

MINISTRY

A MAGAZINE FOR CLERGY



SEPTEMBER 1979



LETTERS

Gratitude for sanctuary

It is time for me to say "Thank you" for *MINISTRY*. I have found it to be a treasure of spiritual wealth. May I also say a word of special gratitude for the enlightening series on the sanctuary by Desmond Ford?

Christian minister
Ethiopia

Loving each other

Thank you for *MINISTRY*, which we have received from a neighboring pastor. We have also received the *Catholic Missourian* for a number of years. What a wonderful way to get to know and love each other!

United Methodist minister's wife
Missouri

Seminar is instructive

Thank you sincerely for making it possible for my wife and me to attend the wonderful seminar for ministers held at Orlando, Florida. It was challenging and instructive. The fellowship with other ministers and their wives was most pleasant. May God bless similar seminars and likewise your fine magazine.

Presbyterian minister
Florida

My thanks for the excellent seminar (including the warm fellowship and tasty lunch) held recently here in Oregon. Thanks also for *MINISTRY*; it is one of my "must read" journals.

Evangelical Church minister
Oregon

More inspiration needed

In the midst of travel and ministry I have been wanting to write and thank you for including me in your one-day Professional Growth Seminar held in Hinsdale, Illinois, recently. The lectures

were handled masterfully, the fellowship around the tables at the noon meal was superb, and the afternoon section on the minister and his health was personally profitable. However, I felt the "inspiration" that such a gathering of the Lord's servants could and should generate was lacking. Just the singing of a hymn now and then would have helped. Please accept this as a constructive suggestion—not a criticism. I read *MINISTRY* with avid interest and want to commend you for the excellent quality of the articles.

Christian evangelist
Illinois

The fall schedule of seminar programs appears on page 30. We encourage you to participate in these opportunities for professional growth.—The Editors.

The clergy and idolatry

I enjoyed Theodore Carcich's realistic and helpful article on clergy retirement (May, 1979). It pointed, however, to the position that clergy often hold and that almost borders on the idolatrous. I noted such phrases as "the name prominently displayed," "occupies the center of the stage," "ushered to the head of the line at the church potluck dinner." Perhaps clergy retirement would be easier if we could rid ourselves of this idolatrous elevation of our status.

Baptist minister
Ontario

Enjoys being a minister's wife

MINISTRY has reminded me of a concern that I have had for years—the role of the minister's wife. Apparently, the minister's wife is often perceived by others as "playing a role." She doesn't really enjoy it but makes the best of her lot. Some of us in the ministry enjoy being a minister's wife. We enjoy having company for dinner and greeting our

church members. I'm sorry we have sometimes come across as if we are "performing" instead of really enjoying the ministry. The most important thing a minister's wife can remember is to be herself. If she is trying to play a role because she happened to marry a minister, then her life will appear artificial. If she isn't happy, she shouldn't put on a phony front. Every minister's wife cannot possibly be expected to fit into one mold. If she hasn't been given the talent in a particular area, she shouldn't be expected to do it well. She must be herself—and her members will love her for it. Her ministry will have much greater value if it comes from her heart, anchored in Jesus, rather than if she is performing from a manual.

Seventh-day Adventist
minister's wife
California

Unbiased presentation

I have enjoyed the articles on the seven churches of Revelation. In my opinion, these have shown excellent research and a very unbiased presentation of the historical facts as they relate to the prophetic and historical projection of the church in Revelation 2 and 3.

Baptist minister
California

MINISTRY errs

In the May, 1979, issue you cite Granger E. Demaray and Anna A. Fisher in a small note on page 31. As a recent graduate of Asbury Theological Seminary, I was startled to see the name of my professor, and even more so since his name is Dr. Donald E. Demaray.

United Methodist minister
West Virginia

(LETTERS continued on page 25.)

An outstretched hand

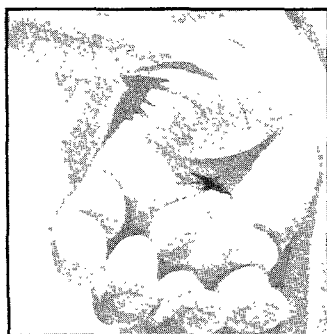
If you are receiving *MINISTRY* bimonthly without having paid for a subscription (perhaps this is your first copy), it is not a mistake.

We believe the time has come for clergy 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 designed to meet the needs of Seventh-day Adventist ministers. However, we believe that we have much in common with the entire religious community and 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.

This offer is extended to all licensed and/or ordained clergy. We ask only that each request be on your letterhead (if possible), and that you include your name, address, denominational affiliation, and your position. Clergy outside the United States and Canada please remit \$2.00 postage. If you have ministerial colleagues who would also enjoy this outreach, we are prepared to include them upon their request.

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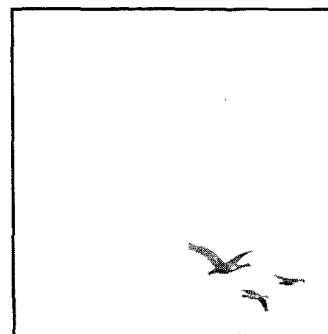
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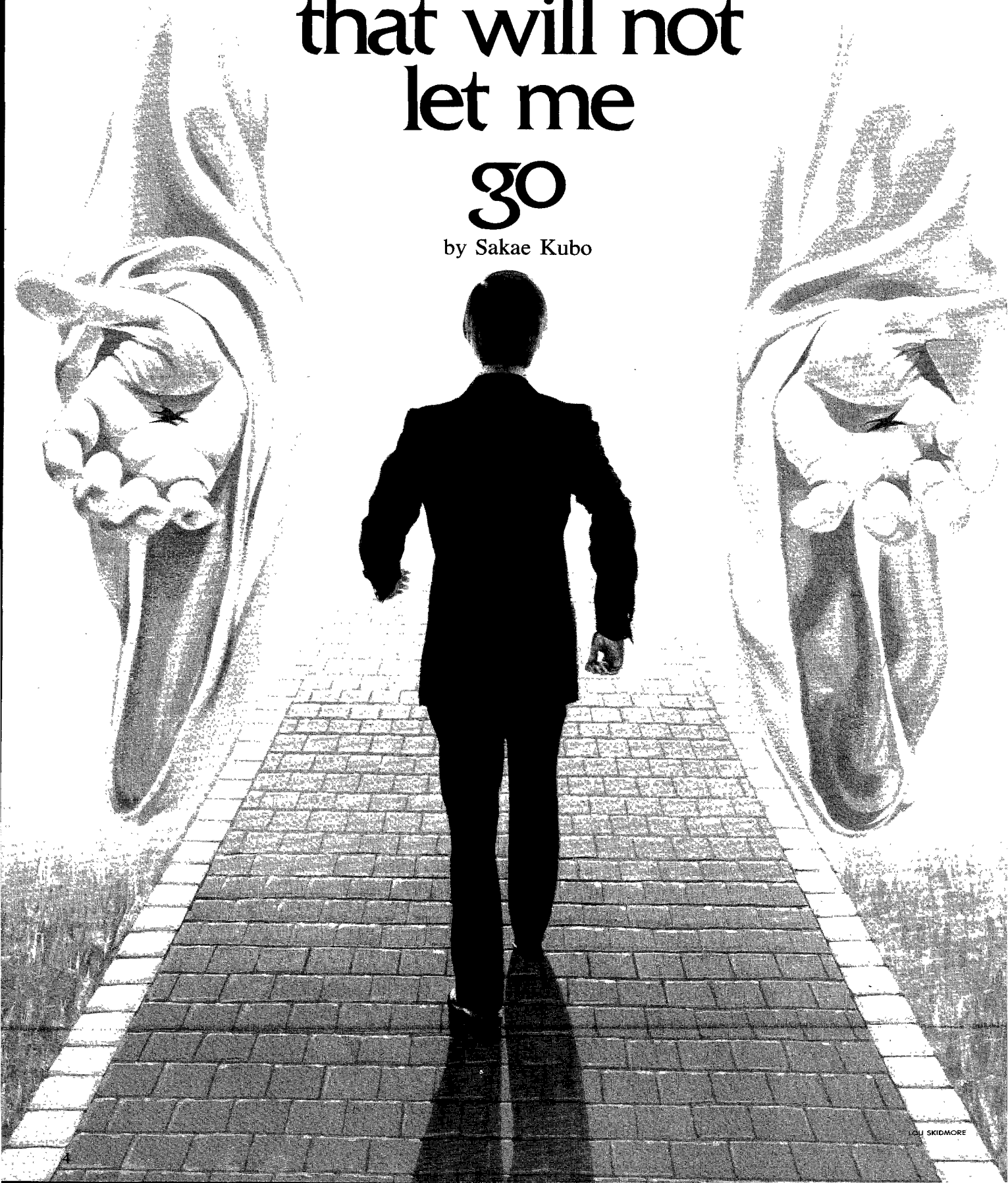
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Love that will not let me

go

by Sakae Kubo



“Will God
continue to love us
only if
we continue to
love Him?
Or
is there
more to it than
that?”

Of the many wonderful and precious promises in the Bible the greatest of all, for me, is the promise found in Romans 8:38 and 39: “For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord” (R.S.V.).*

The phrase “love of God” refers, not to our love for God, but to God’s love for us. This fact is clear from verse 37, which says, “We are more than conquerors through him who loved us.” In fact, the context of this entire passage focuses on what God and Christ do rather than on what we do. God spared not His own Son; God justifies; Christ died, rose, and intercedes. Therefore, the love from which nothing will be able to separate us is *God’s* love.

Actually, God and Christ are so identified in this section that Christ’s love and God’s love are spoken of in interchangeable terms. In verse 35 Paul asks, “Who shall separate us from the love of Christ?” In verse 39 he says that nothing can “separate us from the love of God in Christ Jesus our Lord.” God’s love is seen in Christ’s death for us.

But what does this promise really mean? Does it mean that we who have become Christians can rest secure that no matter what we do we shall be saved? Does it mean that God will love us regardless of our response? On the other hand, does it mean that this promise can be fulfilled only if we, in our own strength, maintain our faith in Him? Will God continue to love us only if we continue to love Him? Or is there more to it than that? Let us explore this question by asking: What can actually separate us from the love of God?

Can sin separate us from the love of God? The answer is both “Yes” and “No.” Isaiah writes: “Your iniquities have made a separation between you and your God, and your sins have hid his face from you so that he does not hear” (Isa. 59:2). If we go on to read the whole chapter, we find that the iniquities and sins that separate are more than individual acts; they are murder, lying, injustice, and violence practiced as a way of life. Those who live thus have exposed themselves for what they are: enemies of God, rather than His people. For the repentant, sin does not permanently separate from God. Zechariah 3 pictures Joshua, the high priest, standing before

the angel, clothed in filthy garments, a symbol of the sin of the nation. Yet God does not regard his sin as requiring separation. God does not hide His face, but orders “Remove the filthy garments from him.” Then He says to Joshua, “Behold, I have taken your iniquity away from you, and I will clothe you with rich apparel” (verse 4).

Because of our sin, it would not be surprising if God should be against us. He has every reason to be. It would serve us right, since we have chosen to go our own willful way in the path of disobedience and sin. We deserve God’s wrath, not His grace, and justice would demand that we receive what we deserve. But God is more than a God of justice. He is a God of mercy and love. “God so loved the world, that he gave his only begotten Son” (John 3:16).

The greatness of God’s love is measured by two things: the manner in which His love is expressed, and its object. God expressed His love by giving up His only Son to dwell among us and to die for us. In this sacrifice Christ willingly participated. “Though he was in the form of God, . . . [Jesus] did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross” (Phil. 2:6-8).

We cannot begin to comprehend what it meant for God to give His only Son. We cannot comprehend infinite love, but we can understand that when God gave us His Son, He gave us the ultimate gift. Anything else would have been easier. God withheld nothing to redeem us. His love was total.

The other measure of God’s love is seen in its *object*. Jonathan Edwards said that love is more remarkable and wonderful when there is a very great distance between the lover and the beloved. The distance between the infinite God and our finite selves is limitless. C. S. Lewis wrote that in order to get a little glimpse of what it meant to Christ to die for man,

just imagine what it would mean to you to become a slug or a snail in order to save those creatures! And yet the distance between you and a snail is finite; you are both creatures. The distance between God and you is infinite! No wonder Paul exclaims, “Thanks be to God for his inexpressible gift” (2 Cor. 9:15)!

The incredible love of God in dealing with our sins becomes the basis, then, for clinging to the promise of His love. Romans 8:31 to 34 echoes this very thought—“If God is for us, who is against us? He who did not spare his own Son but gave him up for us all, will he not also give us all things with him? Who shall bring any charge against God’s elect? It is God who justifies; who is to condemn? Is it Christ Jesus, who died, yes, who was raised from the dead, who is at the right hand of God, who indeed intercedes for us?”

Does sin separate us from God? Not in the light of God’s willingness to forgive. By giving up His own Son for us, God showed that He would do anything to keep us from falling. Our forgiven sins keep reminding us of how much God loves us. Our sins cannot separate us from God if God does not condemn us. He is our judge, but if He is for us, if He justifies us, who can condemn? The love of God is so clearly certain in the cross that no matter what happens, all reason to doubt is removed. Instead of separating us from God’s love, our forgiven sins are actually a sign of God’s love. They remind us that God did not spare His own Son and will do anything possible to keep us from falling.

The second question is, Can suffering separate us from God’s love? Paul asks, “Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?” (Rom. 8:35). How are we to understand this question? Does he suggest that suffering can so embitter and defeat us that we lose our hold on God? This can and does happen, as Robert McCracken points out: “In calamity, that is how some instinctively react. Their minds turn at once to God; their feelings toward Him are harsh and rebellious. Lord Londonderry set down this entry in his journal: ‘Here I learned the Almighty God, for reasons best known to Himself, had been pleased to burn down my house in the country of Durham.’ A man whose three children were killed when a schoolhouse collapsed screamed curses against God be-

**“It is
relatively easy
to become
adopted as a child
of God,
but
it is very difficult
to leave that
household.”**

cause of their death.”—*Putting Faith to Work*, p. 26.

It is true that people sometimes react to suffering by cursing God and losing their faith in Him. However, Paul is not talking here about *our* love for God, but God’s love for us. He is asking, Will suffering keep God from loving us? not, Will suffering keep us from loving God? Does God stop loving us when we suffer? The answer is No. These sufferings cannot separate us from the love of God. If anything, God is closer to us when we suffer. We tend to think that because we are Christians, God should protect us from suffering—from tribulation, distress, persecution, famine, nakedness, peril, or the sword. So when we suffer, we think that God has abandoned us. What Paul is saying here is that when we suffer it is not because God has abandoned us; He loves us in our suffering. Instead of looking at suffering as a sign of God’s neglect of us, we should look at it as a privilege. Paul says, “It has been granted to you that for the sake of Christ you should not only believe in him but also suffer for his sake, engaged in the same conflict which you saw and now hear to be mine” (Phil. 1:29, 30).

The memory of the cross and of the One who spared not His own Son for us should encourage us that tribulation, or distress, or persecution, or famine, or nakedness, or peril, or even the sword cannot separate us from the everlasting love of God.

The third thing that might separate us from God’s love is self. We normally interpret these verses in Romans 8 as referring only to what we can expect from God’s side. The implication is that God cannot fulfill His side if we do not fulfill ours. That is to say, Nothing will separate us from God’s love if we maintain our faith in Him.

This is true in the sense that God will not force us to remain His children. It does not mean, however, that if we are once saved we are always saved, and cannot repudiate the commitment we once made. There is no irresistible grace. The Bible speaks of tares and wheat growing together and fishes of all types caught in the gospel net. And throughout Scripture we find warnings against falling into temptation and apostasy. The complacency that comes from a sense of absolute security is out of place for the Christian.

Yet too often we go to the other extreme. Because the possibility of falling is a reality, we feel insecure and unsure

of our relationship to God and to Jesus Christ. If our salvation depended on our own efforts, we could not be saved. But it depends on the One who is behind all the promises. We need to look to “him who is able to keep you from falling and to present you without blemish before the presence of his glory with rejoicing” (Jude 24).

Paul speaks of us as slaves to God and to righteousness, but this type of slavery is the greatest freedom, as the poet George Matheson has written, “Make me a captive, Lord, And then I shall be free.” To think of ourselves as prisoners of God’s love may serve to illustrate something of the meaning of Romans 8:38 and 39. It is possible for us to escape God’s prison, but it is not easy. God’s love is so great toward us that we cannot hope simply to drop Him and forget Him.

Matheson also wrote: “O Love that wilt not let me go . . .” We think of Hosea and God’s long-suffering love expressed through that prophet’s relationship to a wayward wife. “O love that wilt not let me go”! It is relatively easy to get married, but much more difficult to get a divorce. And when that lover is God, a divorce becomes doubly difficult. It is relatively easy to become adopted as a child of God, but it is very difficult to leave that household. God pursues us with an everlasting love. It is difficult to escape from prison with its doors, its gates, its walls, and its guards, and it is just as difficult to escape from God’s prison of love. Peter tried to escape. He denied his Master three times, but still he could not escape God’s love. God would not let him go. The prodigal son forsook his father and thought he could forget all about him. But the father’s heart of persistent love pursued him. When he came to himself and decided to return to a father who he knew still loved him, the father saw him afar off and welcomed him back without reservation. God’s love is like that. It is difficult to run away from.

Thus it is not simply that God will love us only if we continue to love Him. *God*

will also help us to continue to love Him! He will do everything short of usurping our will to keep us from falling. “O love that wilt not let me go”! Thus while it is true that self can ultimately separate us from God when sin and suffering cannot, it is not as easy as we sometimes think.

John Bunyan wrote in *Grace Abounding*, “But one day, as I was passing in the field, and that too with some dashes on my conscience, fearing lest yet all was not right, suddenly this sentence fell upon my soul, Thy righteousness is in heaven; and methought withal, I saw, with the eyes of my soul, Jesus Christ at God’s right hand; there, I say, is my righteousness; so that wherever I was, or whatever I was a-doing, God could not say of me, He wants my righteousness, for that was just before Him. I also saw, moreover, that it was not my good frame of heart that made my righteousness better, nor yet my bad frame that made my righteousness worse; for my righteousness was Jesus Christ Himself, the same yesterday, and today, and for ever.”—Page 229.

The promise of Romans 8:38 and 39 has meant much to me through the years. When my 14-year-old died suddenly from an accident, my faith in God did not waver, but the pain and suffering of that experience was so intense that God did not seem so near. The one thing that stands out in my memory of the funeral service is the Scripture reading. The minister read from Romans 8:31 to 39, closing in a climax of triumphant affirmation and assurance that I can hear even now: “For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord” (verses 38, 39).

As I listened to those words, I still could not understand the reason for this tragedy, but my heart was strangely warmed with the presence of the Father and the assurance of His everlasting love. Today I still join with the apostle in this confident assurance that nothing will be able to separate me from the love of God in Christ Jesus. ■

* Unless otherwise noted, all Scripture quotations are from the Revised Standard Version.

Sakae Kubo, Ph.D., is dean of the school of theology, Walla Walla College, College Place, Washington.

Why they fired the pastor

by John M. Drescher

I don't know how long he had been at the church when the members noticed. I'm certain he must have been on his best behavior for at least a few months.

Some members think that the first time they noticed was the night he failed to show up for a committee. The next day he explained to a member that he had met a friend who had invited him to a community activity. "I knew you could carry on without me," he said with a disarming smile.

When he missed the first prayer meeting is a matter of dispute. Some say one day and some another. But all agree that he failed to show up a number of times. Not that he ever failed to provide for a speaker; it was just that, well, people kind of expect the pastor to be at prayer meeting. A member recalls one explanation: "'A little job I had to get done at home,' he said. 'It wasn't much, but it was bugging the wife.'"

Then it was a Sunday evening he missed. The members do remember that date, because just the week before, he had spoken on the brotherhood of believers and the necessity of Christian fellowship—"so much the more as you see the day approaching," he had quoted. "The fact is," he explained to a member, "I wasn't on the program, and since the whole family was at home for once, I decided to take time out with them. And I was really tired and proba-

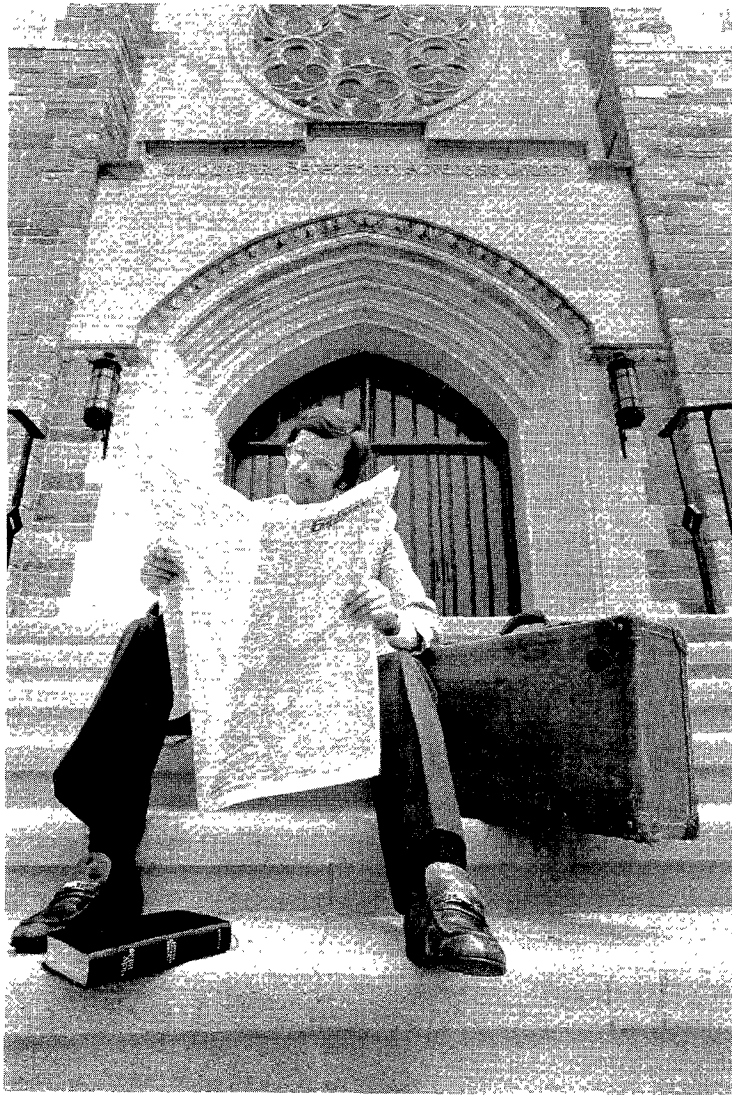
bly wouldn't have gotten much out of the service anyway."

Probably all this would have been forgiven if it hadn't been for the morning he arrived ten minutes late for the church service. And that morning he was to be the speaker. He didn't give any explanation—just marched up the aisle to the

dismiss him had been passed.

"It was clear he cannot be a minister here if he insists on acting just like the rest of the members . . ."

John M. Drescher is pastor of the Scottdale Mennonite church in Scottdale, Pennsylvania.



SKIP BAKER

front and went on as if nothing had happened. Before long he was late more often than not. It got so you could almost count on his walking in with the other latecomers. When a deacon ventured to speak to him about it, he just said he had gotten into the habit of starting late and it was hard to kick the habit.

The whole thing came to a head the morning he didn't show up for the service at all. On the spur of the moment, members learned later, he had decided to go for a drive, since the fall colors were so beautiful. "Not many more nice days left," he said. "And I thought I'd not be missed, since I met so many members on the way."

Well, it was then that the church board met, talked over what it meant to be a minister in their church, and decided to get a dependable minister.

"He doesn't even know what membership in the church means," said one board member.

"He doesn't realize the importance of the church," said another.

The secretary summed it all up in the minutes of the meeting, after the vote to

Are the components of the Chinese character for righteousness just a coincidence or . . .



Do Chinese and Hebrews

have common roots?—2

by Ethel R. Nelson

義

RIGHTEOUSNESS—
The Chinese character for *righteousness*, 義, has been used for decades by an occasional clergyman to

demonstrate that even the ancient Chinese had some concept of God. This character, analyzed ideographically, shows a *lamb*, 羊, covering the symbol for *me*, 我. How strange that the Chinese would have such a representation! Where and how did they acquire this idea of righteousness? Could the “Lamb” in this figure have the same significance as in the Judeo-Christian interpretation? Are these components of the character for *righteousness*, 義, just a happenstance?

For more than 2,000 years China has observed three religions that have nearly melded into one—Buddhism, Confucianism, and Taoism. It is interesting that the founding fathers of these sects, Gautama,

Confucius, and Lao-tse, respectively, lived contemporaneously about 500 B.C. Of the three religions, Confucianism and Taoism are indigenous to China. Confucius and Lao-tse met only once, however, at which time the elder Lao-tse rather rudely brushed aside the young Confucius, who had come to pay him respect.

Lao-tse introduced a system of myth, superstition, and magic that quickly ignited the imagination and recruited zealous followers. Confucius, on the other hand, quietly practiced his ideals of morality and justice, rising to the premiership of his state, and becoming revered as a wise counselor. He, like Gautama in far-off India, inspired his devout disciples to carry on his philosophy.¹

But what was the religious climate of China *before* the teachings of these three philosophers? The Chinese proudly point to their civilization as the oldest on earth, dating

back possibly 4,500 years. This date brings us very close to the period of 2200 B.C., approximately the time of the dispersion of races at the Tower of Babel, as calculated strictly from the genealogical records of the early chapters of Genesis.²

For the sake of hypothesis, let's assume that the ancestors of the Chinese race actually left the site of Babel in that massive ancient migration to settle far to the east in the fertile land of Sinim. They would have possessed, according to the Biblical record, a new—or greatly revised—spoken language, and of course no written equivalent.

The written Chinese language is traditionally believed to have been invented by Ts'ang Chieh, minister and historian of the “Yellow Emperor,” Huang Ti, in the legendary period before the first recorded Hsia dynasty of 2205 B.C.³ Ts'ang Chieh used pictographs, stylized pictures of objects, to form his “alphabet.”

These primitive pictographs, known as "radicals," were combined to tell stories or convey abstract ideas, thus forming larger, more complex figures called "characters," or "ideographs."

Confucius, a diligent editor, distilled in his *Book of History* that which he considered important from ancient Chinese records, some going back almost to the time of Noah. In this work is an account of Emperor Shun, who lived in the "legendary period" and who "sacrificed to ShangTi," the *Heavenly Ruler*, 上帝. Literally translated, *ShangTi's* name means the *emperor*, 帝, *above*, 上. Many evidences indicate that the ancient Chinese were actually monotheists, worshiping this one God.

Furthermore, *ShangTi* can be identified with the Supreme Being of the Hebrews when one compares the book of Genesis with portions of the recitation script used by the emperors of China when they participated as high priests in the national sacrificial ceremonies: "Of old in the beginning, there was the great chaos, without form and dark. The five elements [planets] had not begun to revolve, nor the sun and moon to shine. In the midst thereof there existed neither forms nor sound. Thou, O spiritual Sovereign, camest forth in thy presidency, and first didst divide the grosser parts from the purer. Thou madest heaven; Thou madest earth; Thou madest man. All things with their re-producing power, got their being." "Thou hast vouchsafed, O Ti, to hear us, for Thou regardest us as a Father." "Thy sovereign goodness is infinite. As a potter, hast Thou made all living things. Thy sovereign goodness is infinite. Great and small are sheltered (by Thy love). . . . With great kindness Thou dost bear with us, and not withstanding our demerits, dost grant us life and prosperity."⁴

Certain detailed narratives of the

early chapters of Genesis can also be found recorded in the venerable ideographic Chinese characters that have been preserved in the modern world with little change from antiquity. We will examine a few of these that demonstrate a knowledge of the Hebrew concept of man's origin and God's plan for salvation from sin.

Three characters in the ancient calligraphy, all of which are translated "beginning," illustrate milestones in the Genesis narrative. These characters are 元, 始, and 初. The first, 元, commemorates the origin of mankind. This simple pictograph shows 二, meaning *two*, and 儿, meaning *person(s)*, representing, no doubt, Adam and Eve. Thus *two*, 二, plus *person(s)*, 儿, equals 元, or *beginning*.

The first couple may also be portrayed in a slightly different form, 仁, meaning *perfect virtue* or *benevolence*. 亻 is a compressed form of 人, another commonly used radical for *man* or *person*. This time the figure *two*, 二, is seen emerging from the side of *man*, 亻, as a second person reminiscent of the Biblical account in which Eve is created from a rib taken from Adam's side. The only two *perfect*, 仁, human beings in earth's history, of course, were Adam and Eve.

園 GARDEN—In addition, we find these *two persons*, 人, in the character for *garden* 園. The whole activity of Creation is depicted in this symbol—the raw material (*dust of earth*, 土); the process (*mouth or breath*, 口); *two persons*, 人; and an *enclosure*, 口. Thus, *dust*, 土, plus *mouth or breath*, 口, plus *persons (two)*, 人, plus *enclosure*, 口, equals *Garden*, 園.

A second character signifying *beginning*, 始, concisely memorializes the inception of sin. Here we dis-

cover a *woman*, 女, *secretly* or *privately*, 厶, *eating* (represented by the figure for *mouth*, 口). Therefore, we have *woman*, 女, plus *secretly*, 厶, plus *mouth or eating*, 口, equaling *beginning*, 始. More ancient forms of this character leave no doubt as to the intended meaning. In one such variation, 𠂇,⁵ the radical *secretly*, 厶, like a fruit, is actually disappearing into the open *mouth*, 口, of the *woman*, 女. A second venerable rendition of this character, 𠂇,⁶ depicts a *hand*, 手, feeding the *mouth*, 口, of the *woman*, 女.

遠

ALIENATED—As a result of the original transgression in eating the forbidden fruit, God banished the first couple from the *Garden*, 園, and the immortalizing tree of life. They were thus *alienated* or *distant*, 遠, from God, a natural result of sin. In this character, note the loss of the *Garden enclosure*, 口, together with the addition of the radical for *walking*, 辵, clearly showing the separation which took place between God and man.

袁

ROBE—But it was not God's intention to abandon His beloved Adam and Eve, for He provided *robe(s)*, 袁, to cover their nakedness. They had lost not only their perfect characters, mirroring that of God, but also their glorious physical resemblance to Him. The appearance of God is described by the psalmist, "Thou art clothed with honour and majesty. Who coverest thyself with light as with a garment" (Ps. 104:1, 2). After the loss of the *Garden enclosure*, 園, Adam and Eve were sent out clothed with *robe(s)*, 袁, which God lovingly provided from the skins of animals.

衣

CLOTHES — These new garments are further memorialized in the third word for *beginning*, 初, giving evidence of the institution of the wonderful plan of salvation. The gift of *clothes*, 衣, Adam and Eve learned, would be at the expense of the sacrifice of God's own Son, depicted graphically by a *knife*, 刀, the instrument of sacrifice. A closer examination of the word for *clothing*, 衣, again portrays the first *couple*, 夫, this time being *covered*, 上, by clothes furnished from skins, symbolizing the garment of salvation provided by the death of the Lamb of God. Thus, *covering*, 上, plus *persons (two)*, 夫, equals *clothes*, 衣. *Clothes*, 衣, plus *knife*, 刀, equals *beginning*, 初. Again, the more ancient calligraphy unmistakably delineates in this word for *beginning*, 初, a *covering*, 上, for *two person(s)*, 夫, that is provided by a *knife*, 刀 (used to slay an innocent animal).

Another character for *robe*, 衫, contains the *clothes*, 衣, but significantly also portrays *hair (wool)*, 彡, indicating the source of the garments. The character for *robe*, 衫, in Chinese is pronounced "shan," phonetically the same as *hair*, 彡. Apparently in the ancient Chinese vocabulary the first clothes had the connotation of being made of a hairy, woolly article. It is significant that an ancient calligraphic form of *lamb*, 羊, was 羊, in which the *hair (wool)* is noted specifically. Another phonetic similarity appears to be more than coincidental. Both *clothes*, 衣, and *righteousness*, 義, are pronounced "i" in Chinese, indicating that the Chinese once understood the symbolism of the first "clothing" of skins provided by God, and its relationship to the covering "righteousness" of the Lamb.

At least 700 years before Moses penned the opening chapters of Genesis, the distant, isolated Chinese already possessed the same primeval historical facts, which they locked into their unique system of writing. How true are the words of Acts 14:16 and 17: "In past generations he [God] allowed all the nations to walk in their own ways; yet he did not leave himself without witness" (R.S.V.).

For 6,000 years God has provided

for mankind the garment of salvation, offered at the cost of His own Son's life. The beautiful symbolism of the "Lamb of God, which taketh away the sin of the world" has been preserved in the venerable Chinese characters and confirms God's willingness, even in today's modern, changing world, to show man the only true way back to Eden and a perfect, sinless relationship with Him. ■

¹ W. A. P. Martin, *The Lore of Cathay* (London: Oliphant, Anderson and Ferrier, 1901), pp. 165-198.

² Edward Reese and Frank R. Klassen, *The Chronological Book* (Nashville: Regal Publishers, 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.); "The Chronology of Early Bible History," *The Seventh-day Adventist Bible Commentary* (Washington, D.C.: Review and Herald Pub. Assn., 1953), vol. 1, pp. 174-196 (2201 B.C.).

³ Raymond B. Blakney, *A Course in the Analysis of Chinese Characters* (Shanghai: The Commercial Press, 1926), p. 12. See also Robert K. Douglas, *The Language and Literature of China* (London: Trubner and Co., 1875), p. 15; Joseph Edkins, *The Evolution of the Chinese Language* (London: Trubner and Co., 1888), p. v.

⁴ James Legge, *The Notions of the Chinese Concerning God and Spirits* (Hong Kong: Hong Kong Register Office, 1852), pp. 28, 29.

⁵ Lin Tze Ching, *Ting Cheng Lui Shu T'ung* (Shanghai: Kwan Yee Publishing Co., 1937), p. 450.

⁶ *Ibid.*, p. 167.

⁷ *Ibid.*, p. 44.

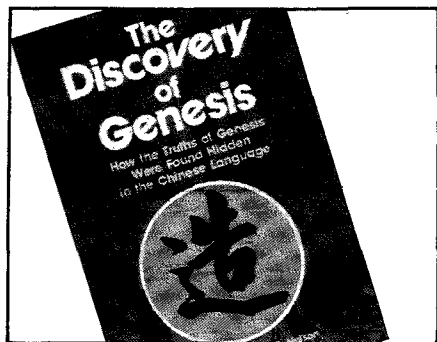
⁸ *Ibid.*, p. 115.

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If you enjoyed this article, you'll want the book!

The Discovery of Genesis

by C. H. Kang and Ethel R. Nelson



Fact: Research reveals that the Chinese language originated approximately 2500 B.C.

Fact: Some Bible chronologists fix the date of the great dispersion at approximately 2500 B.C.

Fact: The original religion of the ancient Chinese—at the time their language was formulated—was monotheistic.

Fact or Speculation? The ancient Chinese were a remnant of the Tower of Babel dispersion, clinging to their belief in one true God.

Forty years of careful research have gone into the startling discovery of parallels between the Genesis account of Creation and the ages-old Chinese "alphabet." Nelson and Kang make no thoughtless conjecture; rather, they let the facts speak for themselves, all based on some of the most exciting linguistic detective work of our time!

The two articles appearing in *MINISTRY* (July and September) have grown out of the research done for this book. *The Discovery of Genesis* is published by Concordia Publishing House, 3558 S. Jefferson Avenue, Saint Louis, Missouri 63118. Available now for \$3.95 at your local Christian bookstore.

The extraordinary events surrounding his election focused the attention of the world on this unusual man.

What trends have emerged during his first year in office?

Pope John Paul II- after one year



RELIGIOUS NEWS SERVICE PHOTO

by Raoul Dederen

Since his election almost a year ago, John Paul II has made a strong public impact. Yet it is only recently that his impact as a leader of the Roman Catholic Church has been felt. His visit to Latin America, his first en-

cyclical, and his journey to Poland are the most remarkable in a series of initiatives that range from a flexible policy toward Eastern European regimes to attempts to restore discipline and unity in the Catholic Church. What is the key to his policies? He seems to be applying his Polish experience to the Catholic Church as a whole.



Page 11: Visibly moved, Pope John Paul II smiles and waves to the thousands of faithful who were waiting near Warsaw Cathedral, following his arrival on June 2 in Poland. Above: The Pope wipes a tear from his eye during a Mass he celebrated on June 4 at Jasna Gora Monastery in Czestochowa, Poland. Right: Wearing a Mexican sombrero, Pope John Paul II makes friends with a youngster during his January 29 visit to Cuilapam, an Indian village near Oaxaca, Mexico.



RELIGIOUS NEWS SERVICE PHOTOS

The Polish experience

In Poland, Pope John Paul learned a flexible intransigence in dealing with a hostile regime. In a nation that is more than 90 percent Catholic, with one of the world's largest proportions of practicing Catholics—70 to 80 percent—he had somehow managed to achieve a balance that enabled him to live and speak without undue compromise, without apparent criticism of earlier religious authority, and yet apparently without antagonizing unnecessarily those who did not share his views. After thirty years of church-state confrontation Marxism seems to have made little headway in Poland. Here each diocese retains its seminary, so full of aspirants

to the priesthood that some have to be turned away; here the only Catholic university behind the iron curtain, KUL at Lubin (in which the young professor Wojtyla taught), flourishes by private donations and ecclesiastical subsidy.

Another lesson the then-cardinal Karol Wojtyla, archbishop of Krakow, learned was that there are areas in which the Catholic Church could collaborate with the Communist authorities in building the nation, working for the consolidation of the family and the promotion of the principles of decency and morality. However, this cooperation and flexibility depended on the Catholic Church's discipline and unity.

Pope John Paul has adopted a variety

of attitudes toward Eastern Europe regimes according to the circumstances. He has not made the mistake of identifying the state of the Catholic Church in Poland with that of the Catholic Church in Eastern Europe as a whole. In early April he named four bishops in Hungary (which is 80 percent Catholic), a sign that the Vatican *Ostpolitik* of "normalization" between the Vatican and the countries of the European Communist block continues and is being intensified. But if there is a form of collaboration with the Hungarian and the Yugoslavian regimes, for instance, John Paul did not hesitate to challenge the Russian Government and the Russian Orthodox Church in a letter he sent to

Ukrainian Cardinal Josef Slipyj, asking whether the Ukrainian Church, suppressed since 1943, would eventually be allowed to function again according to its own rites. The Pope has definitely a card up his sleeve: he could embarrass Russian authorities by making Cardinal Slipyj, who is a resident in the Vatican, Patriarch of the Ukrainian Church, as emigrant Ukrainian groups in the West have often requested.

The new Pope speaks out, but he can also be flexible in his dealings with Communist officials. Reportedly he advised the Polish bishops to avoid a clash with Communist authorities by accepting their proposal for the date of the papal trip to Poland. The Pope had wanted to return to his home country in May, at the time of the feast of St. Stanislas, which also happened to be the 900th anniversary of the martyr's death. The Polish authorities, floundering, suggested a later, less-provocative date. Over the advice of the Polish bishops, who seem to have urged him to take a harder stance and refuse to make a visit to Poland at all under the conditions imposed by the Government, the Pope accepted, and in a courteous letter thanked the Polish president, Henryk Jablonski, for his "positive attitude" to the visit. It mattered little when the Pope would go. All the Government had gained was a few weeks' respite and a reputation for being mean-spirited and narrow-minded. Once in Poland, John Paul's speeches called for greater freedom for the Catholic Church, greater opportunity to educate Polish youth, and greater Catholic participation in determining Poland's future. But these remained far less than a summons to end Communist rule or to break with Moscow.

Insisting on church discipline

The Pope has adopted varying attitudes toward political powers, but in internal church affairs he has insisted on discipline. He has already warned priests and religious that he expects them to be identifiable, to preach the Word of God rather than foment or support revolutionary movements. He has urged all Catholic priests—of whom there are 500,000—to keep their commitment to celibacy, and exhorted them in a letter in a disciplinary vein not to ask to be removed from their vows "at moments of crisis." Earlier in his pontificate he urged nuns to wear distinctive habits rather than secular dress.

He has stated his support for Vatican Council II decisions, and seems deter-

mined to make no changes in the present Catholic teaching on *Humanae Vitae*, confession, absolution, abortion, and the indissolubility of marriage. In a recent document entitled *Christian Wisdom* he issued new norms for Catholic education, which emphasize that theological research and teaching freedom must be deferred to the Catholic Church's teaching authority. The 87-page document, which applies directly to 125 centers of ecclesiastical studies in 34 countries, does not forbid theologians from presenting new ideas that may vary from the Catholic Church's traditional teaching, but it does state that "hypothetical and personal opinions which come from new research are to be modestly presented as such." This stance was evident in the condemnation last April of French author Father Jacques Pohier by the Vatican Doctrinal Congregation. His *When I See God* is considered as denying both the bodily resurrection of Jesus and the teaching authority of the Scriptures, while including dangerous and ambiguous statements about papal infallibility.

John Paul II, in his one year of pontificate, has not only tightened church discipline but also attempted to heal his church's divisions. In the Netherlands, for instance, several theological and pastoral issues deeply divide the Dutch hierarchy, where five moderate and liberal bishops are opposed by two conservatives. As a consequence of the renewal brought forth by the second Vatican council, the Dutch bishops differ more particularly on how the Catholic Church should exercise authority. The Pope has conferred with each of them and has declared his intention to arbitrate the dispute later this year. He has also raised hopes that the archconservative movement inspired by French Archbishop Marcel Lefebvre can be reconciled with the post-Vatican II Roman Catholic Church. Both situations will be watched closely for clues to the emerging style of papal leadership.

A popular pope

The general impression is that the new Pope is open to ideas but firmly traditional in his theology. There is broad agreement that he will probably remain personally in charge of most Vatican affairs. He is a poet and a philosopher, but he has made it clear that he is a working pope, too, a man who literally rolls up his shirt sleeves at his desk. Pope John Paul works sixteen hours a day. Less acquainted with curial procedures, he spends more time at his desk over files

than did Pope Paul VI, who was more familiar with the functioning of the Curia, the Catholic Church's central administration. His public audiences are lengthier than those of his predecessors because he spends a long time talking personally with the participants. Crowds at his audiences are greater than ever before; and most unpontifically he moves among them, raising children high in the air, talking with the young, as well as with the elderly, and hearing a rash of ordinary troubles.

His own man

John Paul is a populist pope, one who combines vigor with insouciance, intelligence with playfulness. He is very much his own man, and seems conscious that he has a great opportunity. He is assured and exudes confidence, which makes many Roman Catholics think that religion in general, and Roman Catholicism in particular, is important again. Now that the more extreme postconciliar movements have run out of steam, there is a demand, as he has said, for people who will build up rather than pull down. This is a propitious moment for confident leadership, and the Catholic faithful are responding to it.

It may be that in a large measure the new Pope is popular because of the firm stand he has shown in his addresses and in his first encyclical. A few years ago more liberal Catholics encouraged the myth of a jovial and permissive Pope John XXII to explain his popularity. Such a myth would be difficult to create about the present Pope. Indeed, the popularity of a firm and flexible Pope seems to be saying that the Catholic world as a whole is less concerned about clerical celibacy, ordination of women, or the wording of a birth-control encyclical than it is about a leader capable of fastening the ties of Catholic discipline and doctrine while at the same time showing sensitivity to the demands of a new time.

John Paul II, the Polish Pope, has brought to the papacy a unique experience. At the end of his first year as Pontiff of the Roman Catholic Church he emerges as a dramatic and compelling personality. A new papacy is emerging before our eyes, one that will probably have many characteristics of the old, but one that will also present us with several surprises. ■■

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The least enjoyable duty

by A. D. English

Well, that's the story, pastor." Bob sat back in the armchair of the pastor's study and let out a long breath with the air of one who has just laid down a heavy load. "I'm sorry to be the one to drop this on you. I thought and prayed about it for a long time, but finally I decided I just had to tell you. What Bill is doing is hurting the church; worse, it's hurting Bill himself. That's the thing that bothers me most—Bill's relationship to Christ. I know he's had plenty of problems lately, some of them pretty serious. But spending his time in places like that is not the answer. He's not going to find the solution in a bottle."

The pastor nodded. The story was a familiar one. A church member was conducting himself in a way that was hurting himself and his family, and bringing reproach upon the church. Another member had become aware of the situation and sincerely wanted to help. Such scenes are repeated a hundred times a day in the offices of pastors around the world.

One of the least enjoyable duties of a pastor is speaking to an erring member about his conduct. Anger, resentment, denial, alienation on the part of the member and his family and friends—all of these can be, and sometimes are, the result.

Nothing can turn such a duty into a pleasure, but the pastor can avoid many pitfalls if he will carefully follow the scriptural pattern for dealing with such cases. In doing so, he may find that he must educate his church members to follow the pattern of Scripture as well. This is what Bob's pastor is about to do.

"I wish you well, pastor." Bob smiled sympathetically as he crossed to the door. "I'll be praying that you can get Bill straightened out."

"Just a moment, Bob," the pastor replied, leafing through his appointment book. "Would next Thursday evening at six-thirty be convenient?"

"Convenient for what?" Bob's hand was already on the doorknob.

"To go and talk with Bill."

Bob's eyes widened. "Pastor, you must have misunderstood. I didn't

mean—why, I wouldn't even want Bill to know that I was the one who gave you this information. I couldn't possibly talk to him myself. That's your job." Bob's face reddened. "That is—well, you fellows are trained to do that sort of thing. I'm only a layman."

"Sit down a moment, Bob. There is a great deal of misunderstanding on this subject, and I'd like to talk with you about it."

"To begin," said the pastor as Bob reluctantly lowered himself into the chair again, "we will need some authoritative source to guide us. And, of course, in any matter that concerns the church, the final authority is God's Word." He pushed his Bible across the desk toward Bob. "Would you please turn to Matthew 18 and read verses 15 through 17."

The pages of the Bible rustled briefly, and then Bob read aloud: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

"You see, Bob, Christ Himself is speaking here, prescribing the course of action to be followed in these cases. He says nothing of telling a third party about a problem and having that person go and speak to the erring one. The individual who knows the facts of the case is to go himself. If the erring member will not listen, one or two others are to go along as witnesses. Finally, if it becomes necessary, the matter is to be brought before the church.

"Now," the pastor went on, "I know that this is an awkward situation for you. You and Bill have been friends for years, and you don't want anything to mar that friendship. So, if it will make it easier, I'll go with you, if you like. But it is absolutely vital that you go and see Bill yourself. You were the one who saw him

come out of that place. The one who speaks to him must be one who *knows* what happened, not one who has heard it from someone else."

While the pastor had been speaking, Bob had been reading again the verses he had just read aloud. Now a smile of relief broke over his face.

"Just a minute, pastor," he said. "What you say sounds good, but I've found a flaw in your reasoning. Look again at the first words of verse 15: 'Moreover, if thy brother shall trespass *against thee*.'" Bob looked up with a smile. "Notice those last two words? The counsel in these verses would apply if Bill had trespassed against me personally—but he hasn't. It's the church that he is hurting by his conduct, not me. And you are the pastor of the church. I don't think these verses require that I must be the one to go and speak to Bill."

The pastor returned Bob's smile. "The apostle Paul said that there is a certain organization that is the body of Christ. What organization is that, Bob?"

"The Bible says that the body of Christ is the church."

"Exactly. Paul says that in chapter 12 of his first letter to the Corinthians. Would you turn to that chapter, please, and let's read a few verses from it."

There was a pause while Bob found 1 Corinthians 12.

"Now, please read verses 14 through 16."

"For the body is not one member, but many," Bob read. "'If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?'"

"Now drop down a few verses," said the pastor, "and read verses 25 and 26."

"That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it."

"You see, Bob, the Scripture says clearly that no member can withdraw itself from the body. All the members

Bob has just told the pastor about another member's drinking problem. What should the pastor do now?

are joined to one another, and if one member suffers, all the other members suffer, too. Now, please read just one more verse—verse 27.”

Bob's voice was very soft as he read, “Now ye are the body of Christ, and members in particular.”

There was silence after Bob had finished reading.

Finally, the pastor's voice broke the stillness. “Bob, how much Scripture did Paul tell Timothy is given by the inspiration of God?”

Bob smiled faintly. “That's an easy one, pastor. Paul says, ‘All scripture is given by inspiration of God.’”

“Including the verses you have just read?”

“Of course.”

“Then after reading what Paul says about the members of the church being the body of Christ, and that when one member suffers, all members suffer, you can't really believe that Bill is trespassing against only the church, and not you?”

Bob's eyes came up to meet the eyes of the pastor as he slowly shook his head. “All right, pastor,” he replied, “I'll meet you here at six-thirty on Thursday.”

Pastors often meet situations such as the one described here. The following guidelines may be helpful to him as he prepares to deal with the situation of an erring member:

1. *Any information upon which the pastor is expected to act must be factual.* “He always eats his lunch in the same corner of the warehouse, and a couple of times I thought I smelled marijuana smoke in that area in the afternoon.” “When she delivers the daily production reports to Mr. Wilson's office, she's always in there ten or fifteen minutes. That's quite a while, if all she's doing is just dropping off a few papers.” Such insinuations and innuendos are cruel, unfair, and un-Christian. The pastor should ignore them.

2. *The person who brings the matter to the attention of the pastor must have personal, firsthand knowledge of the situation.* Occasionally, a church member will come to the pastor with a

message from another member. “Mrs. Smith says she has seen Brother Brown going into a woman's house several times recently during the day when the woman's husband is at work. Mrs. Smith didn't want to come to you herself, but she felt you should know, and she thinks you ought to speak to him about it.”

No pastor should allow himself to be manipulated at long range in this way. The only proper reply is, “I couldn't possibly speak to any member on the basis of secondhand information. If Mrs. Smith, who actually saw Brother Brown, would like to see me personally, I would be glad to discuss the matter with her.”

3. *The person who has personal, firsthand knowledge must be willing to go with the pastor to speak to the erring member.* Most members believe, quite sincerely, that they have discharged their duty by bringing the matter to the attention of the pastor. Now, they feel, it is the pastor's responsibility. Such members must be educated to understand that Scripture is clear that the person who knows the facts of the case must be the one to go and speak to the erring member. It may be proper for the pastor to accompany him, but he himself must go.

A word of caution may be in order here. If a member asks the pastor to go with him to see another member with whom he has had a disagreement, the pastor ought to be sure just what the member making the request plans to say and do, and just what part the pastor himself is expected to play. Otherwise, he may find that the requesting member is taking him along to lend support to his own side of the dispute, or at least to impress his opponent that “the pastor is on my side.”

When the pastor himself has personal, firsthand knowledge of a problem, he will need to consider carefully the best procedure to follow. In many cases, he would be wise to take with him a trustworthy, respected church officer as a witness to all that is said. In other cases, it may be that a private interview between the pastor and the erring member will bring about a satisfactory outcome, and prevent knowledge of the matter

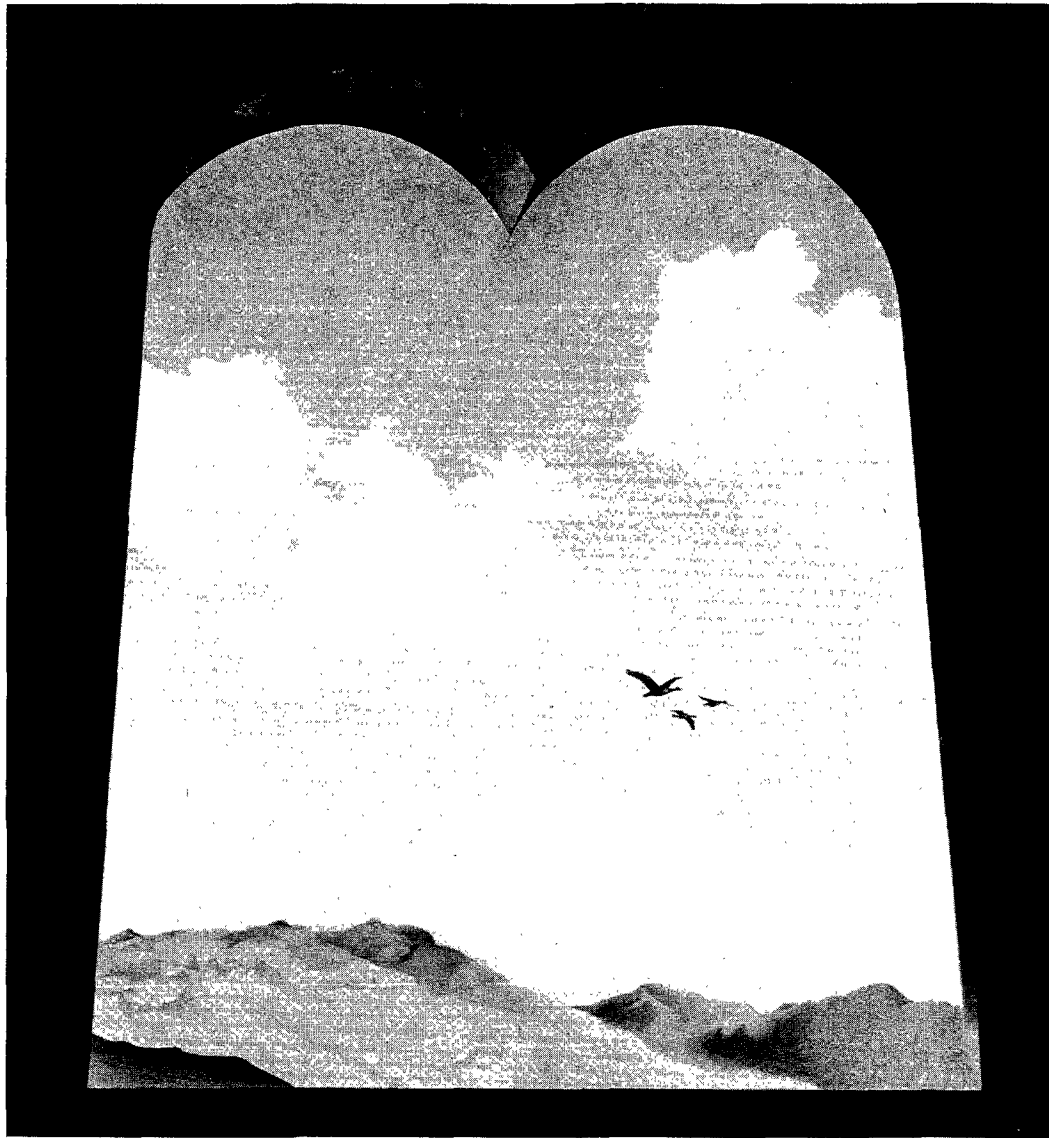
from spreading further. Remember, too, that the “erring” member may have a legitimate explanation for what has appeared questionable on the surface. This consideration should dictate discretion.

4. *The pastor must be careful not to allow himself or his church to become involved in legal disputes between members.* At times a pastor may be able to prevent a lawsuit between members of his church. By counseling, by prayer, by appealing to the authority of Scripture (especially Paul's admonition in 1 Corinthians 6:7), he may be able to persuade members to settle their differences on a personal basis without resorting to court action. It is perfectly proper for the pastor to attempt to do so if he sees any indication of success. However, if he persuades the antagonists to work out their differences without going to court, he should leave it at that. He should not allow himself or his church to become involved in actually negotiating a settlement. The pastor who does not heed this caution may find that he and/or his church may become objects of bitterness and resentment, not to mention legal action, should either or both of the principals later become dissatisfied with the settlement.

5. *Finally, the pastor must never go to see an erring member without much prayer for a special outpouring of God's Holy Spirit upon both himself and upon the member whom he is to see—and he must have it clearly fixed in his own mind just what his mission is.* The pastor must remember at all times that his ultimate purpose is not to rebuke, but to redeem; to bring reclamation, not retribution. The pastor is himself a church member for whom Christ died; he is to speak in Christ's name to another church member for whom Christ also died. The same love that led the Saviour to die for both must be the motive for every word that is spoken. The pastor who keeps this attitude firmly in mind can know that Christ Himself, in the Person of His Holy Spirit, is beside him as he speaks to the erring. ■

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God's finger wrote freedom



GARY HUFF

by James Londis

My life in Coney Island, Brooklyn, New York, was a succession of delights. To me in my childhood, hearing, smelling, and seeing the amusement park brought moments of abandon and freedom. What is paradise to a 9-year-old boy but swimming in the Atlantic Ocean, eating Nathan's hot dogs and French fries, licking frozen custard, and riding the "Cyclone" roller coaster?

The tenement apartment where I lived was within walking distance of the beach and the rides. School didn't have a chance with my friends and me once the

warm caresses of summer began to touch us. When you walked down the midway, the barkers would dare you to try to win a teddy bear. There were penny arcades, palm-reading gypsies, fire-eaters, sword swallows, strong men, midgets, the fat lady, and more. One person in the freak show I shall never forget: "Milo the Mule-faced Boy." He was a pathetic creature with protruding teeth so bizarre that he did indeed resemble a mule.

I lived in a rather typical New York neighborhood of those days. Those who lived there were knit together in the common struggle of the poor to survive and to carve some meaning out of human

existence. All the symptoms of despair were evident: too much drinking, too much gambling, and too much fighting.

Being "tough" was the ultimate social status for kids. Gangs were popular and, in some neighborhoods, necessary for daily survival. Some of my acquaintances—repeatedly beaten by their fathers—were bullies we all despised. I remember one boy who lived around the corner—Arthur Kelly. Wiry and fearless, he used to spit out the side of his mouth three or four times a minute as he swaggered down the street in his leather jacket. Hunched over like a gorilla, his collar turned up, Kelly enjoyed frightening anybody who was afraid of

"It is in the heart of the gospel
that the violations of law that rupture the God-man relationship
are not as great as the eagerness of God to
forgive those sins and restore full fellowship between
Himself and us."

him. I hated him so much most of the time that one of my supreme moments in the eighth grade was the day a friend of mine beat *him* up and gave him a bloody nose in the schoolyard.

Skirting the law was also an integral part of my childhood. Our parents used to play the horses and the numbers through bookies, and many of the older guys routinely stole bikes and cars. We were initiated by stealing from candy stores. Then we graduated to the more expensive items, such as hubcaps and watches. We never talked much about morals or religion. It was a sign of weakness, almost corruption.

Sex was the typical "street" kind. Seventh-grade girls were serving as prostitutes. Boys not yet in their teens were forced into homosexual acts for "kicks" by older guys. One incident I witnessed so revolted me that I reported it to the police. As a result, some guys found themselves in reform school.

From the perspective of my maturity, I now realize that my childhood was not as glorious or free as it seemed. My life is very different now, so different that I am not the same person—at least not in the most fundamental sense of the term "person"—who ate Nathan's hot dogs.

Every now and then I bump into childhood friends. Some of them are now grown-up gangsters. They look at me as if I have chosen a life style that resembles a concentration camp or a monastery. In their view I am on the inside, robbed of my freedom, while they are on the outside, laughing at me—the fool. To them, my respect for the law of the Ten Commandments is a fence that confines me. They see the limits in my life as rigid suffocators of spontaneity, while I see these limits as parameters for safety or as guidelines giving me the freedom to live with a measure of security about the moral quality of my actions.

What my former associates seem to recognize intuitively is that an emphasis on the law can be destructive; what they miss is the law's potential to liberate and energize. The law can be different things to different people in different circumstances. This paradoxical feature of the law is apparent even in the Bible, which contains passages that apparently condemn the law alongside other portions of Scripture that praise the law. Before we go further, however, we need to define our terms.

Whenever the Bible speaks about the "law," it usually refers either to the Pentateuch (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy—the five books of Moses) or to the Old Testament as a whole. The technical Hebrew term for the ten commandments given at Mount Sinai is the "ten words," which every Hebrew understood to be the heart of the Old Testament, or Hebrew Bible. Therefore, whenever the law is mentioned, the Ten Commandments are included, even as the foundation is included when you use the word *building*.

Of all the praise for the law in the Bible, perhaps none is greater than that of the psalmist, who declared that the law of God is "sweeter also than honey and drippings of the honeycomb" (Ps. 19:10, R.S.V.). Here the law is seen as a gift from God whose lusciousness requires lavish images. There is no hint of the forbiddenness that sweetens the fruit in transgression, only the freedom that sweetens the law in obedience. To the psalmist it is not the law, but rather disobedience, that is bitter.

What makes the law sweet to the Bible writers is an understanding of it as a fence giving structure to what would otherwise be libertinism or anarchy. The law orders our lives, marking boundaries, keeping us from swirling around unpredictably like small balloons whose air is escaping. We are not to be like wild balloons, but like aircraft—controlled, disciplined, orderly, and capable of reaching our chosen destinations.

Negative use of law

If this is so, why does the law feel so negative to us at times? The answer is that whenever it is perceived or applied as a form of control and restriction, rather than as a discipline and defense of freedom, we will chafe under its pressure. Seen primarily as restriction, violating the law spawns a euphoria of freedom; seen as a discipline for freedom, a broken law produces a rational guilt that can lead to creative change. In surgery, if the procedures for sterility and cutting are seen as unnecessarily restrictive, a surgeon could feel liberated when violating them. On the other hand, if surgical rules are perceived as safeguards to give a physician freedom to save lives, ignoring them produces fear and guilt and robs the surgeon of his freedom to heal.

It should be pointed out that not all the

Biblical laws are equal in importance to the Ten Commandments. Many have only a cultural, temporary value. Rules and mores that help define a culture will always be needed to civilize social relations. We are amused by stories of the Puritans who punished their members for kissing their spouses on the Sabbath, and we would rightly react with anger at such a mentality in the present, knowing as we do the image inflicted to one's emotional health by such attitudes. Mores are easily confused with morals. Some people are even tempted to think that the confusion of mores and morals is in the ten-commandment law itself. So, to eliminate this confusion they stress love alone in morality, as if love can be defined without laws of any kind. They would throw the law as we know it into the junkyard of ethical requirements because, in their view, it is antiquated. It no longer fits in a modern society, because it is too rigid.

Such an attitude rejects the view that the law and love are compatible and that the gospel (literally the "good news" of Christ's salvation) taught in the New Testament elucidates the relationship between them. The apostle Paul speaks of the law as "holy, and just, and good" (Rom. 7:12), and James labels it the "law of liberty" (James 1:25). In some passages, it is true, the apostle Paul seems to be critical of the law, but he makes it clear that he is not then thinking of the law as a moral statement or as a discipline for freedom in love; he is thinking of human beings who would treat the law as a means of curing sin and achieving virtue before God. He tries to show us that breaking the law, or sin, is not merely the violation of some code, but the rupture of trust between persons.

To lie, steal, or kill inevitably creates a problem between persons that cannot be erased simply by ceasing to do such acts in the future. Telling the truth now cannot change the fact that there has been lying. While rightdoing preserves trust, it is helpless in restoring trust.

I do not trust the burglar who broke into my home simply because he has stopped burglarizing me. For while a change in his behavior is essential, only forgiveness can establish a relationship and create links of trust.

To put it another way: If one breaks a code prohibiting him from lying, the code may exact a penalty for the crime. But if one ruptures a relationship by

“When human obedience is made more central than God’s promises, the divine-human relationship has no enduring basis.”

lying, whether that relationship can be healed depends on the willingness of the involved parties to make the relationship more important than the violation, always recognizing that no relationship can endure repeated breaches of promise.

Forgiveness restores trust

This is the point at which the gospel makes its contribution to man’s freedom before God. It is in the heart of the gospel that the violations of law that rupture the God-man relationship are not as great as the eagerness of God to forgive those sins and restore full fellowship between Himself and us. Mere obedience cannot restore trust lost through disobedience. Forgiveness—accepted forgiveness—can.

Once we accept God’s forgiveness, His method of reconciling us to Himself becomes the model for our reconciliation with others. Further, when the law is perceived only as an impersonal code, rather than as a discipline for love and freedom, it will appear antithetical to forgiveness, full of condemnation, guilt, and destruction (Rom. 7:4-6). But if we see the law as reflecting the desire of the Lawgiver to make us free, it will be “holy, and just, and good” to us. We will see it as a protector, not a restorer, of trust. We will also see that it is the way we relate to the law, not the law itself, that condemns us. Put simply: The law defines the basis for maintaining love between us and God and among ourselves. It is the fence around our lives that keeps out the suspicions and deceptions that destroy business relationships, friendships, and even marriages.

Thus, the Bible teaches that the law, when transgressed, imposes guilt. It cannot forgive and heal. That is why, when the law was broken, the same God who gave it at Sinai as the basis of a personal covenant had to do something more at Calvary to demonstrate that forgiveness and law are not in opposition. In that sense, the gospel is “much more” than the law could ever be. This is Paul’s point in Romans 5, where, like a refrain, he talks about the “much more” of the gospel in relation to the law.

But the gospel’s “more” should not lead us to make less of the law. If it is a discipline for freedom in love, then we moderns who face profound moral and religious dilemmas need to bathe in its wisdom more than ever before. Since technology has affected many of our moral decisions, I believe a reexamination of the Ten Commandments can

equip us, somewhat, to resolve some of these dilemmas.

Disciplined for freedom

Now, I must be more precise about what I mean when I say that the law is a “discipline” for freedom. When the Romanian gymnast Nadia Comaneci performed so splendidly and effortlessly in the 1976 Olympics that she received perfect scores, many were tempted to think most of it came “naturally.” But a life sketch televised one evening portrayed a dedicated young woman on a Spartan regimen, practicing three to five hours daily over a period of six years. Because she had been minus the freedom to go and do whatever her immediate impulses desired, she confessed she often felt like a caged bird. But she had a goal, and the freedom to win a gold medal for herself and her country could be achieved only through intense discipline. Furthermore, as more and more she mastered the sport of gymnastics, her love for it increased. She was disciplined in order to be free, and in her increasing freedom to perform she grew in her love for her sport.

Likewise, to be free to fly an airplane, the student pilot must use discipline to memorize air-traffic regulations and practice maneuvers. The more perfectly the student flies, the more secure he feels and the more love he or she has for flying. It is the same with an aspiring physician, or even with aspiring saints who wish to be free to live in love and in trust with God and others. What we discipline ourselves to do, we master; what we do well, we love to do.

When the law was enunciated at Sinai, the Jewish people (or Israelites, as they are called in Scripture) were, to some extent at least, conscious of the potential liberty in the law. When told that God would give them all that their hearts desired if they obeyed, the law became their most precious treasure. Accustomed as they were to Egyptian slavery, their new liberty was dizzying. Unfortunately, as later events revealed, although the Israelites were free politically, they only dimly perceived at best the discipline of the law that was necessary to enjoy authentic spiritual, inner freedom.

God made known His will to Israel in the law, and unified the nation under a covenant in which He was Lord and the people were His subjects. Recorded in Exodus and Deuteronomy, this covenant primarily describes a relationship that suggests that the nation’s religious—not political—destiny is supremely impor-

tant.¹ God had brought the Israelites into freedom and would keep them free as long as they obeyed His laws. They had no claim on His love; He bestowed it only because He was and is love and they needed Him. While He promised that His love would never abandon them, His freedom allowed Him to withdraw it any time. God is thus portrayed in the Scriptures as the sovereign Person who chooses to create and sustain His created “persons” in love and freedom as long as they choose to allow Him to help them.

The response of kindness

Such a consistently gracious God in Israel was unlike the neighboring Babylonian nature deities, whose moods changed capriciously. Their devotees had little or no idea how they would respond to them in worship.² However, God’s kindness (Hebrew, *chesed*) toward men was firm. Men were to respond to God’s *chesed* by showing kindness to one another, by being *just*, not in the legalistic sense of mechanically and impartially applying minute laws, but in the expansive sense of applying a few basic principles “over and over again.”³ Application of the law to individual, concrete instances was left in many cases to a healthy feeling for justice. Even when one scrupulously observed the law, love, or *chesed*, should have been felt. If it was not, as was often the case in the surrounding cultures, lesser and lesser value was placed on human life, and increasing importance was attached to an unfeeling preoccupation with obedience. A personal God of love, who cared about the Israelites for no reason outside that love, called for obedience to His law to enhance the love and trust relationship between His people and Himself so that they might enjoy the unique freedom of those created in His image.

However, that freedom could grow only when God’s promise was met by human faith. If human faith was posited other than on God’s promise, it led to an obedience to the letter of the law, which replaced faith in His promise. Obedience of that sort paradoxically destroyed the love relationship it was supposed to protect, for when human obedience is made more central than God’s promises, the divine-human relationship has no enduring basis. Further, an inordinate confidence in obedience tends to elevate the law over people, causing us to forget that the law exists for the sake of persons.

(Continued on p. 24)

SHEPHERDESS

Trust in Spite of Tragedy. Courage rooted in the promises of God enables a missionary couple to face an overwhelming trial.

*Dear Shepherdess: My husband and I live in one of a group of town houses in a Maryland suburb of Washington, D.C. There are eighteen Christian families living in the group. Often we gather on the lawn or in one of the homes for an hour of worship and song. One evening Dr. Charles Taylor read 2 Corinthians 4 from The Living Bible. Verses 8 and 9 struck a responsive chord in my heart: "We are pressed on every side by troubles, but not crushed and broken. We are perplexed because we don't know why things happen as they do, but we don't give up and quit. We are hunted down, but God never abandons us. We get knocked down, but we get up again and keep going."**

How grateful we are for this assurance as we pass through trials. With the heavenly Father holding our hand, we never need to fear defeat. It was this kind of assurance that enabled the missionary parents to bear the tragedy described in the story I am sharing with you this month. Truly we can all say, What a wonderful Saviour is Jesus, our Lord. With love, Kay.

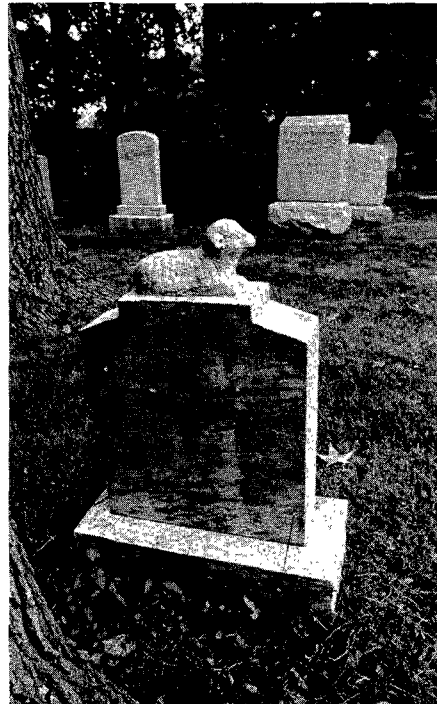
It was a beautiful afternoon, the tropical sunshine bearing down with its usual luster and brilliance. Two little children—Herve, 2 years and 9 months, and his baby sister, Geraldine, 1 year and 3 months—hugged their toys as they trudged from their home to the hospital a block away. Herve and Geraldine were the only children of Dr. and Mrs. Andre Celestin, who had come from Haiti to serve at the Davis Memorial Clinic and Hospital in Georgetown, Guyana.

The children were walking to the hos-

by Shirley A. McGarrell

pital because their doctor father had decided they need to be hospitalized for a seemingly innocent illness that had brought some degree of discomfort two days before. The children were put to bed, and appropriate procedures were set up—intravenous infusions and medications.

The children's condition did not deteriorate, and they seemed to be on the way to recovery. Then suddenly, like a



change in the weather, a crisis developed. The little hospital hummed with activity, and the room where the children lay became the focal point of the physicians' efforts.

Many fervent prayers were sent up to our heavenly Father on behalf of the children, but at 4:00 A.M. on March 24 little Geraldine died. The brokenhearted father, Dr. Celestin, and the other physicians, were puzzled. Desperate yet prayerful efforts were made to save the life of little Herve.

Through the kindness of the Guyana Ministry of Health and many loving friends, on Sunday morning, March 25, Dr. Celestin took Herve to the San Fernando General Hospital in Trinidad, where special expertise and equipment were available. But the efforts of the medical specialists were in vain, and on Tuesday, March 27, Herve died.

During this difficult experience, Dr. and Mrs. Celestin had their courage rooted in the precious promises of God. Although their hearts are heavy with sorrow, yet they know that someday a golden day will break, and the sunshine of the resurrection will sweep away the darkness of the tomb forever. The joy of these parents will be unspeakable as little Herve and Geraldine are borne by angels and placed into the arms of their loving parents. "Hasten on, glad day!"

Shirley A. McGarrell is president of a group of ministers' wives in Guyana. She makes her home in Georgetown.

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Prayers from the parsonage

by Cherry B. Habenicht

Father, what can be done about the schism in this congregation? Why do people seem to need approval from one group while isolating others as opponents or enemies? Must there always be an alignment of sides, a choice between those who are in or out of favor?

No one can say who started the misunderstanding, but everyone is sure it is "someone else's" fault. Each family cherishes its tale of injustice, and the

cold war continues.

We do not want to encourage anyone to rehash years of grievances. As long as animosities smolder, our attempts at solving the problem will be futile. Only Your Spirit can convict of error and lead to repentance. We need His presence to heal wounds in individual hearts.

Strengthen Dick and me for the emotionally draining task of dealing with stubborn members. Help us to walk carefully a middle road, refusing to be drawn into controversy unless principle

is involved. Separate factions vie for our favor, but we cannot support individual causes. Please keep us objective.

Can ears dulled by criticism hear Your voice? Can lips tainted by accusations speak Your words? Can minds poisoned by revenge comprehend Your will? "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

O God of peace, bring these contentious groups together. Unite this church, that it may no longer betray You.

FROM THE EDITOR

Salvation and the Cults—5. What is missing in the current practice of Christianity to cause bizarre groups to flourish?

Our current discussion of authentic Christianity in distinction to cults must include the doctrine of the Holy Spirit. The importance of this historic tenet of faith can be seen in the unequivocal declaration of Christ, “Anyone who speaks a word against the Son of Man will be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come” (Matt. 12:32, N.I.V.).*

This solemn warning cannot be interpreted to mean that Christ is inferior to the Holy Spirit. Never! Rather, this passage reveals the uniqueness of the Trinity, and the specific work of the Holy Spirit to convict of sin, righteousness, and judgment to come. (See John 16:5-11.) One may ignorantly reject Christ, as did some of those who crucified Him, but no one can ignorantly reject the Ambassador of conviction and persuasion, the Holy Spirit. To reject Him is to reject the very agency that the Godhead uses to communicate with men.

The Holy Spirit is the silent voice that causes conviction and creates faith in the soul. If we deliberately turn a deaf ear to His voice, we sever the channel between us and Heaven. Since sin has no remedy to cure itself, the soul is left in darkness, and the fatal words echo in heaven’s courts, “Leave him alone!” (Hosea 4:17, N.I.V.). God pronounced a similar mournful declaration over the human race in Noah’s day, when He said, “My Spirit shall not always strive with man” (Gen. 6:3). Every life has its point of no return—a fact that King David sensed with distinct awfulness as he implored God, “Do not cast me from your presence or take your Holy Spirit from me” (Ps. 51:11, N.I.V.).

The vast breadth and scope of the Holy Spirit’s work is often misunderstood. Some narrow down the work of the third member of the Godhead to one particular phase, such as the gift of speaking in tongues, thus severely limiting His authority and the efforts He puts forth for us individually. Others confine the work of the Holy Spirit to some particular time or dispensation.

However, the Scriptures describe His activity in broad terms that extend across all ages. From the account of Creation in the opening verses of Genesis—“And the Spirit of God moved upon the face of the waters” (Gen. 1:2)—to

the magnificent invitation in the closing verses of Revelation—“The Spirit and the bride say, Come” (Rev. 22:17)—the fabric of Scripture weaves in the bright threads of the Holy Spirit’s role.

David emphasizes the omnipresence of the Spirit: “Where can I go from your Spirit? Where can I flee from your presence?” (Ps. 139:7, N.I.V.). God’s Spirit imparted special skill, ability, and knowledge to Bezaleel, chief craftsman and artist of the ancient tabernacle and its furnishings (see Ex. 31:1-11). When the Lord commanded Moses to select seventy elders as leaders and officials in Israel, He promised, “I will take of the Spirit that is on you and put the Spirit on them” (Num 11:17, N.I.V.). The objective of the Spirit’s work in this particular case was to enable men to share with Moses, in an efficient and faithful way, the work of leading Israel through the wilderness.

The Spirit of God came upon Balaam and enabled him to prophesy (Num. 24:1-9). Moses’ successor, Joshua, was a man upon whom the Spirit of God rested (Num. 27:18). The book of Judges reveals that the Spirit of the Lord came upon such leaders as Othniel, Gideon, Jephthah, and Samson.

Before Saul, first king of Israel, rebelled against God in his later life, the prophet Samuel informed him, “The Spirit of the Lord will come upon you in power, and you will prophesy with them; and you will be changed into a different person” (1 Sam. 10:6, N.I.V.). Saul’s tragic experience should teach us that God’s Spirit may control us today but can be grieved and rejected tomorrow. It should also teach us that continued rebellion leads to the unpardonable sin. The faithful record states simply, “Now the Spirit of the Lord had departed from Saul” (1 Sam. 16:14, N.I.V.). The Old Testament list of those upon whom the Spirit of God rested could be extended to include Elijah, Elisha, Isaiah, Daniel, and a host of others.

A key New Testament text pointing to the evident work of the Holy Spirit in Old Testament times is found in the penetrating words of Stephen. In language that undoubtedly helped to settle his fate, he accused his hearers: “You stiff-necked people, with uncircumcised hearts and ears! You are just like your fathers: You always resist the Holy

Spirit!” (Acts 7:51, N.I.V.). The same resistance to the appeals and conviction of the Holy Spirit so prevalent in Stephen’s day had been also evident in Old Testament times. History repeats itself.

Because Paul believed that our struggle is not against flesh and blood, but against spiritual forces of evil, he urged Christians to take up the sword of the Spirit, and to pray in the Spirit, in order to defeat both seen and unseen enemy forces (see Eph. 6:10-18). In his warfare against supernatural forces the Christian can be assured of supernatural help. The Holy Spirit, as the representative of the Lord Jesus Christ Himself, directs this battle, and has been doing so ever since sin came into our world. This raging warfare, and the weapons God provides for our victory, cannot be limited to New Testament times.

The reality of this warfare and the struggle between Christ and Satan, the Holy Spirit and the spirit of demons, can be found in both the Old and New Testaments. Listen to the Word of the Lord, spoken through the prophet Isaiah: “Yet they rebelled and grieved his Holy Spirit” (Isa. 63:10, N.I.V.). God faced the same set of problems in redeeming people then that He did in New Testament times, and that He does today. Sinners are sinners. The rebellious, unconverted heart is essentially the same yesterday, today, and tomorrow. Ephesians 4:30, the New Testament counterpart of Isaiah 63:10, warns: “Do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption” (N.I.V.).

Even Christ’s discourse on the new birth, in John 3, which some have viewed as uniquely applicable to New Testament times and/or the future, has its Old Testament counterpart in Ezekiel 36:26 and 27: ““I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws”” (N.I.V.). To place this statement in a future prophetic setting misses the thrust of Ezekiel’s mission and message to the captive Jews in Babylon. God attempted, through Ezekiel, to make powerful appeals to His people with a two-fold objective—first, to cause a genuine experience of repentance, and

second, to teach man that salvation is of the Lord. Since conversion itself is an act of re-creation wrought by the Holy Spirit, the need of the presence and power of the Holy Spirit has been evident throughout earth's history.

The texts we have been considering indicate that God's Spirit has been operating throughout scriptural history, yet it must be noted that the office, work, and personality of the Holy Spirit is more clearly depicted in New Testament times. Our Lord gave explicit information to the disciples regarding the work of the Holy Spirit (John 16). The apostle Paul pointed out that the Spirit dwells in us and intercedes for us (Rom. 8:9, 26). It is through the Spirit that gifts are dispensed to Christ's followers, to enable them to perform the work that God designs His church to do (1 Cor. 12; Eph. 4). It is this same power that develops in the Christian the fruits of the Spirit (Gal. 5:22, 23). The reason we have in our journal a section dealing with health and religion is that our bodies are the temple of the Holy Spirit (1 Cor. 6:19).

When our Lord breathed on His disciples and said, "Receive the Holy Spirit" (John 20:22, N.I.V.), He was imparting to them, through His Spirit, ability to grasp truths that they had failed to understand previously. Following this, the Saviour spent forty days explaining the prophecies and opening their minds, "so they could understand the Scriptures" (Luke 24:45, N.I.V.). Only through the blessing of the Spirit of God can any person understand the Word of God properly.

Although the Holy Spirit has been active from the very beginning of human history and was often revealed in a marked manner during the time before the cross, He had never been manifested in His fullness. Under the symbols of the "early" and the "latter" rain, the Bible brings to view two special outpourings in which the Spirit comes with extraordinary power upon the faithful followers of the Lord Jesus.

The climate in Palestine consists principally of the dry season and the rainy season, which lasts from autumn to spring. The first autumn showers, called the "early" rains, moisten the sun-hardened earth to allow for plowing and sowing before the heavy rains of winter. The "late" rains at the end of the wet season mature the grain just prior to the harvests in the spring. Thus the Old Testament prophets used these symbols to illustrate a twofold outpouring of the Holy Spirit upon the earth.

The first, or "early," rain was at Pentecost, when, as the Saviour had promised, the Spirit came with unprecedented force upon the disciples as they tarried in the upper room. Peter declared publicly that this experience was a specific fulfillment of the Old Testament prophecy of Joel 2:28-32. "This is what was spoken by the prophet Joel: 'And in the last days it shall be, God declares, that I will pour out my Spirit upon all flesh'" (Acts 2:16, 17, R.S.V.). In the power of this endowment the apostles spread the gospel of Jesus Christ far and wide until it penetrated every nook and cranny of the ancient world.

Likewise, the Scriptures speak of a "latter" rain, in which the Holy Spirit is to come in a special manifestation—this time to usher in the final preaching of the

"The early rain of Pentecost will be complemented by the latter rain prior to the return of our Lord."

gospel, as Pentecost inaugurated its initial proclamation (see Hosea 6:3; Joel 2:23-32; Zech. 10:1). The gospel message is to close at the end of time with no less manifestation of the Holy Spirit's power than was exhibited at its beginning. The early rain of Pentecost, which prepared the soil, will be complemented by the latter rain, which will ripen the final harvest of earth prior to the return of our Lord.


Praise God that, although we live in unusual times, unable to cope with the mounting forces of evil on our own, we have the promise of the presence of the Holy Spirit, who will give us victory over sin and guide us throughout our lives. What a privilege is ours, as ministers of God, to experience, as did our Lord, "the Spirit without limit" (John 3:34, N.I.V.)! We need to remember that only through the omnipotent power of the Holy Spirit can the enemy be defeated. The Holy Spirit is the defense of every humble soul.

Note carefully that the Holy Spirit does not control a person against his will. He cooperates with us, not to take the place of our wills, but to strengthen them. We must choose to invite His

presence into our lives. We need to pray that the mighty energies of the Holy Spirit, with all their quickening, recuperative, and transforming power, may fall like an electric shock on our palsystriken souls, causing every nerve to thrill with new life, restoring us from our dead, earthly, sensual state to spiritual soundness. Only thus can we become partakers of the divine nature, having escaped the corruption that is in the world through lust; only thus will our souls reflect the image of Him by whose stripes we are healed.

Neither is the Holy Spirit given to be controlled or used as we see fit. Here is where historic Christianity and the cults often part company. We hear much about "being led of the Spirit." Often the phrase is but a thin euphemism to lend spiritual support for doing what the speaker wants to do. We find today those who claim to be led by the Spirit in all sorts of activities that are contrary to the Word of God. Jim Jones apparently felt led by the Spirit to lead his followers to a South American "paradise," where they found—instead of love, joy, and peace, the fruits of the Spirit—fear, suspicion, and death, the fruits of megalomania and sin.

Before we glibly speak of being led by the Spirit, we need to remember that the Spirit never leads contrary to the Word of God. They are always in total agreement (see John 16:13). The apostle John warns, "Beloved, do not believe every spirit, but test the spirits to see whether they are of God; for many false prophets have gone out into the world" (1 John 4:1, R.S.V.). He goes on to point out that they may know the genuine Spirit by His fidelity to Jesus Christ and His Word.

We would do well to heed the warning of the apostle Paul to his young ministerial student, Timothy: "The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons. Such teachings come through hypocritical liars, whose consciences have been seared as with a hot iron" (1 Tim. 4:1, 2, N.I.V.). These words are straightforward. In this age of spiritual confusion and chaos, when many are blown about with every wind of doctrine, let us, as ministers of the Word, cling to the Word, plead for the power of the Spirit, and be faithful in our duty to proclaim the pure, unadulterated gospel.—J. R. S. 

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SCIENCE AND RELIGION

Fetal Circulation—Design or Happenstance? A look at the complex system involved provides a basis for evaluation.

The word *design* indicates “deliberate, purposive planning” by a person or group. In all facets of life we see evidence of design that we readily acknowledge as coming from the mind and hand of a designer. No one looks at the intricacies of a watch, an engine, or an airplane and says, “What a fortunate happenstance!” Yet when we leave the realm of manufactured articles to contemplate living things, the tune changes. Although the simplest living entity is infinitely more complex than any manufactured item, the evolutionist tells us that it exists not by “creative design” but rather by “fortunate happenstance.”

By the very nature of the case, one can prove neither creationism nor its alternative, evolutionism. Both require faith. One can, however, select a subsystem from the total world around him, look carefully at what actually exists therein, and make an informed choice regarding which of these two views of life is the more believable. The subsystem to be considered here is the fetal circulation.

When humans design something, their lack of total knowledge allows errors to be incorporated. Failures can ensue. But when an omniscient Being designs, the end result should be free of error. Furthermore, when humans design, it is extremely unlikely that the first design will fully accomplish the desired result. Only after a series of modifications and redesigns is the end result optimized so that the mechanism operates most efficiently. When an omniscient Being designs, however, the optimizing process should be noticeably absent. The first result should be the optimal one.

The evolutionist, of course, rejects all such teleological considerations in connection with living things. He believes that the end result has undergone millions of modifications, and that he has mechanisms just as capable of producing optimization as does the creationist. How, then, can the choice be made between evolution and Creation? It must be made on the basis of “reasonableness.” The creationist accepts the concept of God, and thereafter problems connected with the formation of the intricate world about him vanish, for he believes God to be omniscient and omnipotent. The nontheistic evolutionist rejects God out of hand, and thereafter

by M. E. Clark

his problems begin, for he must explain the development of an intricate world without the least shred of help from a guiding intelligence.

What mechanisms does the evolutionist consider adequate and acceptable in explaining the human body’s present state of harmonious operation? In the final analysis, he sees all of evolution as a result of random mutations and natural selection. Occurring over phenomenally long periods of time, these processes are considered capable of producing any living thing. However, one should remember that random mutations are, in reality, “mistakes” in the proper genetic code of the organism, and natural selection is only a screening process whereby the lesser fit are eliminated. Although the evolutionist admits to this role for mutations, he has faith that once in a while a “good mistake” will contribute to the optimization process.

Thus, according to the evolutionist, random mutations and natural selection are the main forces that have changed life forms from amoeba to man. Although not one iota of intelligence guides these mechanisms, and although the mutation mechanism by definition involves mistakes, yet, in some paradoxical manner, the results are infinitely complex and the life processes are optimized! How reasonable is this explanation? An examination of fetal circulation will be used to contrast the two positions and perhaps provide the basis for the test of “reasonableness.”

Description of fetal circulation. During gestation, the mother carries on the functions of respiration, digestion, and elimination for the fetus. Since the lungs are not functionally active, oxygen is supplied to the fetal blood in the placenta. By the eleventh week, the fetal heart has developed into a four-chambered organ with its corresponding arterial vessels. A problem now arises concerning the activity to be carried on by the right side of the heart during gestation, when it is not needed to pump blood through the pulmonary circulation. It cannot lie dormant, for then it would not be sufficiently developed at birth to assume its necessary rigorous pumping activity.

The solution to this problem rests on

the fact that the heart is actually two separate pumps that eventually are to function in series. However, by means of a temporary additional passageway and a temporary vessel, the fetal heart can be made to pump in a parallel arrangement, with both left and right sides pumping blood through the systemic circulation (see figure 1).

The amazing manner in which fetal circulation operates and the provisions that make possible the rapid accommodation from a parasitic existence as a fetus to the independent status of the newborn baby can be attributed, of course, either to a huge juxtaposition of chance happenings (the evolution model) or to the intelligent design of an omniscient Designer (the Creation model).

A priority system for oxygen. Of all the nutrients delivered to the fetal blood in the placenta, none is of greater importance than oxygen. Its presence is necessary to the metabolic processes that occur in all the various tissues. Therefore, a priority system must be established in the circulation of blood to the various organs of the fetus. (With some modifications, nonfetal circulation is also organized upon this concept.) Since the heart and the brain are high on the priority list, the vessels that supply these organs receive oxygen-rich blood directly from the left side of the heart. As we shall see, it is only after these organs have taken off their share that the oxygen-poor blood from the right side of the heart enters the systemic circulation. Is it merely a coincidence that a striking series of events transpires to deliver the blood with the highest oxygen content to the heart and the brain?

Laminar blood flow. Once it is oxygenated in the placenta, blood passes back to the fetus through the umbilical vein (see figure 2). Most of it is then diverted through the liver, although some moves directly to the heart through the ductus venosus. At the entrance to the right atrium of the heart, the inferior vena cava also carries deoxygenated blood from the lower trunk and extremities (see figure 2). Even here a significant event of fluid mechanics occurs. One would normally expect that blood from these two sources would mix within the inferior vena cava and that the oxygen content would reach a uniform level. Not so, however! Streams of blood from

both the placenta and from other parts of the fetus tend to maintain their identity and their individual oxygen contents.

Foramen ovale. The oxygen-rich blood now needs to be delivered to those vessels feeding the heart and brain. Upon entering the right atrium, blood from the inferior vena cava with its differing oxygen levels is divided into unequal streams by the crista dividens, an edge of the interatrial septum. The smaller stream passes into the right atrium and mixes with blood from the superior vena cava; the larger stream, primarily oxygen-rich blood from the placenta, moves into the left atrium through the foramen ovale, a hole in the dividing wall between the two sides of the heart (see figure 2).

Thus the foramen ovale allows oxygen-rich blood from the placenta to move across from the right side of the heart into the left, where it preferentially provides the coronary and cerebral circulations a well-oxygenated supply of blood. The priority system is satisfied, and the most important organs receive the "best" blood available. Where did the foramen ovale originate? How did it not only come to be, but come to be in the most advantageous place? Depending on the point of view, it's either a fortuitous happenstance or a masterpiece of ingenuity from the mind of the

Creator Himself.

Ductus arteriosus. Still more amazing processes are to be found in the fetal circulation. Oxygen-poor blood from the right atrium is pumped out of the right ventricle into the pulmonary artery. After birth this blood will go to the lungs and be oxygenated. But in the fetal state less than a third of the blood goes to the lungs—the amount that is required to nourish that developing organ. What happens to the rest? There just "happens" to be an artery—called the ductus arteriosus—at the optimal place to carry the remaining two thirds into the systemic circulation. Again the question comes—chance or design?

The ductus forms a straight chute for most of the oxygen-poor blood to move directly into the aorta downstream from the places where the coronary and cerebral arteries have taken off their oxygen-rich supply (see figure 1). Now the two streams in the aorta proceed to feed the rest of the systemic circulation while at the same time sending about half the blood supply back to the placenta to replenish its oxygen and other nutrients. Here is a parallel pump arrangement—both left and right sides of the heart working mainly to feed the systemic circulation. A slightly greater pressure in the right side of the heart at this time

causes the flow from pulmonary artery to aorta.

Conversion from parallel to series pumping. As amazing as these processes are, others just as astounding follow as the fetus is delivered and starts an independent existence. Now, instead of both sides of the heart pumping in parallel to supply the systemic circulation, the pulmonary and systemic circulations each have their own pumping in a series configuration. Only a minimum of "plumbing" is needed for the change. The first processes are external and manual—the umbilical cord is clamped and breathing is started. Subsequent changes are internal and automatic—a valve flap over the foramen ovale closes, the ductus arteriosus begins to constrict, and the ductus venosus closes by means of a sphincter muscle. When the umbilical vessels are closed, systemic pressure increases. At the same time, the lack of oxygen activates the respiratory center. When the lungs are filled with air, the pulmonary vascular resistance decreases, greatly increasing the pulmonary flow as well as the flow into the left atrium. Thus, pressures on the right side of the heart are decreased; those on the left side are increased. These pressure changes induce a reversal of flow in both the foramen ovale and the ductus ar-

Figure 1

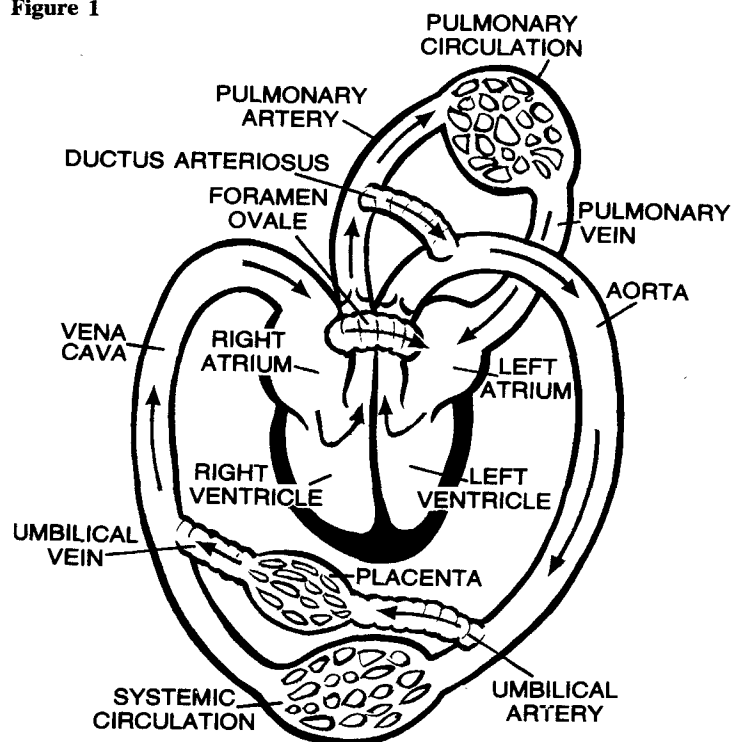
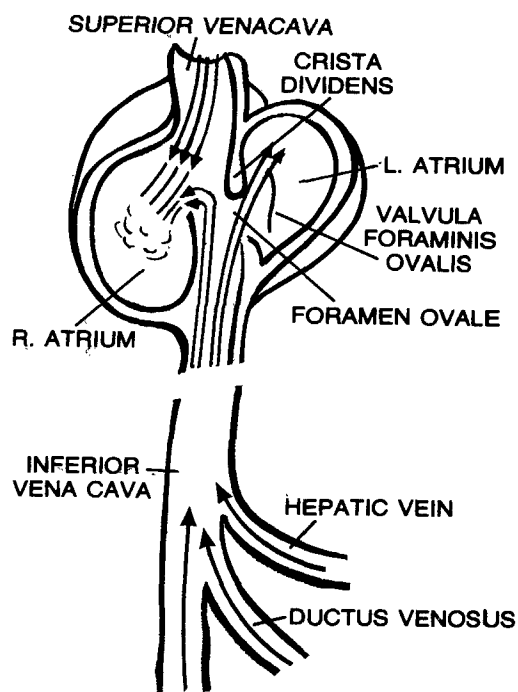


Figure 2



teriosus. This reversed blood flow moves a valve flap (the *valvula foraminis ovalis*) to close the opening of the foramen ovale. Fusion of the flap with the atrial wall usually occurs during a period of several days.

Closure of the ductus. The closure of the ductus arteriosus is much more involved than that of the foramen ovale, and has been the subject of much research. Closure appears to be initiated by the passage of blood saturated with oxygen because of a complex interaction between oxygen-rich blood and the ductus walls. The composition and structure of this artery's walls differ greatly from those of both the pulmonary artery and the aorta, which are in direct contact with it. This fact should cause the evolutionist to pause.

The embryonic development of the cardiovascular system shows a series of five or six arches, all of which disappear within the first month or so of pregnancy, with the exception of the left fourth arch, which becomes the aortic arch, and the left sixth arch, which becomes the ductus arteriosus. The ductus is looser in structure, is relatively more muscular, and contains less elastic tissue than the arteries that surround it. Its internal layer has peculiar properties that help produce protuberances or mounds when closure is initiated.

It is one thing for this unique vessel to develop in such a "fortunate" position, but for it to have properties and structure strangely different from the surrounding vessels and yet distinctly appropriate for its special purpose is quite another thing. And the evolutionists do pause before these facts. Cassels notes,

"It is difficult to understand how this short vessel, a part of the brachial arch system, differs so in structure and function from the other derivatives of that system, or from any other part of the surviving vascular tree."

Role of oxygen-saturation level. Studies by Born and others confirm that oxygen level plays an important role in the closure of this special artery. In fetal lambs, delivered by Caesarean section, the ductus arteriosus became constricted when the oxygen saturation was increased by ventilating the lungs. Contrariwise, it dilated when the oxygen content of the inspired air was decreased. Experiments on isolated heart-lung preparations showed the same results, demonstrating that the response was not initiated through the central nervous system.

Although the placental system provides the fetal circulation with oxygenated blood, the oxygen-saturation level is lower than that provided by the baby's own respiratory system after birth. Thus, when the baby takes its initial breaths, the ductus experiences, for the first time, blood with a high oxygen-saturation level. The specially designed walls then begin to execute their complex maneuvers that eventually result in closure.

The intricacies of the fetal cardiovascular system that have been described show deliberate, purposeful planning. How else could the result so closely harmonize with the need? How could "chance" provide something for the right side of the fetal heart to do in order to strengthen and develop its muscles while waiting for the termination of

gestation? How could the flow concepts associated with the foramen ovale and the ductus arteriosus be developed without the knowledge associated with Deity? Who but God could decide beforehand the need for those special properties of the ductus, so different from all the surrounding vasculature? As difficult as it is to conceive of the development of such a complex system guided only by the genes, isn't it unreasonable to postulate that the system design and the genetic mechanism arose independent of a guiding Intelligence? ■

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God's finger wrote freedom

(Continued from page 18)

Thus the "law of liberty" in Israel became the "yoke of bondage." Israel was to understand that the Ten Commandments are personal through and through, coming from a personal God, who gave them for the sake of persons. That is why they can be obeyed only through faith or trust in God as a person. Persons are always greater than the law. The law exists for them.

This is one reason why Israel, upon receiving the law, "understood the revelation of the commandments as a saving

event of the first rank, and celebrated it as such."⁴ Not merely a code of ethics governing behavior, but an event that saves, caused the camp of Israel to be filled with joy. The giving of the law was seen as the moment in which God and His people had reestablished trust. As long as Israel lived in trust by obeying the commandments, she would be free to grow in love. Obedience to the law was to make her a unique community on earth, an amazement to a world filled with prejudice, hatred, and war. These

were grand blessings claimed for the law if obeyed by faith in God's promises and strength. ■

¹ Walter Eichrodt, *Theology of the Old Testament* trans. by J. A. Baker (Philadelphia: Westminster Press, 1961), pp. 399ff.

² *Ibid.*, pp. 234, 235.

³ *Ibid.*, p. 77.

⁴ Gerhard von Rad, *Old Testament Theology, I*, trans. by D. M. G. Stalker (New York: Harper and Row, 1962), p. 193.

This article is adapted from the first chapter of *God's Finger Wrote Freedom*, a 127-page book recently written by James J. Londis, senior pastor of the 3,200-member Sligo Seventh-day Adventist church in Takoma Park, Maryland. The book may be ordered by sending \$4.95 to Aspire Books, 6840 Eastern Avenue NW., Washington, D.C. 20012.

Imagination and exegesis

Regarding the article "Why Adventists Don't Join the WCC" (May, 1979), everyone must respect the decision not to join. However, the Biblical exegesis the author has used to support this decision is not worthy of publication in a magazine as fine as yours. Systems are not to be found in the Word of God; men impose systems upon the Bible. The allegorical exegesis used was discredited by the Reformers and has been in disrepute for more than 400 years. It is clear that men will never tire of reading their own imaginations into the book of Revelation. In spite of this criticism, your publication is very much appreciated.

Christian minister
Colorado

In the May *MINISTRY*, "Why Adventists Don't Join the WCC" is a bizarre piece with the kind of ultrafundamentalist interpretation characteristic of the sensational evangelists who publish so much material on end time, the power of the beast, spaceships, et cetera. I never dreamed I would see in *MINISTRY* the continuation of the know-nothing papist "beast."

Catholic priest
Kentucky

Article welcome

I notice in the letters column that some are quick to point out their theological differences with you, and subsequently write you off their list. I suppose I would differ with you on certain theological issues, too. But I am thankful for the things we have in common rather than regretful about our differences.

Christian Church Seminary student
Illinois

Stop-smoking material helpful

I have appreciated a number of the articles in *MINISTRY*. I am particularly interested in your smoking-withdrawal clinics and material on stopping the habit. A number of those attending my church are plagued with the smoking habit, and I would like to assist them in quitting.

Mennonite minister
British Columbia

"Have you left your wife?"

I read *MINISTRY* and find it interesting, although I cannot always agree with your theology. I was interested in the article "Have You Left Your Wife?" in the May, 1979, issue. A few years ago I remember reading an article somewhere

on the problem of married television heroes and heroines. The basic reason given for having single heroes on TV was that married heroes restrict the action.

Married clergy are like doctors, policemen, and firemen—their time is not their own. Therefore, to be true to their calling, they must give of themselves. Christ said it well when He stated, "No man can serve two masters" (Matt. 6:24). I hope the authors of the article will give a well-deserved word of praise to the Catholic Church, which insists on a celibate clergy.

Catholic priest
Quebec

"Have You Left Your Wife?" (May, 1979) seems to me to be a two-part article with the two parts somewhat contradictory. The first section seemingly argues for the Roman Catholic position of an unmarried clergy that can give its whole time to its profession without the distraction of a family. But that position is lessened by the second part, which tells how full service neglects the family.

As a minister with a son who is also a minister, I feel that a pastor has an advantage when he has a family. When he ministers to families, he can more fully understand their problems because of his own family. He can relate to child-rearing situations better than can an unmarried clergyman, who has no family other than parents and perhaps brothers and sisters.

I understand that the Roman Catholic Church is at present facing a shortage of parish clergy because of the "handicap" of celibacy. Would they have more priests if they would accept men with families? Like so many other things, this situation certainly has two sides.

Christian minister
California

For ladies, too

Thank you for sending *MINISTRY* to us. We find it very interesting. As a minister's wife, I appreciate the articles for the ladies.

Christian minister's wife
North Carolina

Almost a must

I count *MINISTRY* to be very important and reliable reading matter, almost a must for any minister desiring to keep properly informed. The articles (with which I do not always agree) are very informative and beneficial.

Christian minister
Indiana

Permission granted

Special thanks to you for another beautiful issue of *MINISTRY*. The articles are relevant and the layout very readable. Great! We would like permission to reprint two articles from the May, 1979, issue—"Retire If You Must, but Keep On Living!" and "When Patriots Persecute."

Church of God minister
Tennessee

MINISTRY receives numerous requests from those who want to reprint articles. In cases where it is possible we are happy to grant such permission upon written request.—The Editors.

Help for the pastor

While I might not totally agree with everything you publish in *MINISTRY*, I thoroughly enjoy and appreciate the helpful information that I receive at almost every level of my pastoral responsibilities. Indeed, you very frequently have outstanding material for the laboring pastor.

Church of God minister
Kansas

Insight in the dark

MINISTRY has opened my eyes to a number of things that had me in the dark. It has given me insight into problems that I had no answer for, and has given me hope for the future of all clergy. I am interested in all denominations that are founded in Christ, and am very pleased with *MINISTRY*.

Primitive Baptist minister
Alabama

MINISTRY and mission work

Please do not send me any more copies of *MINISTRY*. I did not request it. I do not like it. I get too much unsolicited junk mail already. Save the paper and the expense, and put the money in mission work!

Christian minister
California

Keen thinker

"All Israel Will Be Saved," by A. D. Inghis (May, 1979), is the best Biblical statement on this subject that I have ever seen. If he never writes another line, he should still be noted as a keen thinker. I want to thank the author for lighting a candle and *MINISTRY* for holding it up.

Reformed Church in
America minister
Nebraska

BIBLICAL ARCHEOLOGY

A Savior From Assyria. Who was the "saviour" of Israel referred to in 2 Kings 13:5?

by William H. Shea

Following his success in Syria and Palestine during the campaign of 841 B.C., Shalmaneser III turned his attention to areas in the northwest and to the north and east of Assyria. During the final six years of his reign, he faced revolt in Assyria itself, and consequently was unable to conduct foreign campaigns. This "neglect" led to predictable conduct among his vassal states and their kings. As long as Shalmaneser, their suzerain, marched through the land on annual or somewhat frequent campaigns to collect tribute, his subjects usually remained "loyal" under the threat of force. However, when the great king's army was occupied elsewhere for any extended time, the vassal states in the neglected area rebelled with considerable frequency.

Such had been the pattern for centuries, no matter who was ruling or being ruled. Thus it was only to be expected that the city-states and kingdoms of Syria and Palestine would go their own ways, independent of both Assyria and each other, during the last third of the ninth century while the Assyrians were occupied elsewhere. In such a vacuum it was also natural that the strongest local kingdom would dominate the immediate area and exercise power over its neighbors. During the last third of the ninth century B.C. the kingdom of Damascus, led by Hazael, was the power that came to the fore in Syria and Palestine.

The Bible describes this rise of Damascus in 2 Kings 13:2-4: "[Jehoahaz] did what was evil in the sight of the Lord, and followed the sins of Jeroboam the son of Nebat, which he made Israel to sin; he did not depart from them. And the anger of the Lord was kindled against Israel, and he gave them continually into the hand of Hazael king of Syria and into the hand of Ben-hadad the son of Hazael. Then Jehoahaz besought the Lord, and the Lord hearkened to him; for he saw the oppression of Israel, how the king of Syria oppressed them" (R.S.V.). The passage goes on to state that the Lord supplied Israel with a specific antidote for the dominance of Damascus: "Therefore the Lord gave Israel a savior, so that they escaped from the hand of the Syrians; and the people of Israel dwelt in their homes as formerly" (verse 5).

The minor mystery we shall attempt to

unravel in this article is to determine the identity of the savior mentioned here. At first glance the last verse of this chapter seems to point to Jehoash himself, since he finally defeated Ben-hadad III in battle several times. "When Hazael king of Syria died, Ben-hadad his son became king in his stead. Then Jehoash the son of Jehoahaz took again from Ben-hadad the son of Hazael the cities which he had taken from Jehoahaz his father in war. Three times Joash defeated him and recovered the cities of Israel" (verses 24, 25).

Yet if the Biblical writer had desired to specify Jehoash of Israel as the savior referred to in 2 Kings 13:5, he seemingly could have done so more directly, instead of leaving the savior unidentified. Moreover, it is possible that Jehoash was successful in his battles against Ben-hadad's forces not so much because Israel had become stronger but because Damascus had been weakened. In such a case we should look for factors beyond Jehoash's mere military prowess to explain Israel's deliverance. Inscriptions from outside the Bible come to our aid by filling in the picture of the political situation in Syria and Assyria at this time.

Following both internal and external revolts against Shalmaneser III late in his reign, Assyria remained in a state of weakness through much of the rulership of his son and successor Shamshi-Adad V (824-811 B.C.). Not until the reign of Adad-Nirari III (811-782 B.C.) did the Assyrian power really revive and take the road to conquest again. Adad-Nirari III appears to have come to the throne in his minority, with affairs of state evidently handled largely by the queen mother and regent, Sammu-ramat, the famous Semiramis of later legends. By his fifth regnal year (806 B.C.), however, Adad-Nirari had taken over the reins of state and was conducting its affairs himself. His first foreign campaign of that year took his army into Syria for the first time in three decades.

Six different inscriptions, two of them published quite recently, have provided a fair amount of information about Adad-Nirari's western campaigns. Among these six inscriptions is one known as the *Eponym List*. Assyrian

custom named every calendar year after some government official. Since the official's name was placed "upon" that year, the list of these years as compiled by Assyrian scribes is known as the *Eponym List*. The fact that each Assyrian king's name normally served as the eponym for a year early in his reign helps to calibrate the list in terms of the reigns of the different kings. In addition, this list supplies the name of the major military target for each year that the Assyrian army went into the field to campaign.

For the year equivalent to 806 B.C. (805 in a variant form of the list), Arpad, in northern Syria, is listed, a place name that identifies this campaign as Adad-Nirari's first in the west. According to the *Eponym List* he conducted three more campaigns in that area in 805, 804, and 797 B.C. Another western campaign may have taken place. The list specifies "the Sea" as the military objective for 803 B.C., but it is uncertain whether the "sea" referred to means the Mediterranean (called by the Assyrians the "Upper Sea") or the Persian Gulf (known by them as the "Lower Sea").

An inscription published in 1973 by British Assyriologist A. R. Millard tells us that when Adad-Nirari crossed the upper Euphrates River into Syria, the king of Arpad led a coalition of western kings against him, but was forced to surrender. Millard's translation of the relevant portion of this broken inscription reads: "I called out my chariotry and infantry and gave the command to march to Hatti-land [Syro-Palestine in general]. I crossed the Euphrates when it was in flood stage, and descended to Paqarhubuna. Atar-shumki, the king of Arpad, and the kings who had rebelled and trusted in their own strength, the fearful splendour of Ashur my Lord overwhelmed . . . I conquered the land of Hatti in its totality in a single year."

Another fragmentary inscription tells how Adad-Nirari sacked Arpad after meeting the coalition that he led in the field: "Atar-shumki trusted to his own strength and came forward to battle. I defeated him and took his camp. I took the treasure of his palace. . . . Atar-shumki, son of Arame, I deposed from his royal throne. His booty beyond account I received . . ."

Following these successes Adad-Nirari directed his army against Damas-

cus to the south. He obviously considered the subjugation of Damascus his major achievement in the west, since three of the six inscriptions that refer to his western campaigns mention this accomplishment. These inscriptions indicate that the Assyrians did not take Damascus by storm but that the city surrendered rather than risk the effects of a prolonged siege. As a result, the king of Damascus had to pay Adad-Nirari an enormous amount of tribute. These inscriptions do not mention the personal name of the king of Damascus; they merely refer to him by the Aramaic title *Mari*, which means "lord." Thus the inscriptions could refer either to Hazael or Ben-hadad III, depending upon the date when Adad-Nirari subjugated Damascus and the date when Ben-hadad followed his father upon the throne.

Although it is difficult to pin down these dates precisely, I am of the opinion that the subjugation of Damascus took place during the same campaign of 806

b.c. in which Adad-Nirari conquered Arpad. Other scholars prefer to date the subjugation of Damascus to the later campaign of 797 b.c. Even less information exists regarding the time when Ben-hadad III succeeded Hazael, but it must have occurred in this general period. Exact dates are not vital for our purpose here, and we may simply assign these events an approximate date of 800 b.c.

Adad-Nirari recorded the siege and surrender of Damascus in a text known as the *Nimrud Slab Inscription*: "Against Aram [Syria] I marched. *Mari*, king of Aram—in Damascus, his royal city, I shut him up. The terrifying splendor of Ashur my lord, overwhelmed him and he laid hold of my feet, he became my vassal. 2,300 talents of silver, 20 talents of gold, 3,000 talents of copper, 5,000 talents of iron, colored woolen and linen garments, an ivory bed, an ivory couch, inlaid and bejeweled, his property and his goods, in immeasurable quantity, in Damascus, his royal city, in his palace, I received."

During the extensive 1967 excavations conducted by the British School of Archaeology at Tell al Rimah in Iraq, a new stele of Adad-Nirari III was discovered, and its inscription was published promptly the next year by Stephanie Page. This text refers to the subjugation of Damascus in similar but less explicit terms than the *Nimrud Slab Inscription*. However, the Rimah Stele adds another detail previously unknown from the other inscriptions of Adad-Nirari. It states that subsequent to the subjugation of Damascus the Assyrian monarch received tribute from Jehoash of Israel. The translation of this line reads: "I received the tribute of Jehoash the Samaritan, of the Tyrian [ruler] and of the Sidonian [ruler]."

For the first time the name of Jehoash of Israel has appeared in an inscription outside the Bible. The names of nine kings of Israel and Judah are now attested in the inscriptions of the kings of Assyria. There is no evidence that

Adad-Nirari went on to campaign in Israelite territory at this time. It is more likely that Jehoash sent his tribute to Adad-Nirari while the latter was camped in the vicinity of Damascus, in order to prevent his forces from making an incursion upon Israelite territory. The close connection between the subjugation of Damascus and Jehoash's payment of tribute to Adad-Nirari suggests that the savior who delivered Israel from Damascus, according to 2 Kings 13:5, was Adad-Nirari rather than Jehoash, since the Assyrian king was the one who at this time effectively curtailed the power of Damascus in the area. By weakening the power of Damascus, he made it susceptible to defeat by Jehoash, who took advantage of the situation created in the area by his Assyrian savior.

Various passages in the prophets point out that God used foreign powers such as Assyria and Babylon to punish His people for their transgressions. Other passages in the prophets declare that those powers were also to receive their just sentence for their own guilt. Second Kings 13:5 illustrates that God also used one foreign power (Assyria) to deliver His people from the hand of a more immediate oppressor (Damascus). ■

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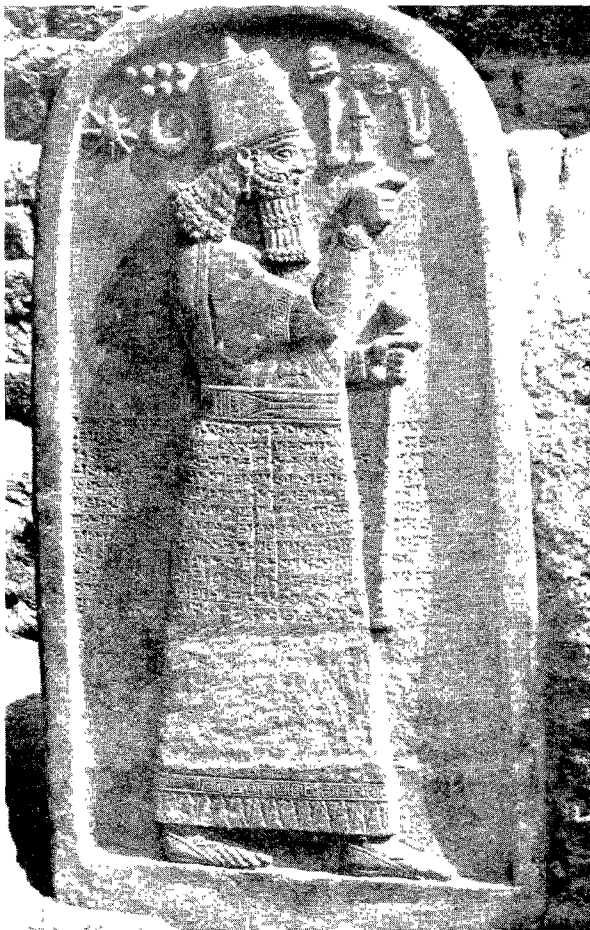
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For the *Eponym List*, see D. D. Luckenbill, *Ancient Records of Assyria and Babylonia* (Chicago: The University of Chicago, 1927), Vol. II, Appendix II; and E. R. Thiele, *Mysterious Numbers of the Hebrew Kings*, 2d ed. (Grand Rapids: Eerdmans, 1965), Appendix F.

For a detailed study of the inscriptions of Adad-Nirari III relating to his western campaigns and the chronology of this period, see my study "Adad-Nirari III and Jehoash of Israel," *Journal of Cuneiform Studies*, in press.

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The stele of Adad-Nirari III from Tell al Rimah.



HEALTH AND RELIGION

Something Better Speaks for Itself. People avoid good health habits, convinced what is good for them isn't better but bitter.

Wilbur Wright arrived in France in 1908 intent on demonstrating the superiority of his flying machine over the experimental models being produced there. Understandably, quite a bit of hostility greeted him, since the French were committed to defending their own aviators' claims of priority.

Wilbur first exhibited the flying ability of his craft at Le Mans on August 8 of that year. When a catapult shot him thirty feet into the air to begin his flight, the large crowd of spectators gasped with surprise. They were used to seeing long and often unsuccessful takeoffs.

Then his flying machine dipped its left wing sharply and banked for a turn. The crowd panicked. This was the first they'd seen or even heard of an airplane turning like that, and they thought Wilbur was going to crash. Up to then the few flights that had taken place in France involved wide, jerky, level-winged circles as the only means of turning.

As Wilbur continued to gracefully circle the grandstand, the frightened gasps of the spectators turned into wild, enthusiastic cheering. When he gently landed on the field after his performance, the shouting, applauding mob thronged about his plane. Everyone tried to shake his hand at once. Even the French aviators present acknowledged that the Wright brothers had come up with the best approach to manned flight and a greatly superior flying machine. Something better speaks for itself.

Yet, every day people shy away from practicing good health habits, convinced that what is good for them is *bitter* rather than *better*.

We'll all be further ahead if we come to understand that health-behavior change not only is good for us, but can be more enjoyable, too. Whether it be stopping smoking or just learning to drink five or six glasses of water each day, when we take a positive approach and accept the necessary life-style changes as something *better* rather than something *bitter*, they become an enjoyable experience in themselves.

But somehow we've come to look upon the laws that govern life and health as restrictive and "taking all the fun out of life." What perverse quirk of mind causes us to think that it's fun to hurt ourselves, as well as those whom we love and who depend on us, by continu-

by Leo R. Van Dolson



ing to practice health-destroying habits that can only kill us in the long run?

The "more abundant life"

In the Bible our Creator offers us a "more abundant life" (see John 10:10). If we're not experiencing a joyful, happy, healthful, "more abundant" life, whom are we cheating? Mainly we're *cheating ourselves*—robbing ourselves of both quantity and quality of life.

Think of the cost involved. I was shocked the other day to learn of the unexpected death of a good friend who had been my major professor in graduate school. We were working together on

materials for my doctoral dissertation in the field of health education, and were particularly involved in the question of motivation. He challenged me to develop a conceptual model that would help predict health-behavior change.

He himself suggested smoking cessation to illustrate the model, and became keenly interested in this project in spite of the fact that he was an incessant chain smoker. The professor made several suggestions that greatly strengthened the conceptual model, and his enthusiasm got to me. Finally, I mustered up enough courage to ask him why he continued to puff away when he seemed to understand so clearly the reasons for stopping smoking.

"Oh, I enjoy it," he said, "I know it doesn't do me any good—in fact, it's detrimental to my health. But I really enjoy it and don't want to quit."

The conversation was the first of many in which we earnestly discussed his smoking habit.

For about two years I'd been out of touch with him. Then a friend told me that he had passed away. When I expressed my shock, the friend exclaimed, "Oh, hadn't you heard? It was a tragedy—he was only 45. He died of lung cancer." What a terrible price to pay for clinging to a death-dealing habit just because he enjoyed it so much!

Most of us are in the same boat, whether we realize it or not. We continually violate health laws in some way or other, probably only vaguely aware that what we're doing is harmful.

Of course we enjoy it. We wouldn't be doing what we're doing unless we did. If we're aware of breaking a law, it may add a little excitement and the thrill that comes along with being a daredevil. But inevitably it catches up with us. A law of life isn't a law if we can break it with impunity.

Can you remember the days when you felt really alive? You had the whole world by the tail and looked forward to wading into the challenges of that particularly glorious day. A sense of well-being made you feel that it was truly great to be part of everything that was happening.

How would you like to feel that way most of the time? The point is—you can. By cooperating with the laws of life and actively putting them to work for you,

you will find a renewed vigor and joy of life that you may have thought you'd never experience again.

A complicated task

One of the great tragedies in the health field today is that people ordinarily do not become concerned about their health until something goes wrong. All too often, efforts at health education follow this same pattern and are based on the negative; fear of death, fear of disease, and fear of failure. How much more effective is the challenge to accept "something better"—a happier, healthier, more abundant way of life.

Motivating human behavior is a far more complicated task than merely wagging a threatening finger or presenting factual statements in lecture form. Scientists have so concentrated on the "what" and the actual that too often the "why" or the philosophical is overlooked. As a result, man has mastered the outer physical world to a much greater extent than he has been able to master the world within his own being.

Social scientists, however, have begun to take a new interest in the field of behavior and motivation. Ernest Dichter reports on developments in his book *Motivating Human Behavior*. He believes the old carrot-and-stick approach is still one of the best ways to get results.

"In a recent experiment, a psychiatrist succeeded in stopping men from having extramarital experiences or dreaming of other women by administering electric shocks to them each time a picture of a woman other than their wives was shown to them. At the same time, sweet music was played when a picture of their wives was shown. The psychiatrist reported that within a few weeks, these unhappy men lost all interest in other women—at least as goals of amorous pursuits. This is, indeed, a successful method of changing human attitudes. It is one of the oldest techniques in training and education. Our whole process of civilization is brought about with more or less success as a result of scolding the child and lauding it."¹

But in showing the superiority of the positive approach, Dichter points to recent marketing research:

"To the international organization S.O.S. Kindererfer, which builds villages for orphans and underprivileged children in various parts of Europe, we suggested that a smiling child be shown instead of an abandoned or starving one—that this smile was the beautiful thing the giver was buying. Our headline,

then, was 'How much is this human smile worth to you?'"²

Dichter also emphasizes that attempting to change human behavior inevitably involves one in a discussion of values.

Currently educators are concerned with "value clarification strategies." The most effective motivation in behavior change actually has to do with our values. And religious values are coming to be recognized as among the strongest of motivating factors.

An example is found in the nationwide sample of smokers polled by the agencies connected with the National Clear-

"When we take a positive approach and accept the necessary life-style changes as something better rather than something bitter, they become an enjoyable experience in themselves."

inghouse for Smoking and Health in 1970 and reported on in 1971. According to Selwyn M. Waingrow, assistant to Dr. Daniel Horn of the National Clearinghouse, there is a definite correlation between permanent smoking cessation and religious motivation. In a talk presented to the Public Health Association of Seventh-day Adventists meeting Tuesday evening, November 14, 1972, in Atlantic City, New Jersey, Mr. Waingrow stated that the only clear predictor that an individual will stay off smoking permanently is that he is motivated to do so by religious convictions of one kind or another.

Religion, of course, is more than a mere motivating factor. It involves behavior. In its best sense religion doesn't *push* an individual to change his habits, it *pulls* him. It leads to a new and better way of life that involves the whole man—physically, mentally, socially, and spiritually.

Of course, all of us want the most

accurate and latest health information available, but we are quickly bored unless we see a practical application. Dry facts, piles of statistics, scare tactics, and the hard-sell approach so often used in health presentations all seem to turn us off.

Modern research shows that we are dynamic in nature—that there is a wide band of potentialities available to us. At rare moments we glimpse the horizons of what could be. We witness the achievements of others and take courage that we, too, may achieve what they have. We need, somehow, to abandon our fears and recognize our God-given potential and talents. From infancy, however, we hear many more saying No than we hear saying Yes.

Dichter makes some very practical applications of this thesis. He points out that physicians, when prescribing reducing diets, too often concentrate on the diet and the prohibitions rather than what is more significant—the continuous reassurance the dieter needs that progress is being made.

The same thing is true concerning religion. Too many people see it in terms of prohibition rather than in terms of encouragement and challenge to heighten the potential of one's life. Certainly we need to change the restrictive structure within which we usually perceive religion, and recognize that what God has to offer is far *better* than anything we have yet discovered for ourselves.

Today's health problems are admittedly more difficult to cope with than the epidemics of the past, since they involve socioeconomic factors and our whole way of life. For too long many practitioners of health care have, it seems, been deliberately ignoring one of the most useful motivational instruments in health-behavior change—religion. Recently, this fact has been receiving attention and growing recognition. The subsequent development of the holistic approach to health care, which includes the spiritual along with the physical, mental, and social, gives great promise of developing a truly effective approach to the prevention and treatment of today's health problems. ■

¹ Ernest Dichter, *Motivating Human Behavior* (New York: McGraw-Hill Book Co., 1971), p. 11.

² *Ibid.*, p. 13.

This article is adapted from a chapter in *Better Isn't Bitter* by Leo R. Van Dolson, Ph.D., an associate editor of the *Adventist Review*.

SHOP TALK

Making the King James better

Most Bible readers—even preachers—may not be aware of it, but the King James Bible you buy at the bookstore today is *not* the King James Version that appeared in 1611. The King James Version has been revised three times. If you were not aware of that fact, don't feel out of touch with current trends in Biblical scholarship. The last revision was in the 1700's!

Now, after four years of work, and with the purpose of "making the King James even better," an international team of 119 scholars, editors, and church leaders has produced the New Testament portion of *The New King James Bible*, available to the public in June of this year.

On May 18, the editors of *MINISTRY*, along with a group of church leaders and the religious press in the Washington, D.C., area, attended a press conference

held to introduce this new venture in Bible publishing and to explain the rationale behind it.

The purpose of *The New King James Bible* project has not been to produce a totally new translation. Instead, the intention has been to restore the original beauty and meaning of the King James Version by making it more understandable.

"The King James Version is widely revered for both its style and authority," says Dr. Arthur Farstad, executive editor of the project, "so the scholarly team has focused on keeping the originally intended meaning and poetic beauty of the 1611 version. . . . Many verses were retained verbatim; other passages required precisely translated vocabulary substitutions and syntax revisions."

Some of the obvious differences readers will notice in *The New King James Bible, New Testament* are the changing of "thee" and "thou" pronouns, and verbs such as "shouldst" and "doeth," to more contemporary forms. Simple changes such as the addition of quotation marks to set off dialogue and the capitalization of pronouns referring to God will likely be appreciated by most readers. More technical—but critical to an understandable text—are the changes of a small number of archaic words whose meanings have changed since 1611, and the handling of grammar and punctuation.

Since the King James Version often translates the same Greek word with different English equivalents, *The New King James Bible* has tried, wherever possible, to do the same and retain the King James terminology, especially in the case of words with significant theological content

—sanctification, justification, repentance, et cetera.

"It is tempting," says Farstad in a far-reaching claim, "to assume that *The New King James Bible* is merely a casual updating of the King James Version. In reality, the level and intensity of both the Greek and English scholarship on this project is unsurpassed in Bible publishing, and we believe that *The New King James Bible* will have a greater impact on English-speaking society than any publication since the 1611 King James Version."

Probably the most significant factor influencing the preparation of *The New King James Bible* is the position taken on the underlying Greek text. It is unique among the many modern New Testaments available because it is the only one that reflects the same Greek manuscript selection as the 1611 King James Version. Farstad maintains, along with a growing body of careful scholars, that the traditional Greek texts used for the King James Version are, in fact, superior to those used for most translations.

The editors and scholars on this project, he says, "considered it far wiser to accept the consensus of the thousands of manuscripts that are in basic agreement rather than the few different, but older, manuscripts that have so heavily influenced recent translations." This "majority text" concept is the foundation of *The New King James Bible*.

Published by Thomas Nelson and the International Trust for Bible Studies, *The New King James Bible, New Testament* should be at your local Christian bookstore now. The Old Testament is tentatively scheduled for completion in 1981.

Seminars for September and October

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

September 17
Buffalo, New York
C. W. Skantz
(315) 469-6921

September 18
Albany, New York
C. W. Skantz
(315) 469-6921

October 1
Houston, Texas
Gunnar Nelson
(817) 921-6181

October 2
Dallas, Texas
Gunnar Nelson
(817) 921-6181

October 3
Sacramento, California
Ralph Martin
(415) 687-1300

October 4
Boise, Idaho
Bruce Johnston
(208) 375-7524

October 8
Akron, Ohio
D. G. Reynolds
(614) 397-4665

October 22
Louisville, Kentucky
H. V. Leggett
(615) 859-1391

October 23
Minneapolis, Minnesota
R. S. Watts, Jr.
(612) 545-8894

October 24
Lincoln, Nebraska
H. H. Voss
(402) 488-2323

October 25
Summit Ridge, Oklahoma
J. N. Harcombe
(405) 721-6110

October 29
Vancouver, British Columbia
H. S. Larsen
(604) 859-2566

October 30
Edmonton, Alberta
J. W. Wilson
(403) 276-4491

October 31
Winnipeg, Manitoba
Don MacIvor
(306) 244-9700

MINISTRY gets better

How do you go about adding another editor to your staff? First, you create a job description. Then you begin increasing the profits of the United States Post Office and the telephone companies, checking prospective editors.

Although we didn't keep track of the number of letters and phone calls, the time involved must have been worth a week's salary or more.

But the result was worth it all! We found, or perhaps we should say rediscovered, just the person we were looking for. Her name is Shirley Welch. Two of her



outstanding qualities, besides first-rate editorial skills, are her youth and sex. Old age is inevitable, but we can choose to lower the average age of our staff, and we did! We could also choose to improve the ratio of women to men in our group, and we did!

Shirley began her duties on April 30 as an executive editor. She is no stranger to Washington, nor to MINISTRY, since she worked in these offices from 1973 to 1975. Although not the first woman to serve in the Ministerial Association (the publisher of MINISTRY), she is the first to serve in this position on the magazine's editorial staff.

During her absence from

us, she became involved in a doctoral program at Andrews University, Berrien Springs, Michigan. Work on her Ed.D. degree in religious education will be completed while she is with us. At Andrews, she served several quarters as a teaching assistant in the M.A. in Religion program and assisted in the editorial preparation of the forthcoming book *The Sabbath in Scripture and History*. The expertise in editing she developed in her former experience with MINISTRY, and honed in her work at Andrews University, cannot help but enhance the quality of our journal. We think you will agree as her work shows up in an improved MINISTRY.

New Slide programs on Daniel

Looking for an audio-visual program that will build faith in the reliability of God's Word and captivate audiences? These new slide programs dealing with archeology and the book of Daniel are now available:

- The Stones of Ancient Babylon (90 slides)
- Daniel in the Critic's Den (77 slides)
- Alexander and the Book of Daniel (100 slides)

Also in this series are five programs on archeology in areas other than Daniel's book:

- Egypt Yields Her Secrets (96 slides)
- The Birth of Archeology in Mesopotamia (90 slides)
- Winged Bulls, Inscribed Stones, and Assyrian Palaces (85 slides)
- Finding the Lost City of Nineveh (75 slides)
- Fantastic Finds in an Ancient Library (71 slides)

All programs come with a printed script and may be ordered with or without

cassette narration. They also come in single-frame filmstrip form. The complete set of eight programs (684 slides) costs \$187.95. In filmstrip form the cost is \$79.95. Cassette narration is \$12.00 for four tapes with two programs on each. Tapes are available either with an audible beep or with

an inaudible signal for Dukane and other automatic projectors. Please specify which when ordering.

For descriptive folders of these and other slides sets, or to order, write: MINISTRY, 6840 Eastern Avenue NW., Washington, D.C. 20012. Please send payment with order and add \$2.50 postage.

Continuing Education Courses at Andrews University

Ministers are always interested in improving their professional skills. To provide an opportunity for the continuing education of ministers, the Andrews University Theological Seminary has scheduled several D.Min. intensive courses during 1979 and 1980.

Those marked with an asterisk (*) may be taken for M.Div. credit. A special rate is available for those who wish to audit. Unless otherwise indicated, all courses will be held on the Andrews University campus in Berrien Springs, Michigan.

Oct. 29-Nov. 15, 1979	CHMN710, Seminar in Word and Worship (includes Preaching Workshop)
Oct. 29-Nov. 15, 1979	CHMN715, Preaching Values in Selected Portions of Scripture*
Feb. 18-28, 1980	THST607, Principles and Methods in Theology*
March 17-21, 1980	MSSN600, Seminar in Church Growth*
March 10-21, 1980	CHMN559, Practicum in Pastoral Care* (Soquel, California)
March 16-21, 1980	CHMN728, Managing the Business of the Church Through Group Procedures* (Gladstone, Oregon)
April 28-May 15, 1980	CHMN740, Pastoral Nurture and Religious Education
May 5-22, 1980	CHMN750, Advanced Practicum in Pastoral Care and Counseling
July 14-31, 1980	CHMN727, Leadership in Church Organizations*
July 14-31, 1980	CHMN728, Managing the Business of the Church Through Group Procedures*
Aug. 11-22, 1980	CHMN710, Seminar in Word and Worship (Preaching Workshop; Walla Walla College, College Place, Washington)
Sept. 8-12, 1980	NTST515, Law, Grace, and Freedom* (Ontario, California)

For more information concerning these classes and the tuition/audit rates, contact Dr. Arnold Kurtz, Andrews University, Berrien Springs, Michigan 49104.

RECOMMENDED READING

EVERYONE A MINISTER, Oscar E. Feucht, Concordia Publishing House, St. Louis, Missouri 63118, 1976, 158 pages, \$1.25.

Here is a book that should be required reading for every concerned Christian. *Everyone a Minister* boldly examines new avenues of communication between clergy and laity, and the startling possibilities of a Biblically inspired priesthood of all believers. Feucht's observation is that the average church uses its laity in its educational and business structures. Only a few denominations have been successful in involving the laity in the ministry as the New Testament describes it and the early church produced it.

The author gives a thorough examination of the Biblical role of the Christian layman. He clearly shows how God wants to use every believing man, woman, and child and what churches can do to bring about this God-intended use of their people. The bibliography contains a wealth of additional related studies.

J. Lynn Martell

A JOYFUL SOUND: CHRISTIAN HYMNODY, William J. Reynolds and Milburn Price, Holt, Rinehart and Winston, 383 Madison Avenue, New York, New York 10017, 1978, 368 pages, \$14.95.

First published under the title *A Survey of Christian Hymnody*, this second edition has been enlarged with more historical material and recent trends.

The first 124 pages survey the development of hymnody, including such topics as early church song, the Lutheran chorale, hymnody of the evangelical revival, early-American singing schools, the gospel song, and twentieth-century developments.

One hundred fifty-nine hymns, complete with words and music, illustrate the various styles and types of congregational music, from Gregorian chant to contemporary hymns. An excellent bibliography gives materials for further study.

From the preface: "Ministers as well as lay workers involved in programs of teaching and training have a responsibility for selecting hymnic materials. If these leaders can be helped to understand the values of hymn singing and the need for exercising careful judgment in the choice of hymns, the intelligent appreciation of students and the spiritual growth of congregations will be increased."

Every pastor needs to be aware of the developments in the area of congregational music, and there is no better book to give him this information than this one.

Harold B. Hannum

HOW TO THINK ABOUT EVOLUTION & OTHER BIBLE-SCIENCE CONTROVERSIES, L. Duane Thuman, InterVarsity Press, Downers Grove, Illinois 60515, paperback, 144 pages, \$3.50.

While this book will undoubtedly be considered one of the most significant additions to creationist literature, it deserves a broader classification under the general category of origins. The author aims to give high school and college students an approach to the origin of life that avoids dogmatism and does not attempt to prove or disprove any viewpoint. He seeks to educate rather than indoctrinate. His book succeeds in these goals so well that it deserves first priority as a supplemental reference for biology courses in public schools.

Thuman represents the

Creation-evolution controversy as a controversy over interpretation, not over scientific evidence or Biblical texts—a conflict between the debatable theories of some scientists and the doubtful interpretations of some expositors.

The final chapter, "Your Approach to Controversy," offers counsel on the making of choices based on a reasoned faith. Both this and the preceding chapter contain a number of trenchant statements concerning the nature and the use of evidence related to Creation-evolution viewpoints.

R. H. Brown

EXPLORING CHRISTIAN EDUCATION, edited by A. Elwood Sanner and A. F. Harper, Baker Book House, Grand Rapids, Michigan, 1978, 504 pages, \$11.95.

The term *Christian Education* is given a more comprehensive interpretation in this book than mere formal training in a school setting. It covers the clergy as teachers, Sunday school leaders and teachers, youth workers of all kinds, and even includes leaders of senior-citizen groups. It also touches formal training in schools, but in a very secondary way. For this reason this volume is of value to any individual who labors for the Lord in the church, whether as an employed worker or as a lay member.

Sanner and Harper emphasize "education" as an integral and vital part of the church. Since "the church is only one generation away from extinction," total education of the current generation is of the greatest importance.

The first part of the book lists what the authors see as the objectives

of Christian education, the major one being evangelism, or the bringing of persons into a right relationship with God. In this opening section Sanner and Harper define and describe the church as a whole, including its history and the basis for its doctrines; they outline the role of the family, the church, and the school in its broadest terms, and give insights in understanding children and youth.

The latter half of the book describes the many ways that education can help individuals to enter into a satisfactory relationship with God, focusing on Christian education in the local church. The authors suggest possible approaches, and give minute details of procedures to be followed, as well as sources for further reading.

Walton J. Brown

MINISTRY

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