier or Mount Shasta, Mount Mazama once reigned as a Cascade monarch. Then sometime following the Flood, according to Creationist scientists, it blew off its top in a wild display of fire, smoke, and ash. The once dignified peak was transformed into a belching smokestack, contributing a man-sized helping of ash to an already overpolluted atmosphere. Mount Mazama, though, wasn't alone in this volcanic heyday. The geological record indicates widespread volcanic eruption in the post-Flood era.

Did these eruptions precipitate an ice age? Are there evidences of massive glacial action in the United States?

The Mount Rainier area of the Pacific Northwest serves as an example of terrain showing extensive glacial activity. Emmons Glacier, on the northeast, has transformed a massive mountainside

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# SHEPHERDESS

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## The Prayer of a Minister's Wife. Have you ever felt that the pressures of your position were more than you could handle?

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*Dear Shepherdess: Jane Taylor Howell, who wrote this month's column, "The Prayer of a Minister's Wife," not only is the wife of a minister, she is also a minister's daughter and a minister's daughter-in-law! Thus it comes as no surprise when she says that the parsonage is the only life she has known. She is the mother of girls aged 9 and 11, and her husband pastors the Buck Run Baptist church in Frankfort, Kentucky.*

*Mrs. Howell wrote this article during a soul-searching period in her life in which she came to realize the Lord wanted her to be herself, as well as to use her talents to glorify Him. As the saying goes, "What you are is God's gift to you. What you make of yourself is your gift to God." Let us all by God's grace make of ourselves what He would have us to be as Shepherdesses. With love, Kay.*

Dear Lord, I have come to You, for there's no one else I can talk to, open up to, and cry with. Being a pastor's wife, I have no pastor. And I'm afraid I would make my husband's situation appear less than perfect to his peers if I went to talk with another pastor. So here I am again.

Forgive me, Lord, if I don't begin by counting my blessings. I'm just too heavy now; maybe I can after I've shared some of this burden with You.

You would have thought I'd have known about being a minister's wife—after all, I've observed my mother all my life. But there must have been a lot she didn't let me see for fear I'd be turned against the one You had chosen for me.

Others too seemed to think I'd understand. "She's the daughter of a minister," they said. "She knows the role."

Oh, if only I had known some of it, I could have programmed myself to fit the mold our ministered-to souls seem to have for me! They claim I'm not a paid staff member (more like an unpaid servant), but why am I expected to fill every vacancy no one wants? Why am I expected to sing or play the piano when no one else feels up to it? Why am I expected to open the doors, turn on the heat, and . . . O Lord, I know You've heard it all before!

My husband—is he really my own? Why must I wait until the late news before I can see him? Why must they feel I have to share him fourteen hours a day? If he plans a day off, why must they

by Jane T. Howell

see to it that a meeting or "unexpected emergency" arises? Weeks go by before he can find a full twenty-four hours to re-create his body and free his mind for a few needs of his own. Don't they realize he would work better if he were rested and rejuvenated, not stagnant, stalemated, and saturated with the many details of his work?

My children, Lord, what about them? I've tried, like my mother, not to let them know I hurt. I've tried to appear contented and satisfied, but it's becoming harder. They're expected to be little angels, and You know they're far from it! I'd like to be with them during church services, train them, teach them, and win them to Your way. But why as a single parent (father's always in the pulpit) must I sing in the choir, play the piano, or keep the nursery? No one else will volunteer to rear my youngsters in church worship for fear of having to take the responsibility if they turned out less than perfect. Lord, You gave them to me, please let me do it.

I know You expect me to use my talents, Lord. I thank You for giving them to me—my love for music, my baking, sewing, decorating, leading, nursing. It seems each time I develop one talent You open another bud for me. And I appreciate Your showing me the meaning of Matthew 25:29—"The man who uses well what he is given shall be given more, and he shall have abundance" (T.L.B.).\* But why, Lord, do these talents seem to get in the way of my being me?

If I used my talents only in my expected role, so many would go wasted. I happen to like emergency-room work, which requires taking weekend calls. And that means sometimes being away from worship. But they don't seem to understand. I'm not hired by the church; why do I have to be there every time the key turns? Can't I sometimes be me and work at what I feel is a special calling from You? Am I wrong not to feel like worshipping sometimes? If so, forgive me.

If I have a talent, Lord, and use it, I'm "too smart." If I hide it, I'm "pretty dumb." Can't they let me be me, even if I don't fit their mold? And, Lord, forgive the saint who said the other day, "I can't

imagine *you* being a minister's wife!" Where did I get off the track?

Lord, it's come up again. I'm having trouble coping with my deep loneliness. These days made dreary with sick children haven't helped much. They'll soon be over, I know, but why can't someone care enough to call and ask how we're doing? Can't someone see that when the children are well and in school, I'd love to be asked to share a shopping spree or have a leisurely lunch or just a chat. Why do they think I'm too busy to be a person like anyone else? I can be a neighbor; I could be someone's best friend; I feel, and have needs. Do they think I am supposed to be immune to living?

This loneliness seems more than I can bear alone. With no relatives close by, our family has no one with whom to share holidays and time off. Couldn't someone occasionally include us as a part of their larger family? I know You felt terrible loneliness, too. Why else would You have said, "But I, the Messiah, have no home of my own—no place to lay my head" (Matt. 8:20, T.L.B.)? You knew; You knew well.

You didn't even have a roof over Your head. We do, but it's *their* roof! I'm almost afraid to breathe for fear something will crack and ruin their possession. O for my own house, Lord! I could let it be dirty if I found I had to. I could wait on the yard and attend that seminar or I could decorate it with green and purple if I wanted and not experience frowns. My husband and I could labor and save and have something we could call our own to retire in. We labor, Lord, but save? No. You'll have to be preparing for our retirement someday.

It's true we're better off materially now, Lord, than we have been, and I thank You for it. We've had our struggles. If I couldn't have gardened, canned and frozen, sewed, knitted, crocheted and made over, made do and graciously worn hand-me-downs we would still be below the poverty level. We have a fairly new car now, and I'm thankful it isn't giving us backtalk in repair bills. We find it just as difficult as others to tithe, but being consistent about it has shown us You do take care of Your own.

Lord, forgive me for being so selfish. You have given me so many joys as a pastor's wife. I forget too easily; I'm just

human. Thank You for the friends we've made who have served with us in ministry. We have many around the globe now. And some in each pastorate remember us after we've gone. Let me not forget the inspirational peaks we've had in seeing someone come to You and in watching young people whom we taught years ago pursue a Christian career. There is joy, too, in being a friend in need, and in giving away a part of ourselves through ministry, nursing, music, speaking, poetry, and living.

We have many gifts given to us by

congregations, individuals, and groups that remind us of our association with them. Some gifts have helped us through hard times—a mysterious set of tires, fuel for the furnace, food, medicine, clothes, fabric. Lord, others who haven't had these experiences to teach them how You provide can never really understand. Thank You, Lord. You know it is in my heart, even though I forget to mention it.

And thank You for a listening ear, for caring, for letting me share with You. I'm simple enough to believe Your

promise, "Let Me have all your worries and cares, for I am always thinking about you and watching everything that concerns you" (see 1 Peter 5:7, T.L.B.).

Thank You, Lord.

\* Texts credited to T.L.B. are from *The Living Bible*, copyright 1971 by Tyndale House Publishers, Wheaton, Ill. Used by permission.

Jane T. Howell is a pastor's wife living in Frankfort, Kentucky.

## Prayers from the parsonage

by Cherry Habenicht

I'm worried about my husband, Lord. Dick is pushing himself too hard, not from ambition, but from a sense of all that waits to be done. Of course, I'm proud that he takes his responsibilities so seriously, but must he choose between the extremes of "wearing" or "rusting" out?

How long can he continue this demanding pace? He's up at 5:00 A.M. to pray and study in undisturbed quiet. After breakfast he's off to the church, calling as he leaves, "I won't be back for dinner, there's a committee at noon."

People's needs—counseling sessions, hospital visits, pastoral calls—fill his day. Interrupted by the telephone, inter-

cepted by those whose business "will only take a minute," he sandwiches administrative details between appointments.

We may see him for an hour at supper before he hurries to a Bible study or meeting. Returning late, he ekes out a few minutes for reading and writing before he comes to bed exhausted.

Familiar with his amazing energy, I know he's really tired when he admits that he'd like to rest. He's losing weight (those skipped meals) and is unconsciously knitting his brow in tension. This morning I found him on his knees, his hands folded in prayer, but he was sound asleep.

What should I do? Keep silent, making sure our family provides a haven? Coax

him to spend regular time at home? Block off a morning in his appointment book? Confront him with a desperate, "You can't go on like this!"?

"And Moses' father in law said unto him, The thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone" (Ex. 18:17, 18).

Father, make me wise in counsel like Jethro of old. I want to help, not hinder, Dick's ministry. May I approach him with loving concern rather than nagging complaint. Help us to plan a schedule that includes the most important duties without neglecting habits that promote health and satisfaction.



TERRY CREWS

*a more representative sampling of our mail. While the vast majority of the thousands of letters received are complimentary, some take issue kindly with us and others are more direct. We welcome them all. The following three letters will demonstrate that not all our readers have unmitigated praise.—Editors.*

#### No value

God's Word calls on us to try each spirit to determine if it is of God. I have done this with your magazine and have been led to believe that it has no value to me either as a Christian or a preacher of the great truths that are revealed directly from the pages of God's Holy Word. I thank you for your efforts to share with others your understanding of God's message, but I will continue to rely on His Holy Spirit to reveal those truths to me as He sees the need in my ministry.

Baptist minister  
Arizona

Some of your readers have asked on the letters page of MINISTRY to have their name dropped from your list. Not me. I am asking you to send me all the copies you can. I always like to get my hands on the devil's material so I can burn it. Keep the trash coming. I will be glad to take care of all I receive. I may save some Bible-ignorant soul from finding error.

Baptist minister  
Arkansas

I would like MINISTRY sent to me no longer because I feel the Adventist Church is founded on false prophecies. You are trying to make the evangelical Christian community believe you are evangelical too, when in reality your roots are in false prophecy.

Community Church minister  
New York

#### MINISTRY on tape?

Thank you for what I consider one of the greatest acts of love and pastoral concern I have experienced in some time. For you to make MINISTRY available to clergy of all denominations is truly a wonderful and generous act of fraternal assistance. An act, I might add, that is typical of the Seventh-day Adventist Church. I have been blind since birth. As an Anglican priest and teacher of sacred studies and classical languages, I spend much of my time employing the services of readers—both personal and via cassette tape. Of course, I use the services of your remarkable Christian Record

Braille Foundation. I wish it were possible for them to record MINISTRY so that other blind clergy could benefit. MINISTRY, in its wonderfully intuitive sense of the concerns confronting the busy pastor, has achieved a blend of systematic, historic, exegetical, and practical theology unequalled by any magazine of which I have knowledge. I wonder if you could have a resource department as a part of MINISTRY? I would like a list of books that would refute the inroads of liberal Biblical criticism. It would be useful to those clergy who have been schooled in the liberal tradition, and who, by the grace of God, have been led back to the Bible as the inerrant and infallible Word of God. Thank you for what you are doing to enrich the ministries of so many of us.

Anglican priest  
New York

#### Hits the mark

Thanks a million for MINISTRY. The articles are short, easy to read, precise, and scriptural (so far). Just as the arrow on page six of the March issue indicates, you are finding your mark in ministers' hearts. Those who refuse to read are missing some of the finest journalism I've ever read. I do not agree with Adventist doctrine, but you do know the heart of the professional minister. The article, "Ministerial Burnout" (March, 1979), especially hit home.

Baptist minister  
Kentucky

#### No academic overstatement

I am much excited about your publication. The articles are concise and without a lot of academic overstatement, unlike the tendency of those who view theology as a science rather than as a joyful experience. Please continue to solicit articles and views from a cross section of varied denominational representation.

Christian minister  
New York

#### Ministers' wives

Many of the articles in MINISTRY have been very helpful to me. Would you consider printing articles for ministers' wives? Many times they are faced with problems that involve the ministry.

Community Church minister  
Alabama

*You are right that pastors' wives are an integral part of ministry. We have a regular column for "Shepherdesses"*

*each month. The selection for this issue should especially speak to the concern you have. You'll find it on page 26.—Editors.*

#### Seminar responses

The Kansas City area seminar was a day of excellence from beginning to end. The personnel were of the highest quality and even the food was a delicious surprise. I have always held Adventists in high regard, but this experience gives one a heightened impression. Please do it again sometime.

United Methodist minister  
Kansas

The Gladstone, Oregon, seminar was helpful and well done. My wife and I enjoyed the hospitality and the lectures. A special thanks for the lecture "The Battle Over the Bible." The day was well spent and we appreciate your providing it.

Christian minister  
Oregon

#### Outstretched hands

Recently a fellow pastor shared a copy of MINISTRY with me, and I have profited from my reading. I would like to accept your outstretched hand and begin receiving the magazine myself. In the near future I would hope to greet your hand with a gift of my own—a subscription. I am delightfully happy with what I have seen so far. It's nice to meet you.

United Methodist minister  
Kentucky

*We are pleased to greet you as a new member of the MINISTRY readership. Bimonthly subscriptions are still available without charge to active clergy who request them. (See the boxed notice on page 2.)—Editors.*

#### Reciprocates

We appreciate the help and information to be found in MINISTRY. In our parish, we reciprocate somewhat by mailing a subscription to *The Lutheran* to the pastor of the Adventist congregation in our area.

Lutheran minister  
Pennsylvania

#### Knowing each other

I appreciate the spirit in which issues of MINISTRY are offered to me. It certainly is one way in which we can get to know each other.

Catholic priest  
Wisconsin



# WORLD VIEW

## Encouragement for Spanish Catholics

Anyone having a biography of Lyman Beecher, the great champion of the church in New England, can do a good turn by sending it to Catholic Church authorities in Spain. Seems the Spanish hierarchy is worried about what will happen to their church now that the newly signed agreement between the Vatican and Spain provides for cutting off the \$8.9 million in state aid at the end of three years.

Lyman Beecher has the answer.

When in May, 1818, disestablishment of the church in Connecticut became certain, Beecher called the day "as dark a day as ever I saw."

But he lived to say that the loss of establishment was the "best thing that ever happened to the State of Connecticut. It cut the churches loose from dependence on State support. It threw them wholly on their own resources and on God."

With what result?

Said Beecher: "They say ministers have lost their influence; the fact is, they have gained. By voluntary efforts, societies, missions, and revivals, they exert a deeper influence than ever they could by queues, and shoe-buckles and cocked hats, and gold-headed canes. . . . We were thrown on God and on ourselves, and this created that moral coercion which makes men work."

"Then," said Beecher, "there came such a time of revival as never before in the State."

## In the name of Christ

On the chance that some of you Christians out there are stigmatizing the Moslems who are threatening to wipe out Christian missionary incursions, hear what is happening in Nagaland, the only Indian state having a Christian majority. Within the past few months raiders have massacred at least fifty people in attacks on ten villages in the neighboring state of Assam.

Nagaland, on the border of Burma in northeastern India, has a number of tribes that traditionally have defied authority. One can always assume that the raiders—and the unruly tribesmen—are from the non-Christian element. But does history support such a surmise?

The harsh truth is that many of the most brutal slaughters in history have been perpetrated by Christians—not by bad people trying to make others bad, but by good people trying to make others good! All too well can we recall the artist's depiction of Christians preying

by Roland R. Hegstad

on non-Christians and—to the amazement of the non-Christian world—torturing and killing fellow Christians.

If one cry could encompass the Christian record through the ages it would be—*All this in the name of Christ!*

## The wisdom of Solomon

Requirements of religious belief still may demand the wisdom of a Solomon, as two cases illustrate. In New York City a Catholic priest-lawyer has been trying since 1974 to win a court decision permitting him to wear his clerical collar during jury proceedings. In Chicago, the right of Jewish men to wear skull caps in a federal courtroom has been at issue.

The decisions? The priest-lawyer must remove his collar. The Jewish men may wear their skull caps.

The reasoning? The priest's clothing would be a "continuing visible communication to the jury and others in the courtroom," preventing a fair trial. But, said the U.S. District Court in Chicago: "The yarmulke worn by Orthodox Jewish men is not merely a symbol of religious devotion. They are required by their religion to keep their heads covered at all times; the yarmulke may not be removed. Thus, a ban on head coverings in a federal courtroom is not simply a time, place, or manner restriction . . . but rather a blanket exclusion of all Orthodox Jewish men from otherwise public proceedings."

Solomonic? It would seem so. But what about that case in Columbus, Ohio, last fall in which Rajindar S. Sandhu, an Indian Sikh, was barred from his wife's naturalization proceedings because he refused to remove his turban?

A wise man once said that a nation's true attitude toward religious freedom is determined not by how it treats its dominant faiths, but by how it treats its smallest, most-despised minorities.

Score in the above cases? Does 2-1 sound right?

## Familiar plot?

Heard a good movie plot recently? How about this one:

"A wise, all-knowing father in the sky looks down on the earth. He sees a torn and primitive planet badly in need of help, and he sends the world his only begotten son.

"The son, whose miraculous arrival

on earth is heralded by a star, learns the virtue of working with his hands from his adopted earthly dad. The lad grows in the favor of his friends, even as he begins to notice that he has powers and abilities far beyond those of mere mortals.

"Finally, the boy senses that his time has come, and he departs to the barren wilderness for a time of testing. While meditating in the wilderness, the spirit of his other-worldly father prepares him for the mission to come.

"At last, transfigured and self-assured, the young man returns to society, which stands in awe of his miracles, his goodness, and his power. Only the forces of evil stand in his way, and these forces launch a never-ending struggle against him."

Sound familiar? It should. You've read it a score of times—in the comics. It's the story of Superman, as interpreted by Philip E. Jenks, editor of *The American Baptist* magazine.

Maybe the "false messiahs" Jesus predicted would appear before His return are no farther away than the neighborhood theater.

## Playboy values challenged

Hugh Hefner should be all shook up.

The foundational beliefs on which his Playboy kingdom have been built are false. Sex is not "very important personally" for a happy and satisfied life. Or so says a survey taken by Louis Harris for Playboy Enterprises, Inc.

Playboy's poll of American men surveyed 1,990 men aged 18-49. These represented the 46 million men in the U.S. in their so-called prime years.

Instead of sex, it was found that health, love, peace of mind, and family life topped the list of values considered most important.

The nine values cited most frequently by the men as "very important personally" for a happy and satisfied life were: health (chosen by 89 percent), love (85 percent), peace of mind and family life (both 84 percent), work (65 percent), friends (63 percent), respect for others (58 percent), education (57 percent), sex (49 percent).

Money ranked eleventh, with 39 percent citing it as important.

Unfortunately, Hugh Hefner is not the only one who should be shook up.

A convulsive shudder by the collective clergy is in order.

Religion came in next to last, with only 41 percent of the respondents calling it very important personally.



# WORD POWER

## Sacred words

### The Stigma of the Lord

"In future let no one make trouble for me, for I bear the marks of Jesus branded on my body" (Gal. 6:17, N.E.B.).\*

The word here translated "marks" is from the Greek *stigma*, derived from the verb *stizō*, "to stick" or "inscribe." In Greek usage this referred to the custom of tattooing, branding with a hot iron, or otherwise producing distinctive scars on a person's body. The Romans put such marks on criminals and runaway slaves as a mark of shame, reflected in our present use of the words *stigma* and *stigmatize*. Erving Goffman has defined *stigma* as "spoiled identity," and he suggests that society today reacts unfavorably not only to people who have visible blemishes but also to those with socially disapproved statuses such as ex-prisoner, leper, prostitute, or homosexual.

The idea of marking or scarring the body also had some positive meanings, however. At times people would mark themselves to represent their membership in a special tribe or cultic group. In Ethiopia children were dedicated to Apollo by a mark on the kneecap. The Syrians consecrated themselves to the gods Hadad and Atargatis by signs branded on the wrist or neck. An ivy leaf was branded on the devotee of Dionysius. In the book of Revelation we are introduced to a symbolic branding of the worshipers of "the beast," who carry his name or number as a mark on their right hand or forehead (Rev. 14:9-11).

This identification carried the additional idea of protection. Betz says that "when a man was given the sacred mark he was

dedicated to the god and became its servant, but he also came under its protection, so that he should not be molested." He adds that "what the [Greeks] found contemptible was carried in the East with pride."—In Kittel, *Theological Dictionary of the New Testament*, vol. 7, p. 660.

In the Old Testament we find that the Lord was displeased with cult-membership tattoos (see Lev. 19:28). The Jews had one form of body scarring, however, that they practiced as a sign of their attachment to God—circumcision. This they regarded as a mark distinguishing them from the Gentiles. The early Jewish Christians also considered it necessary, and it became an issue in the evangelization of the Gentiles. Ultimately the church leaders declared that it was not required for acceptance into the church.

This decision never pleased some of the "Judaizing" Christians, however, and Paul contended with them in his letter to the Galatians. He wrote, "It is all those who want to make a fair outward and bodily show who are trying to force circumcision upon you; their sole object is to escape persecution for the cross of Christ. For even those who do receive circumcision are not thoroughgoing observers of the law; they only want you to be circumcised in order to boast of your having submitted to the outward rite. But God forbid that I should boast of anything but the cross of our Lord Jesus Christ, through which the world is crucified to me and I to the world! Circumcision is nothing; uncircumcision is nothing; the only thing that counts is new creation! Whoever they are who take this principle for their guide, peace and mercy be upon

them, and upon the whole Israel of God! In future let no one make trouble for me, for I bear the marks of Jesus branded on my body" (Gal. 6:12-17, N.E.B.).

For the "new man" the apostle says, superficial marks mean nothing. What counts is the imprint of the cross on the heart. Paul is not ashamed to be a member of a minority—he refuses to accept the badge of Christ as a stigma. "I am not ashamed of the gospel," he said (Rom. 1:16).

No one should need to see a tattoo or scar or amulet to discover who a Christian is; it should be evident in all that person's dealings. The true servant of the Lord Jesus will indeed be marked, but with a *stigma* that goes far deeper than the skin.

\* From *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961, 1970. Reprinted by permission.

## Secular words

### Barnacle words

Some words, like barnacles on a ship's hull, attach themselves unseen to a speaker's working vocabulary and impede his or her progress toward communication. As a ship must occasionally seek a fresh-water berth where the barnacles can be shed, so also should a public speaker periodically purge his speech of fad words and unconscious clutter.

How often have you heard the expression, "You know"? If you knowingly allow it in a sentence of yours, you should ask someone to clock how often it crops up in your sermons. Other empty phrases which clutter sentences are "basically," "in other words," "as a matter of fact," and "the bottom line." A recent fad expression is "address,"

meaning to focus someone's attention, as in "My speech will address the problem of divorce." Some speakers carry this to the extreme of saying, "I will address myself to the topic." There are many short and pithy words that would convey this thought more effectively; for instance, *talk about*, *discuss*, and *consider*. Look out for the barnacles!

The word list for this month includes terms drawn from common speech, from public presentations, and from a dictionary of theology. Test your knowledge by selecting for each word the choice that most nearly corresponds in meaning. For the correct answers, turn to page 32.

1. **abjure**: (a) renounce; (b) misjudge; (c) disagree; (d) curse.

2. **adulation**: (a) religious ceremony; (b) excessive admiration; (c) sincere greeting; (d) howling sound.

3. **anticipate**: (a) to take part in; (b) to be at enmity with; (c) to experience or expect beforehand; (d) to release from captivity.

4. **beatific**: (a) helpful; (b) smiling; (c) blissful; (d) avant-garde.

5. **canonic**: (a) religious story; (b) article of faith; (c) sacred song or prayer taken from the Bible; (d) apocryphal writing.

6. **eschew**: (a) avoid; (b) choose carefully; (c) soften; (d) deny.

7. **imputation**: (a) teaching by inference; (b) experience of conversion; (c) teaching that the attributes of one may be credited to the account of another; (d) teaching that all are sinners.

8. **pragmatic**: (a) practical; (b) unyielding; (c) mathematical; (d) logical.

9. **schism**: (a) heresy; (b) division or separation; (c) crisis; (d) protest.

10. **sinecure**: (a) carefree; (b) focus of attention; (c) irremediable; (d) easy job.

# SHOP TALK

## Unchurched

Some 61 million American adults are not members of any church or religious institution. In fact, many churches are experiencing a decline in membership. In order better to understand the basic factors behind this phenomenon a major study has been undertaken by The Princeton Religion Research Center and the Gallup Organization, Inc., polling the attitudes of the unchurched. Among their findings:

The unchurched are overwhelmingly "believers." It is not a loss of faith, in most cases, that has kept people from the church. Of the unchurched, 68 percent say they believe in the resurrection of Jesus Christ; 64 percent believe that Jesus is the Son of God or God; 40 percent say they have made a commitment to Jesus Christ; 57 percent believe in a life after death; and 76 percent indicate that they pray to God—45 percent say they do so frequently.

Rather than being nonbelievers, most of the unchurched apparently are disenchanted with the church as an institution. Sixty percent agree that most churches and synagogues have lost the real spiritual part of religion. Fifty-six percent feel that most churches and synagogues are too concerned with organizational issues at the expense of theological or spiritual values; 49 percent do not feel that institutional religion is effective in helping people find meaning in life; and 86 percent feel that an individual should arrive at his or her own religious beliefs independently of any church or synagogue.

It is interesting, however, that many of the unchurched, although they

do not participate in organized religion, have positive inclinations toward the church and would like to have their children receive religious training. Fifty-two percent say they can conceive of a situation where they could become active members of a church and would welcome an invitation from the church community.

The entire 82-page report, titled *The Unchurched American*, is available from The Princeton Religion Research Center, 53 Bank Street, Princeton, New Jersey 08540.

## Slides

Some may not be familiar with the handy method of filing slides in 8½ by 11 plastic sheets. The sheets, which contain pockets for twenty slides, are punched to fit a standard three-ring notebook. Large quantities of slides can be housed in these sheets by filing them in Manila envelopes in a regular file cabinet. An advantage of this method of storage is that all twenty slides may be viewed at once for selecting quickly. These plastic sheets are available in most photo and stationery shops, but can be bought much more cheaply in quantity from 20th Century Plastics, Inc., 3628 Crenshaw Boulevard, Los Angeles, California 90016. Write for catalog.

## Timing

Making the best use of time requires attitude more than techniques. But there's one simple technique that's an absolute gem: Start early in the morning on your most important project (MIP) and work on it without interruption until you can't work on it anymore. The benefits are enormous: (1) Concentrated time is more

valuable, more productive. It gives you a chance to build up momentum on a project. (2) Morning hours are most productive, no matter what you may think, so give these strongest hours to your MIP. (3) By getting off to a good start you improve the rest of your day. However, even if things go badly, you've still accomplished a lot.

The technique is simple to grasp but difficult to accomplish. Don't let distractions deter you. The rigid rule is *not to handle anything else* during these two to three hours. If you pull a blank, sit back and think, but don't work on anything else. Eventually the flow of ideas and energy will start up again. It takes tremendous will power and concentration to let everything else go by for this length of time, but you'll be amazed by what you accomplish.

—*Executives' Digest*, January, 1979.

## Growing

"Influence of friends and relatives is the largest single factor in church growth," reports *Sources and Resources* (Feb. 15), sister publication of *The Wittenburg Door*, on the 1978 Advanced Church Growth Seminar sponsored last January by the Institute of American Church Growth in Pasadena, California.

"Other factors and methods, in descending percentage, were: walk-in contact, congregational program, work of the pastor, special needs, visitation evangelist, Sunday school, and crusades."

Peter Wagner, of Fuller Seminary, is said to have noted that the growing-reproducing church has 40 percent of its members as leaders focused inward, 20 percent outward, and 40 percent as

consumers. "The active-surviving church—the typical church—will have about 33 percent of its members as leaders focused inward, 2 percent outward, and 60 percent of the congregation as consumers. The inactive-nominal congregation has 20 percent of its members as leaders focused inward, 1 percent outward, and 75 percent consumers."

## Filing

Pastors who are not yet locked into a filing system may wish to consider *The New Baker's Textual and Topical Filing System*. It is one of the most practical, simple, and time-saving systems available today. It requires no elaborate preparation of advance set-up. One can begin with a single 8½ by 11 file folder on any subject desired.

The key to the Baker system is a hard-bound book that contains the alphabetical index to the folders. Subjects are filed in numerical order, the number being placed beside the appropriate subject heading in the index. The major portion of the book consists of 1,200 sections arranged four to a page with ample space for entering the material filed in the folders. References may also be made to books, periodicals, et cetera. The index includes a separate section on each Bible book, broken down by chapters.

The Baker system makes it very easy to file and retrieve material. Special arrangements enable MINISTRY to offer the Baker filing system to you for only \$22—a considerable savings. To order, send your check to MINISTRY, 6840 Eastern Avenue NW., Washington, D.C. 20012. The order will be shipped directly to you from Baker Book House.

# RECOMMENDED READING

**HAPPILY EVER AFTER: LOVING YOUR CHILD TOWARD EMOTIONAL AND SPIRITUAL HEALTH,** Joy Wilt, Word Books, Waco, Texas, 1977, 203 pages, \$6.95.

"Once upon a time, a long time ago, there was a little girl. She was an ordinary girl with freckles on her nose and long, brown hair. Her favorite thing in the world was fairy tales—especially the ones that ended with, '... and they lived happily ever after.' She wanted more than anything else to live happily ever after, just like all the characters in the fairy tales."—Page 7. Hence the title of Joy Wilt's book in which she does a real service to parents, children, and any who work with either group.

Topics include self-concept, meeting a child's needs (basic, physical, emotional, creative and intellectual, and spiritual), discipline, decision-making, handling feelings, coping with trauma, sex (education, roles, and identity), and socializing with children. Each chapter includes a concise outlined summary for quick reference and review.

Her humor in the text is evidenced in the chapter titles—"The Bible . . . Rated 'R'"; "Talking About You-Know-What"; "Mommy Mows the Lawn While Daddy Washes Dishes"; "Let 'Em Learn the Hard Way." The format is a blend of case studies, dialogs, narratives, theory, poetry, and diagrams, making it easily readable.

In a few places the author's views of human nature and destiny may not coincide with the reader's views, but in general her points are well-made, and her approach is logical, sound, and practical. The book is fun reading and

stands out as a sensitive, responsible view of parenting.

Darold Bigger

**FALLACIES OF EVOLUTION,** Arlie J. Hoover, Baker Book House, Grand Rapids, Michigan, 1977, 85 pages, \$2.50 (soft cover).

*Fallacies of Evolution* is a brief, nontechnical, well-written treatment of the case for equitable presentation in public schools of both evolution and Creation explanations for origins. Dr. Hoover argues effectively for a rigid application of the principles of the scientific method and sound logic to each of these explanations. His discussion of Social Darwinism and the church-state issue will be of particular interest to many individuals who are concerned over the teaching of creation in public schools.

In its class, this book is remarkably free from scientific error. However, six pages of the text contain statements that should be noted with caution by individuals who may wish to utilize material from the book. The reference on page 56, footnote number 1, is to *Darwin Retried* (not *Retired*). The last clause in the paragraph ending on page 35 is incorrect, but the principle involved is correctly stated at the end of the last paragraph on page 37—new species may and probably do arise from microevolution.

To say that a complete geological column "would be about 100 miles deep," and that "geological layers are often all scrambled up with each other" (page 39) are gross overstatements, but the remainder of the discussion on the geologic column is correct. The Big Bang cosmological model does not involve the contradiction of uniformitarian presumptions

that is claimed at the bottom of page 41, any more than a volcano contradicts uniform behavior of molecules in volcanic soil. Rather than being blind to chemical changes that may have taken place over the history of a mineral, as implied on page 42, modern radiometric dating techniques often provide identification of such changes. It is not the validity of radiometric age determinations that is at issue, but the reliability of their conversion into real time.

*Fallacies of Evolution* should be a valuable addition to any collection of material on topics related to creationism.

R. H. Brown

**DEVOTIONAL COMMENTARY ON PHILIPPIANS,** F. B. Meyer, Kregel Publications, Grand Rapids, Michigan 49501, 1979, 261 pages, \$3.50.

This is another welcome reprint by Kregel Publications of a volume that has blessed and inspired countless ministers of a past generation. London-born F. B. Meyer is well-known for his devotional approach to verse-by-verse commentaries and for his biographies of Biblical characters. His *Devotional Commentary on Exodus* has also been reprinted by Kregel Publications.

While this verse-by-verse commentary on Philippians is both scholarly and exegetical, it speaks in a very practical way to Christians seeking to live the victorious life amid trials and pressures. The twenty-seven chapters are short and packed with inspiration and encouragement. The study qualities of the work are enhanced by marginal references and headings. The minister should find a wealth of sermon ideas

and illustrations in this volume.

Orley Berg

**Answers to Word Power**  
(See page 30.)

1. **abjure:** (a) renounce. From the Latin *ab* "from," "away," *jurare*, "to swear."
2. **adulation:** (b) excessive admiration. From Latin *adulare*, "to flatter."
3. **anticipate:** (c) to experience or expect beforehand.
4. **beatific:** (c) blissful. From the Latin *beatus*, "happy," and *facere*, "to make."
5. **canticle:** (c) sacred song or prayer taken from the Bible. From the Latin for "little song."
6. **eschew:** (a) avoid.
7. **imputation:** (c) teaching that the attributes of one may be credited to the account of another.
8. **pragmatic:** (a) practical. From the Greek *pragma*, "something done," "business"; from *prassein*, "to do."
9. **schism:** (b) division or separation. From the Greek *schizein*, "to split."
10. **sinecure:** (d) easy job.

Scores: 10-9 Excellent  
8-7 Very good  
6-5 Good

## MINISTRY

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