

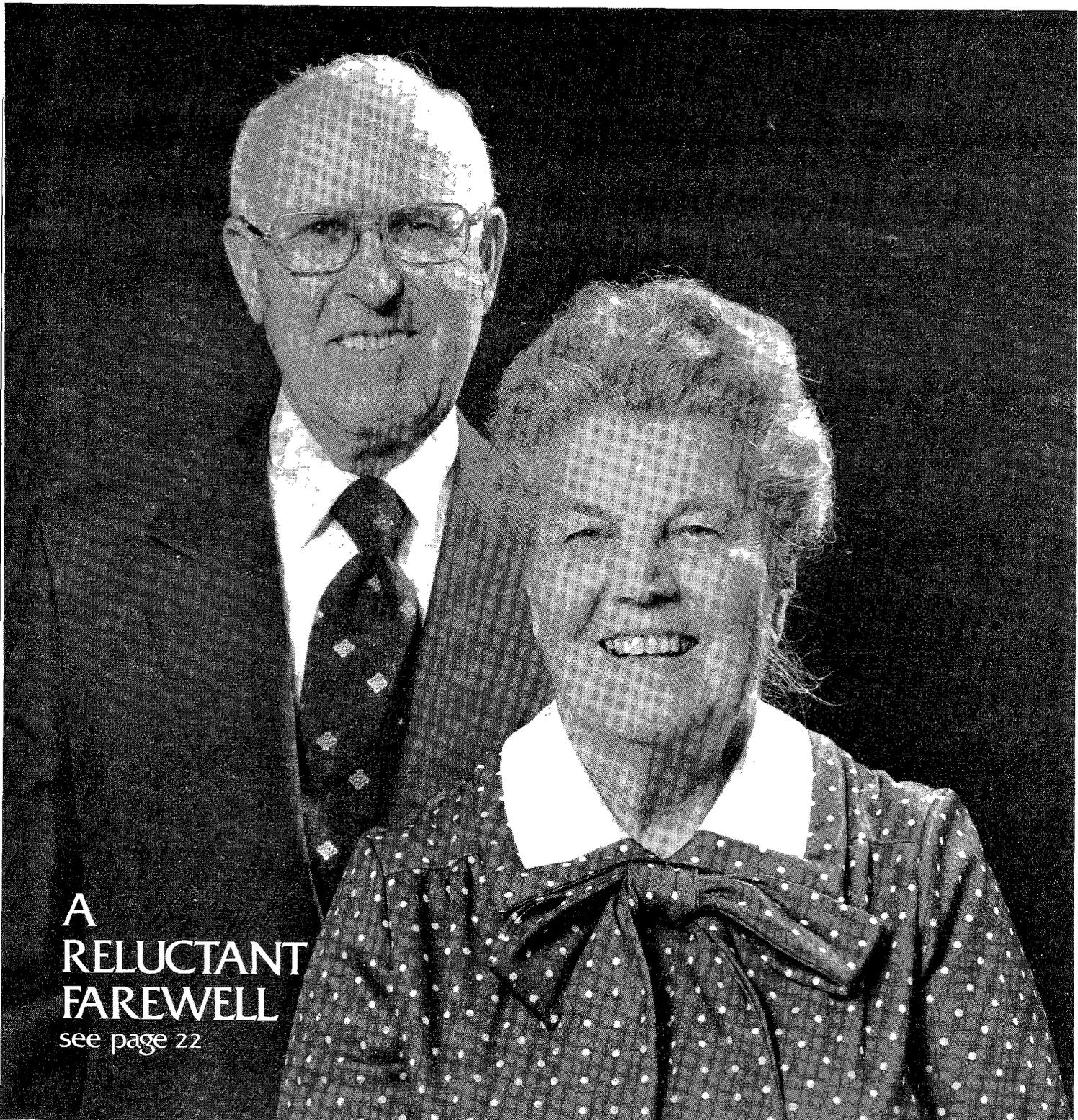
MINISTRY

A MAGAZINE FOR CLERGY



APRIL 1980

THIS I BELIEVE
ABOUT ELLEN G. WHITE
by Neal C. Wilson



A
RELUCTANT
FAREWELL
see page 22

LETTERS

Touching appeal

I was stirred by your open letter to Elder Neal C. Wilson in the December, 1979, *MINISTRY*. I know this will reach our pastors and administrators, but what about the doctors, dentists, and nurses in North America? They need to read this touching appeal. Thank you for challenging all of us to a renewed dedication.

Roy F. Williams
Washington, D.C.

Tail wagging the dog?

Thank you for the open letter to the president of the General Conference. I was beginning to feel like Elijah, or at least that the church in general was not too concerned whether our bones bleached in the desert sun like those of the Israelites who failed to enter the Promised Land. I can remember how in college I could hardly wait to get out and "finish the work." Now it seems that very little we do has any relevance toward that goal. Instead it seems that our time, efforts, and funds are all exhausted in proliferating secondary activities.

I have watched us build elaborate and expensive conference offices. (We are currently about to spend a minimum of \$4.5 million on a new conference office of some 60,000 square feet. This cost does not include the squash courts and other recreational facilities on the grounds, and of course tithing funds can be used to heat, light, and care for these facilities.) Our main justification seems to be that "we are crowded," or that another conference built an office this size and we want to be representative.

The departmental brethren are good at their jobs, and their wives who work in the union offices in exchange for the union officers' wives who work in the local conference office are good at their jobs too. The question is, Is their job any good? I don't need the blizzard of paper with its ever fancier slogans and letterheads. I have more good suggestions than I can handle already. I love the brethren and office staff. I'm sure they are trying to earn their money. But the real criterion in any business (except a bureaucracy) is, What does this really contribute toward our goal? My sons who are in business never spend money on anything that is not going to come back to them increased, unless they are trying to escape paying it to the government as taxes. The church does not have that problem. We don't save by operating in palaces.

You ask, What can be done to un-

complicate the organizational structure of our church? The answer is simple—the tail must stop wagging the dog. I believe we have lost much because people who are interested in finishing the work are not interested in supporting the bureaucracy.

I hope this letter doesn't sound like the bitter rantings of an old man. I have been a pastor for thirty years. I love the Seventh-day Adventist Church with all my heart and want to see it accomplish its God-given mission. But it seems to me that we are more interested in preserving corporate unity than we are in accomplishing our work.

I think we know in our hearts what must be done to uncomplicate the machinery so that we are not its servants but masters. However, I'm not at all sure that very many of us would be willing to do it. It might call for a simple, self-sacrificing way of life that we no longer comprehend or even care to.

Glen Stambaugh
Astoria, Oregon

Sincere appreciation

I feel moved to record my sincere appreciation for two articles in the October *MINISTRY*. I found "Preaching From Job," by A. S. Jorgensen, to be inspiring and stimulating. I hope that it will incite many ministers to study the book of Job, as well as the remainder of the Bible, in a more intensive and spiritually rewarding way. Regarding Winston Ferris' "Is Jesus a Friend or a Doctrine?" I would that we had many more ministers as theologically equipped and dedicated. I should like to meet him and share some of the scriptural insights he has obtained.

Bernard E. Seton
Etowah, North Carolina

Most pressing need

I share your deep concern over the present condition of our church expressed in your open letter to the General Conference president (December, 1979). I'm sure you have received an avalanche of correspondence from the field expressing similar concerns. Truly our witness to the world is not as effective as the Lord would have it. It would be wonderful if we would turn our efforts and money toward evangelism, as you suggest.

However, there is something far more vital that needs our attention. All our money and effort will not accomplish what God desires. What we need is the

power of His Holy Spirit, as we all know. But this power will not come until we as a church prostrate ourselves before God, admit our helplessness, and confess our sins and failings. We must go through a genuine experience of repentance. I'm afraid we are children of our technological age. How can we get the point across that repentance does not come by the pressing of a button or by the vote of a committee? Repentance is a gift from God, and we must seek it through prayer and confession.

For several years now, my mind has turned repeatedly to the chapter in *Testimonies*, volume 8, pages 104-106, entitled, "What Might Have Been." Here God has outlined for us what must be done before His Spirit is given and the work finished. As yet, however, we have not been willing to follow the path God has set before us.

What would happen at the 1980 General Conference session if all "busy-work" were set aside and our leaders led the delegates in an earnest seeking after repentance in confession of our sinfulness—an experience that has not yet been ours?

Money and committee actions are essential, but God must put into them the power of the Spirit before they can become effective. The seeking for this power is our most pressing need. May we all seek that experience that "might have been."

George E. Rice
Berrien Springs, Michigan

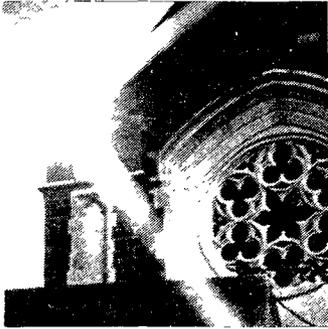
We agree that the material "What Might Have Been" speaks with particular appropriateness to our current situation, and are reproducing it in this issue of MINISTRY (see page 11). We most definitely need the experience described there. We need the attitude Ellen White attributes to the disciples as they awaited Pentecost: "The disciples felt their spiritual need and cried to the Lord for the holy unction that was to fit them for the work of soul saving. They did not ask for a blessing for themselves merely. They were weighted with the burden of the salvation of souls."—The Acts of the Apostles, p. 37.—Editors.

Favorite magazine

May I express my personal appreciation for the scholarly, and at the same time spiritual, tone of *MINISTRY*? The objective approach to theological questions and related scientific subjects makes this my favorite magazine.

P. R. Jack
Singapore

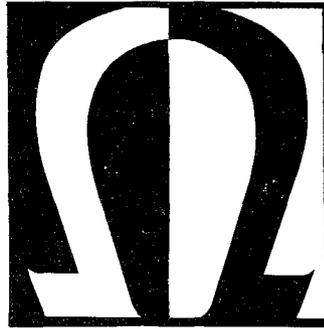
CONTENTS



4



11



17



22

COVER BY SKIP BAKER

4 Imminence—Mainspring of Adventism. Seventh-day Adventism grew out of a sense of the extreme nearness of Jesus' second coming and owes the very rationale for its existence to a continuation of that same attitude. W. B. Quigley raises some serious and disturbing questions for everyone who wants to see the Lord come.

7 Day of Prayer and Fasting. N. R. Dower. April 12 has been set aside as a special day of heart preparation throughout the church for the coming General Conference session and the needs of God's cause.

8 Mark Finley Speaks Out on Bridging the Gap. The Editors. Growing from a concern for proper preparation of both the field and the individual prior to evangelistic meetings, the Daniel Seminar program has proved successful in readying minds for truth.

11 What Might Have Been. Ellen G. White.

12 How Near Is the "Omega"? Ellen White characterized the crises through which the church passed in the late 1800's and early 1900's as the "Alpha" of apostasy, and warned that the church would have to face a similar "Omega" at a later time. Roger W. Coon analyzes and synthesizes the evidence concerning the "Alpha" in order to better recognize and resist the "Omega."

19 This I Believe About Ellen G. White. Neal C. Wilson.

22 A Reluctant Farewell. J. R. Spangler. MINISTRY fondly honors Elder and Mrs. N. R. Dower's more than 44 years of side-by-side service to the church and, as they retire, wishes the best of Heaven for them.

26 Who Can the Chaplain Be? John K. Lee. Chaplains must not be religious dabblers in other professions. They use tools from related areas, but they remain first and foremost ministers with a unique role.

28 Born to Serve. Bernice Gackenheimer. Princesses on this earth make numerous sacrifices because of their position. Should daughters of the King do any less?

22 From the Editor

25 Evangelistic Supply Center

26 Health and Religion

28 Shepherdess

30 World View

31 Shop Talk

32 Recommended Reading



Editorial Director:
N. Reginald Dower

Editor:
J. Robert Spangler

Executive Editors:
Orrey M. Berg
B. Russell Holt
Shirley Welch

Associate Editors:
Raoul Dederen
J. Wayne McFarland, M.D.
Leo R. Van Dolson

**Editorial Associate and
Field Representative:**
W. B. Quigley

Editors-at-large:
Herald Habenicht, M.D.
Mervyn Hardinge, M.D.
William C. Scales, Jr.
Arturo E. Schmidt

Assistant Editor:
Marta Hilliard

Editorial Secretary:
Dorothy Montgomery

Art Director:
Byron Steele

Design and Layout:
Alan Forquer

Circulation Manager:
Edmund M. Peterson

Special Contributors:
Robert H. Brown, Science and
Religion
J. Lynn Martell, Shop Talk
Kay Dower, Shepherdess
Lawrence T. Geraty, Biblical
Archeology
Roland R. Hegstad, World View

International Correspondents:
Far East, _____
Inter-America, Carlos Aeschlimann
No. Europe-West Africa, David E.
Lawson
South America, Salim Japas
So. Europe, Heinz Vogel

MINISTRY (ISSN 0026-5314), the international journal of the Seventh-day Adventist Ministerial Association © 1980 is printed monthly by the Review and Herald Publishing Association, 6856 Eastern Avenue NW, Washington, D.C. 20012. U.S.A. Subscription price, US\$11.50 a year, single-copy price, US\$1.00. Price may vary where national currencies are different. For each subscription going to a foreign country or Canada, add US\$1.50 postage. MINISTRY is a member of the Associated Church Press and is indexed in the *Seventh-day Adventist Periodical Index*. Second-class postage paid at Washington, D.C. Editorial office: 6840 Eastern Avenue NW, Washington, D.C. 20012.

Unsolicited manuscripts are welcomed and will be returned only if accompanied by a stamped self-addressed envelope. Vol. 53, No. 4

Imminence mainspring of Adventism

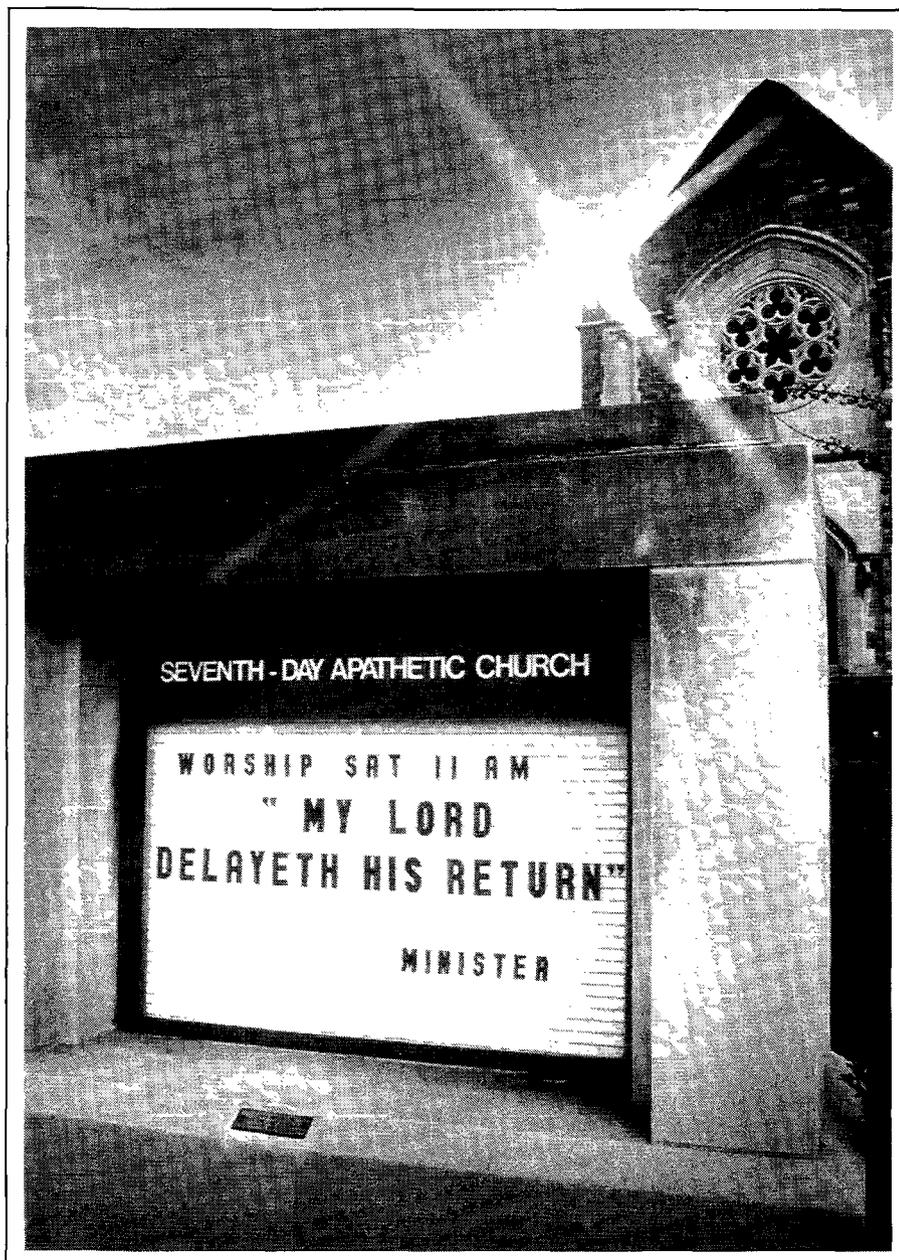
by W. B. Quigley

Dare we speak
today
with the same
degree of
certainty
regarding Christ's
second
coming
as did Miller and
our
Adventist
forefathers?

Imminence, meaning a characteristic of that which is likely to happen without delay, has always been the dominant thrust of Adventism—not just the belief that Jesus will come “one day,” but rather that He will come almost immediately, that His coming is “at the door!”

There is nothing unique in believing that Jesus will come eventually. The world Christian community today generally believes that Christ will come someday. Most of the Christian churches in William Miller's day believed in the glorious appearance of the Lord Jesus Christ—someday. However, the fires of revival burned across America in the 1840's because thousands became convicted of the *imminence* of that great event. Miller preached that Jesus would appear in that generation! Here is uniqueness! It was imminence that gave birth to the great second advent movement!

If and when Adventism finishes God's great work of preparing a company of redeemed ones to inherit this kingdom; if and when revival seizes the church in one final, resplendent blaze of pentecostal renewal, there will surely be a revival of imminence. Without this attitude of urgency and the flood of prophetic light



that followed in its train, it is doubtful that Adventism would have been born, or been necessary.

This truth poses some serious questions to Seventh-day Adventism. (1) Have we lost the sense of imminence that characterized Miller and all the early pioneers? (2) Can revival occur without a

revitalized sense of imminence? (3) Dare we believe and teach a similar quality of imminence as did our Millerite forefathers or as did the Adventists of the 1880's?

It can be argued that inasmuch as the Millerite attitude of imminence rested upon a date-setting mechanism (even,

admittedly, a mistaken one) such a sense of imminence dare not characterize Adventism today. And indeed the church must use caution here. On the other hand, the importance of these questions cannot be overemphasized. For if we have lost our attitude of imminence, then we must confess that we have lost the central thrust of our unique message to the world, and our existence can justly be challenged. Without this thrust we have little or nothing to offer the world beyond the majority of Christian denominations. To acknowledge this is to acknowledge a deep crisis over our understanding of the return of Jesus.

However, if we do not intend at all to profess an attitude of imminence, and if we have indeed left behind the sense of urgency that sparked the original Adventist revival, then we must clearly set forth a rationale for ourselves, and for those who look on, to explain why we have come to believe differently from our spiritual forefathers.

One such rationale, of course, is that God has deliberately postponed the coming of Jesus. If the church is to set forth this explanation as her apology for being in the world so long, she must accompany it with a logical explanation of what God is waiting for, how it will come about, and how long it will take. We cannot have both an attitude of imminence with a Millerite kind of urgency and also a belief that says that Jesus really isn't coming for a while yet; the two theories destroy each other. Indeed, the latter concept may already have become partially responsible for allowing us to lose the sense of imminence that we have always professed to have.

The last of the three questions given above is the most practical. Dare we believe in an imminent return? Dare we be so bold as to teach imminence with as much assurance as did Miller and our early pioneers? If so, on what basis? Short of the ability to set a date, or even an approximate time, for the Advent, as Miller did, how can we convince ourselves or our hearers that Jesus is coming, and that this event is indeed "at the door"?

At the age of 32 William Miller returned from serving as an Army officer during the war of 1812. He had recently moved to Low Hampton, New York, and it was here in the fall of 1816 that a number of events led to his conversion. He embarked most earnestly upon an exhaustive study of God's Word, with nothing but the Bible and Cruden's Concordance. He emerged from his study

two years later with a conviction that governed the rest of his life—that Christ would return in premillennial glory within twenty-five years. This sense of imminence became Miller's *raison d'être*, and in fifteen years was to propel him into world prominence as a humble farmer-turned-preacher. That sense of imminence became the dynamic main-spring of Adventism.

Miller's very life and fortune were poured vigorously into telling the world that but a few short years remained before the Lord of glory would appear, bringing life or death for every living person! Speaking of his feelings when the impact of this conviction fully came to him, he wrote: "I need not speak of the joy that filled my heart in view of the delightful prospect, nor of the ardent longings of my soul for participation in the joys of the redeemed. . . . With the solemn conviction that such momentous events were predicted in the Scriptures to be fulfilled in so short a space of time, the question came home to me with mighty power regarding my duty to the world."—Quoted by E. G. White, *The Great Controversy*, pp. 329, 330.

Miller remained a farmer, content with giving a layman's witness as he went along. He showed no desire to speak in public; however, the burden of so great a vision found frequent expression in groups and to individuals so that he became known as a specialist in the startling prophecy of the Advent. Finally, on a Saturday morning in 1831, after fifteen years of deepening conviction that Christ's return was imminent, he received the call from God to begin a public ministry. The next Sunday, he filled the pulpit of a nearby Baptist church during an absence of the pastor. This first public presentation lit the revival fires that consumed Miller's highest energies from that time forth, and for thirteen years the flames increased into a crescendo of revival power that prepared some 200,000 people to expect the appearance of Christ during 1843-1844. In 1844 the population of America was 19 million, thus one in 95 persons professed Millerism! By comparison, it took the Seventh-day Adventist Church until 1911, or about sixty-five years, to achieve its first 100,000 adherents, while Millerism totaled twice this many in thirteen years!

Miller himself never made extravagant claims for his movement. When asked, he stated that he could account for "some 50,000 believers, in a thousand Advent congregations." But Dr. David

T. Arthur, chairman of the Division of Humanities, Aurora College, Aurora, Illinois, a recognized authority on the Millerite movement, estimates 200,000 followers in 1844. Miller estimated that 200 ministers left their pulpits to preach Adventism, joined by some 500 public lecturers.¹

An example of Miller's devotion can be seen in a diary entry he made in 1839: "Thus ends my tour into Massachusetts, making eight hundred lectures from October 1, 1834, to June 9, 1839—four years, six months, and nine days."² Between 1832 and 1844 Miller gave 3,200 public lectures. In four months during 1842, 31 camp meetings were held; in 1843, 40; and in 1844, 54. During these great meetings at least a half-million people heard the message of imminence through the preached word. The "great tent," purchased for the Concord, New Hampshire, meetings, and used in a number of additional series, seated 4,000 and was the largest tent that many people had ever seen.

The flames of revival have never burned more brightly in Adventism than when a belief in the imminent return of Jesus was taken so literally that a great multitude were prepared for the coming within an actual time frame. Imminence triggered awesome spiritual renewal, under the power and blessing of the Holy Spirit. Wherever the coming of Jesus was preached kindred prophecies were preached with power. Armed only with the Scriptures and a concordance, this unpretentious scholar forged link by link the great lines of prophetic truth, using as his hammer the heavy urgency of an imminent return of Jesus.

But we know that he did have an accomplice! "God directed the mind of William Miller to the prophecies and gave him great light upon the book of Revelation."—E. G. White, *Early Writings*, p. 231. "God sent His angel to move upon the heart of a farmer who had not believed the Bible, to lead him to search the prophecies. Angels of God repeatedly visited that chosen one, to guide his mind and open to his understanding prophecies which had ever been dark to God's people."—E. G. White, *The Story of Redemption*, pp. 356, 357.

The prophetic lines of interpretation that Miller taught were, with very few exceptions, what the Seventh-day Adventist Church has taught ever since—the 457 B.C. date for the beginning of the 2300-day prophecy of Daniel 8:14; the interpretation of Daniel 9:24-27; identification of the antichrist; the year-day

principle; the millennium; and other prophetic truths.³

As these prophetic concepts were preached in the framework of imminence, thousands were converted. Entire families responded to the spiritual appeal. Among the Millerite converts were the Harmon family, of which Ellen Harmon (later Ellen G. White) was a member. This family was expelled from the Methodist Church for espousing Millerism and teaching that Jesus would shortly return to earth. The young Ellen Harmon's reactions to Miller's lectures in her hometown, Portland, Maine, reflect the profound revivals that occurred among the townspeople. As remembered by her in later years, "Mr. Miller's manner of preaching was not flowery or oratorical, but he dealt in plain and startling facts, that roused his hearers from their careless indifference. . . . A convincing power attended his words, that seemed to stamp them as the language of truth. . . . Sometimes a solemnity so marked as to be painful, pervaded his meetings. A sense of the impending crisis of human events impressed the minds of the listening crowds. Many yielded to the conviction of the Spirit of God. Gray-haired men and aged women with trembling steps sought the anxious seats; those in the strength of maturity, the youth and the children, were deeply stirred. Groans and the voice of weeping and praise to God were mingled at the altar of prayer."—E. G. White, *Life Sketches*, p. 27.

Ellen White also spoke eloquently of the year just prior to the October 22, 1844 date and of her personal expectancy of the Lord's return: "This was the happiest year of my life. My heart was full of glad expectation; but I felt great pity and anxiety for those who were in discouragement and had no hope in Jesus. We united, as a people, in earnest prayer for a true experience and the unmistakable evidence of our acceptance with God."—*Ibid.*, p. 59.

Nor was the great Disappointment itself able to shatter completely the attitude of imminence. The beliefs and practices of those who maintained their Advent faith during the decades immediately following 1844 were marked by an undiminished sense of imminence. It remained the mainspring of their faith. Especially do we see a heavy emphasis on the imminent return of Christ during the 1880's. The publications of that decade, and through the 1890's, spoke with great assurance that the Lord was coming immediately. F. E. Belden's hymn

(1886), still resonant in our churches, declares:

"The coming King is at the door,
Who once the cross for sinners bore,
But now the righteous ones alone,
He comes to gather home.
"At the door, at the door,
At the door, yes, even at the door;
He is coming,
He is coming,
He is even at the door."⁴

Statements from those who wrote and spoke and led in those years give confirmation of the attitude of imminence that prevailed. "We may know that our Lord is coming, that He is near, and more, He is 'even at the doors.' . . . The judgment is upon you. Christ is coming; He is at the door. O, get ready to welcome the dear Saviour!"⁵ "The gospel day is almost over. The 6,000 years are nearly past. . . . The glorious jubilee will soon begin. . . . Reader, prepare to meet thy God."⁶ "The pilgrims are about to leave this dreary wilderness. . . . Sell your poor farms in this barren waste, and buy one that is incorruptible and undefiled . . . in the New Earth."⁷

In 1886 Ellen White agreed with the waiting and watching believers, that they were living in the "third watch" of the night. "The waiting ones were represented to me as looking upward. They were encouraging one another by repeating these words: 'The first and second watches are past. We are in the third watch, waiting and watching for the Master's return. There remains but a little period of watching now.' . . . The coming of the morning . . . is right upon us."—*Testimonies for the Church*, vol. 2, pp. 192-194.

She said further: "I saw that the time for Jesus to be in the most holy place was nearly finished and time can last but a very little longer. What leisure time we have should be spent in searching the Bible, which is to judge us in the last day."—*Early Writings*, p. 58.

"The return of Christ to our world will not be long delayed. Let this be the keynote of every message."—*Testimonies for the Church*, vol. 6, p. 406.

In addition, the servant of the Lord made at least eight "ere this" statements between 1880 and 1905, in which she clearly stated that it was the plan of Heaven for Jesus to return to earth, and that had the people of God lived up to His expectations they would have been "ere this" in the kingdom.⁸ A study of these statements leads one to believe that it must have been God's plan to

finish His work sometime between 1844 and 1883, but His people were not ready.

Imminence likewise characterized the Adventist Church in the first half of the twentieth century. Our camp meetings rang out with "Lift up the trumpet, and loud let it ring: Jesus is coming again!" Other musical expressions of faith undergirded the powerful preaching of the leaders of this church. Many of us vividly remember the great preaching of the clarions of this message—H. M. S. Richards, F. D. Nichol, W. H. Branson, R. A. Anderson, C. B. Haynes, and others, proclaiming the imminent return of Jesus.

Arthur S. Maxwell, long-time editor of the *Signs of the Times*, in an address to the SDA Bible Conference held in Takoma Park, Maryland, September 1-13, 1952, said on the subject of imminence, "Seventh-day Adventists are irrevocably committed to belief in, and proclamation of, the imminent second coming of Christ. Should we for any reason whatever repudiate this truth, or cease to proclaim it with sincerity, we would destroy ourselves. Openly or secretly to deny the nearness of our Lord's return would be to invite the disintegration of our cause. . . . Without this conviction there would have been no Seventh-day Adventists or any Seventh-day Adventist movement. . . . Belief in the imminence of Christ's second coming was the spark that fired the engine of this vast missionary enterprise. In every heart dwelt the conviction that there was but a short time for the work to be done; that it must be accomplished here and now, in fulfillment of prophecy, before the time should run out. This fundamental link between what we have and what our pioneers believed should never be forgotten. Every building we own, though bearing no visible name, is stamped with the invisible inscription, 'This was built by men who believed in the soon coming of Jesus.'"⁹

But here we are, in the eighth decade of the twentieth century. Surely no Adventist serious about his spiritual heritage has ever conceived of the church's lingering on in this world until the year 2000! Yet today scientists and sociologists are actively preparing for the challenges of that society, and with less than twenty years remaining between us and that reality, perhaps even some modern Adventists are also making their plans.

Against such a background, is an attitude of imminence still the mainspring of Adventism? If not, then it has been re-

(Continued on page 27.)

Day of prayer and fasting

by N. R. Dower



Sabbath, April 12, has been designated as a day of special prayer and fasting in behalf of the General Conference session in Dallas, Texas, April 17-26, 1980. This we believe to be an excellent plan. It invites all our ministers in all our churches to lead their people into a fellowship of prayer that will focus on the tremendous challenges we face as we seek to meet the needs of people living in a troubled and distraught world.

The variety of problems that confront us, the intensity of the feelings that exist in many lands, and the urgency for completing our mission so that Jesus can come make this day of prayer and fasting vital for every one of us. We should pray that God will guide in the selection of leadership for His church in the General Conference session. We must also intercede with God in behalf of the world church, that He will overrule in all its affairs so that His name may be glorified and His work be quickly finished in the earth.

The messenger of the Lord has stated: "Many are on the very verge of the kingdom, waiting only to be gathered in."—*Testimonies for the Church*, vol. 6, p. 71. How much longer must we keep them waiting? On another occasion Ellen White wrote, "The Lord does not now work to bring many souls into the truth, because of the church members who have never been converted and those who were once converted but who have backslidden. What influence would these unconsecrated members have on new converts?"—*Ibid.*, p. 371.

We need to pray most earnestly that God will move in by His Holy Spirit and do a mighty work among us so that the latter rain might come in abundant showers. In this connection it is important to remember the words of the Lord through Joel, the prophet: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for

in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call" (Joel 2:28-32).

The "afterward" referred to in verse 28 takes us back to verses 12-17: "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?"

We are requesting that the whole church devote this entire Sabbath to "a solemn assembly," and that every age

group gather for prayer and the earnest study of God's Word. Special meetings for the children and youth should be planned, in which they too may participate in this worldwide circle of prayer. From the opening of Sabbath school to the setting of the Sabbath sun, let us face up to our tremendous needs as the people of God, and ask that His power may be revealed in our lives and through His church.

Let us pray that God will spare His people from the evils that surround us, and that His church shall become the mighty agency that He has designed to provide deliverance from the captivity of Satan, and to prepare a people for the coming of the Lord.

Let us pray for the return of the many backsliders who are now out of the church.

Let us pray for the salvation of our children and youth.

Let us pray for our homes, so desperately in need of divine grace.

Let us pray for our schools as they seek to prepare our children and youth for a life of useful service for the Lord and for a place at last in His glorious kingdom.

Let us pray for our medical institutions, that they might be so guided and staffed that they shall give the winsome witness for Christ that they are intended to provide.

Let us pray for our publishing houses, that they will provide the church with Heaven-sent messages in tract and book form so that they may be taken out to the people like the "leaves of autumn."

Let us pray for our churches, that they, under Christ-centered ministers and church officers, might be equipped for service and involved in the greatest soul-winning outreach ever witnessed in the history of the Christian church.

Let us pray that the Lord will overrule in the affairs of the nations so that free access might be had to all peoples in every land. We have a message to give, and the commission to give it to every nation, kindred, tongue, and people.

Let us pray that God will move mightily in the lives of His people to prepare them for service here and for the soon-coming kingdom of heaven.

Let us pray for the Lord to guide in the selection of leadership for the General Conference and the world divisions at the session in Dallas, and for all the plans that are laid and the actions taken in behalf of His world work. ■■



Mark Finley speaks out on bridging the gap

MINISTRY interviews Mark Finley whose Daniel seminars are designed to prepare hearts to receive

God's truth and His will.

The Editors

Q. Mark, you've developed a seminar on Daniel that you call the "Time of the End Seminar." What is the background of this concept? What led you to it?

A. One of my basic concerns, as I went from district to district as an evangelist, was the lack of adequate preparation prior to my coming. After facing the practical problem of holding evangelistic campaign after campaign with little or no preparation of the field, and after discussing the problem with other evangelists and pastors, there seemed to be a real need to develop some program that would serve as a bridge between the Bible studies that were already in progress in a district and public meetings.

A local pastor might be able to conduct eight or ten Bible studies a week, but when one considers the masses to be reached, that is a relatively small number. With the Daniel seminar he can easily be contacting from 150 to 200 people a week in group meetings of forty or fifty each if he is running three or four

seminars a week for ten consecutive weeks.

Another concern was also developing in my mind at the same time. During the six weeks of my evangelistic meetings scores of people came who were not prepared for the doctrinal presentations I was giving. Advertising was bringing them out, but they were not usually responding with decisions. If our advertising brings out 200 people and we baptize 30, what about the other 170? I became convinced of the need of a program that would adequately prepare the mind for the unfolding of the distinctive truths of the three angels' messages when they were preached in a fuller way in public meetings. It's possible, you see, to put a ten-ton structure on a cardboard box—but the box will be crushed. I'm afraid I was doing that too often in my evangel-

ism. I asked people to make decisions that they really weren't intellectually or psychologically prepared to make.

Q. But how did you decide on the seminar concept, and how did you come to focus on the book of Daniel?

A. Initially my thoughts turned in that direction as I began to sense that something unique was happening in America. The December 26, 1977, *Time* cover story was entitled "The Evangelicals—New Empire of Faith." It spoke of the resurgence toward "oldtime religion," and characterized U.S. evangelism as "booming." That, to me, was significant. The article also pointed out the phenomenon of hundreds of Bible-study groups going on throughout America. I began to sense that there were many such study groups in the communities where I was holding meetings, and that I was not tapping into them at all. More and more people began to tell me at my public meetings, "I'm part of a Bible-study group on Wednesday night (or Friday night), and so I can't come to

your meeting that night.”

Now, most of these groups are not studying doctrines. They are taking a Bible book and studying it straight through. So I began to think, “What Bible book could Seventh-day Adventists present as a Bible study that would adequately prepare the way for public evangelistic meetings?” The answer was the book of Daniel.

Q. Tell us a little of your goals for those who attend the Daniel seminar. What are you actually trying to accomplish? How do you present the book of Daniel?

A. The Daniel seminar is held as a class. There’s no music involved; there’s no preaching. It’s a classroom setting, and people may ask questions at any time.

The seminar has three specific goals that are raised in our discussion of each chapter. As we deal with each chapter of the book of Daniel we ask three questions—that’s all. First, what does this chapter teach about God? For example, What does Daniel 1 teach about the character of God? What unique insights does it present? Second, what does this chapter teach us about the time of the end? And third, what does this chapter teach us about life today?

This last aspect is vitally important. How can a couple going through the trauma of a divorce listen to me lecture on Daniel 7 and leave the seminar helped? How can I help a young person who is strung out on drugs to be blessed when he hears me speak on Daniel 11? How can I meaningfully approach a man who is terribly lonely and frustrated with his job when he hears me speak about Daniel 3?

Our goals in the Daniel seminar are to lead people to Jesus Christ, to establish solid faith in the Bible, to lead to a meaningful devotional experience in prayer, and to outline chronologically the prophetic events of the past and those yet to occur before Jesus comes. This last point helps to clear up the rapture question. We don’t try to disprove the rapture head-on, but we provide enough background material that people can see the Biblical position.

In the last five years in America things have changed in the area of the rapture. Prior to this time we could preach the Second Coming much earlier in a series of meetings and find almost no controversy over the literal nature of Jesus’ coming. But today it’s easy to stir up a hornet’s nest on the subject. At least I do. I have found that the rapture is really a testing truth today. But the Daniel

seminar lays down exegetical and hermeneutical principles by which to evaluate the entire message of Adventism. So those people who have come through the Daniel seminar find it far easier to grasp the truth about the second coming of Jesus when it is presented in public meetings.

That, then, is our goal—to prepare minds for the reception of truth. We get into the judgment and the cleansing of the sanctuary in 1844, but we do not touch such controversial topics as the Sabbath or the state of the dead. Neither do we identify the antichrist. In our public evangelism we definitely do deal with these things, but not in the Daniel seminar. In the seminar we want to prepare the mind to receive truth.

For that reason we don’t ask objective questions such as, “In what year was Daniel taken captive?” Rather, we ask subjective questions that can engage the class in a discussion of issues that affect their spiritual life.

As an example, in our discussion of the very first chapter we ask, “Why was Daniel willing to stand alone? He stood all by himself there in Nebuchadnezzar’s court; it would have been so easy to compromise. What do you think are the character qualities necessary to stand alone for principle? What do you think is the best preparation God can give you personally to stand alone at the time of the end?” We’re only on the first chapter, and I’m asking these people, “If you wanted to prepare someone to stand alone, what kind of preparation would you give them now?” And they begin to say, “If God wanted me to stand alone He’d give me some tests today.”

So we discuss the possibility that God might bring us into conflict today with what we have been doing; that He might give us some new insights and allow us to stand alone today. From class one we’re preparing the mind, talking about what it means to be a Christian.

In the fourth class session we ask, “Does any Christian really stand alone?” And we point out that no Christian is called to stand alone, but that the almighty God of heaven stands with that person.

The class, then, is not prophetic, but practical in nature, leading men and women into a rich devotional experience to prepare them spiritually for evangelistic meetings. It prepares their hearts and minds by leading them to a commitment to God; it leads them to conversion before the testing truths are brought.

Q. Some have considered the Daniel

seminar to be a substitute for traditional public evangelistic meetings. Is this true?

A. I have two specific thoughts on that point. First, the Daniel seminar is in no way designed to replace public evangelism. In fact, although I developed the program, I would not conduct Daniel seminars myself if public evangelistic meetings were not to follow, or some kind of reaping at least.

The value of the seminar is in connection with public meetings that follow. The class is designed to prepare for public meetings. Now, there are some who feel that the seminar approach is the way to go in evangelism today—the classroom approach. But, after having held all kinds of seminars, I am personally convinced that the most effective way to reach the mind is to use the seminar program to *prepare* for the preaching of the Word of God. Nothing takes the place of the preaching of God’s Word. I’m not of the view that we’re beyond the age of public proclamation. In fact, it’s only as the three angels’ messages are heralded and as the book of Revelation is preached publicly that crowds are moved. It is far more difficult to lead men and women to a decision in a seminar format than it is in a public preaching format. Seminars make a very valuable contribution to the total evangelistic process, but they in no way take the place of the proclamation of God’s Word. They are, in a sense, preliminary to the presentation, preparing the mind for it; they are not the main thrust of the presentation. I have personally found a dynamic quality in preaching that I have not yet found in the seminar to move people to accept this message.

I’ve had pastors say to me, “Mark, I’m ordering the materials!” They’re all excited and gung-ho about the Daniel seminar. And I’ve asked, “When do you plan your evangelistic meetings?” “Oh,” they reply, “that’s not in the program.” I have suggested they save their money, because it’s a package plan. The Daniel seminar was specifically designed to be pre-evangelism. One of the reasons some haven’t been successful with the seminar is that they have tried to use it to take the place of public evangelism.

This is also the reason I have not gone to a Bible-marking class in a seminar. Once you take a person through a Bible-marking class they have come to the doctrinal message, and if they don’t make a decision the first time a doctrine is presented, it’s very unlikely that they will make that decision three months

later in a public meeting.

So I see two problems. One is failing to follow up the seminar with public evangelism, and the other is attempting to present distinctive doctrines in the seminar setting while hoping to transfer the person into an evangelistic meeting. If the person makes a negative decision in the seminar, then it's very unlikely he will make a positive decision in the public meeting.

Q. How are your seminar programs connected to your public evangelism? How do you transfer the people from one to another, and how successful are you in this?

A. The last Daniel seminar I ran, we had four seminars going each week, with an average weekly attendance of 250 to 280. Of that number, 175 to 200 were non-Seventh-day Adventists. More than 100 of this group transferred from the seminar to the public meetings.

Of course, I'm building for this all through the seminar. For example, when I present Daniel 3 and we discuss the chapter's meaning for the end of time, I point out that when Nebuchadnezzar set up the golden image on the plain of Dura there was a world ruler who passed a death decree that whoever did not bow down to the image would be killed. To worship the image was to disobey the commands of God. Then I ask, "Will anything like this happen in the last days?" Now, I'm only on Daniel 3; we haven't mentioned the Sabbath. But I'm asking whether a world ruler will rise in the last days to coerce worship through a church-state relationship such as occurred in Babylon. Then I read just a few passages from Revelation 13 and mention that we could spend the entire night discussing who the beast is and what his mark is, but that we don't have time. However, after the seminar is over we will be following with a special lecture series on the book of Revelation. All the way through the seminar program I'm telling them about the meetings to follow. In the later classes we hand out reserved-seat tickets for the evangelistic meetings. We send them letters. And we get them out to our meetings.

The reason for the successful transfer, I believe, is that we emphasize the Revelation meetings from the time of the third class. They're anticipating it. We aren't conducting the seminar as a separate entity.

Q. Do the evangelistic meetings follow immediately?

A. Immediately. No two-week interval. You cannot have any interval and

have successful carry-over. In our last program we ended the Daniel seminar on Friday night and began the public meetings on Saturday night.

Q. Now, there have been a number of requests that the Daniel seminar be followed with a Revelation seminar and that materials be developed for such a program similar to what you have done with Daniel. What is your concept of this idea?

A. I can see some value, in a limited degree, to a Revelation seminar that follows the Daniel seminar. But I see a far greater value in a series of sermons on the book of Revelation. These could be beautifully illustrated with charts and diagrams, putting the book of Revelation together not so much chapter by chapter as simply delving right into the historical background of the book, dealing with the seven churches in chapters 2 and 3, then launching into the heart of the presentation as found in Revelation 14, and developing each of the great themes of the book from chapter 14.

It seems to me that, rather than go through ten weeks of classes on Daniel and then into twenty-two weeks on the book of Revelation (thirty-two weeks), it would be far better to run the Daniel seminar for ten weeks and then concentrate in a very specific way on the book of Revelation in a public proclamation. I think this would be more effective.

Q. What relationship does the Daniel seminar have to the Evangelistic Supply Center that has recently been set up jointly by the General Conference Ministerial Association and the Review and Herald Publishing Association?

A. The Daniel seminar fits into the concept of the Evangelistic Supply Center beautifully. In fact, we have used and are continuing to use some of the tools that the Supply Center has made available. Among these are the colorful four-page folders on each chapter of Daniel. We are also using each of Orley Berg's slide series on Daniel—"The Stones of Babylon," "Daniel in the Critics' Den," and "Alexander the Great and the Book of Daniel." We have found these presentations to be of real help in holding the interest of the people who attend the seminars. These slides capture their attention, and we use them throughout the series, but especially at the beginning and in the middle, to round out the historical and archeological background of the book. So the materials that the Ministerial Association has made available are ideal for incorporating in the seminar program.

Q. And where can a pastor obtain the

seminar materials if he wants to consider running such a program himself?

A. One of the exciting things about the Daniel seminar to me is its simplicity. It doesn't require a lot of equipment. It doesn't require a lot of expertise. It doesn't require a lot of knowledge. If you can teach a Sabbath school class you can do the Daniel seminar. I've found that it is something that local pastors usually feel quite comfortable in operating. You can take the package, and if you have eight people you've got a successful program.

The seminar materials may be ordered from Concerned Communications, P.O. Box 2000, Arroyo Grande, California 93420. The folders mentioned above may be ordered from the Evangelistic Supply Center, P.O. Box 4353, Washington, D.C. 20012, or even ordered by phone, I understand. (The number is 202-291-2035, and bank charge cards are acceptable). The slides are available through Adventist Book Centers or from Bible Lands Pictures, 7319 Cedar Avenue, Takoma Park, Maryland 20012.

Q. What practical results have you observed as you have presented the concepts of the book of Daniel, both at workers' meetings and also in public?

A. I've observed that, as Ellen White says in *Testimonies to Ministers*, pages 509-511, when the books of Daniel and Revelation are presented together and studied as God would have them to be studied it will put into action forces that cannot be repressed and that an awakening of God's people will result.

I believe that the books of Daniel and Revelation are to the Seventh-day Adventist Church today, and to the world at large, what the book of Romans was in the days of the Reformation. Then, the truths of Romans were present truth for that hour, and God used the book of Romans in a unique way as a catalyst to initiate and sustain a revival.

It seems to me that the books of Daniel and Revelation, along with the book of Hebrews, which speaks specifically about Christ's ministry in the Most Holy Place of the heavenly sanctuary, are the books that God has especially blessed for this hour. I believe that these books are to be the catalysts that God is going to use to prepare the world for the soon return of Jesus. The world is hungry and open for an understanding of the messages of Daniel and Revelation, and as we preach this unique message as Seventh-day Adventist preachers I believe God will lead tens of thousands into His last-day movement. 

by Ellen G. White

What might have been

St. Helena, California, January 5, 1903.

To the Battle Creek Church—

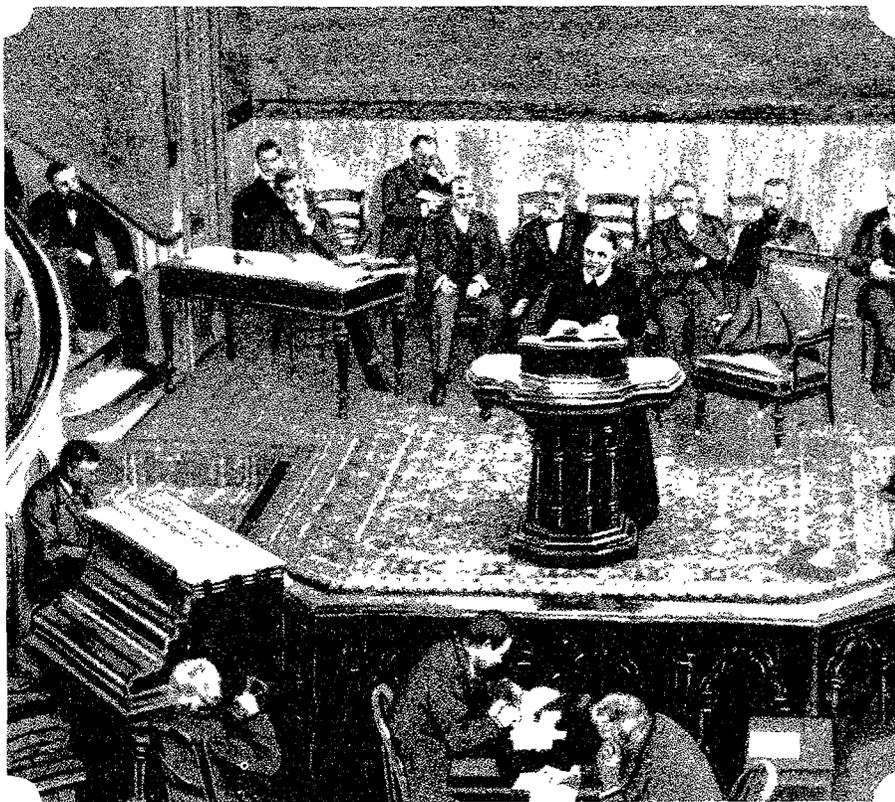
One day at noon I was writing of the work that might have been done at the last General Conference if the men in positions of trust had followed the will and way of God. Those who have had great light have not walked in the light. The meeting was closed, and the break was not made. Men did not humble themselves before the Lord as they should have done, and the Holy Spirit was not imparted.

I had written thus far when I lost consciousness, and I seemed to be witnessing a scene in Battle Creek.

We were assembled in the auditorium of the Tabernacle. Prayer was offered, a hymn was sung, and prayer was again offered. Most earnest supplication was made to God. The meeting was marked by the presence of the Holy Spirit. The work went deep, and some present were weeping aloud.

One arose from his bowed position and said that in the past he had not been in union with certain ones and had felt no love for them, but that now he saw himself as he was. With great solemnity he repeated the message to the Laodicean church: "Because thou sayest, I am rich, and increased with goods, and have need of nothing." In my self-sufficiency this is just the way I felt," he said. "And knowest not that thou art wretched, and miserable, and poor, and blind, and naked.' I now see that this is my condition. My eyes are opened. My spirit has been hard and unjust. I thought myself righteous, but my heart is broken, and I see my need of the precious counsel of the One who has searched me through and through. Oh, how gracious and compassionate and loving are the words, 'I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.'" Revelation 3:17, 18.

The speaker turned to those who had been praying, and said: "We have something to do. We must confess our sins, and humble our hearts before God." He made heartbroken confessions and then stepped up to several of the brethren, one after another, and extended his hand, asking forgiveness. Those to whom he spoke sprang to their feet, making confession and asking forgiveness, and they fell upon one an-



other's necks, weeping. The spirit of confession spread through the entire congregation. It was a Pentecostal season. God's praises were sung, and far into the night, until nearly morning, the work was carried on.

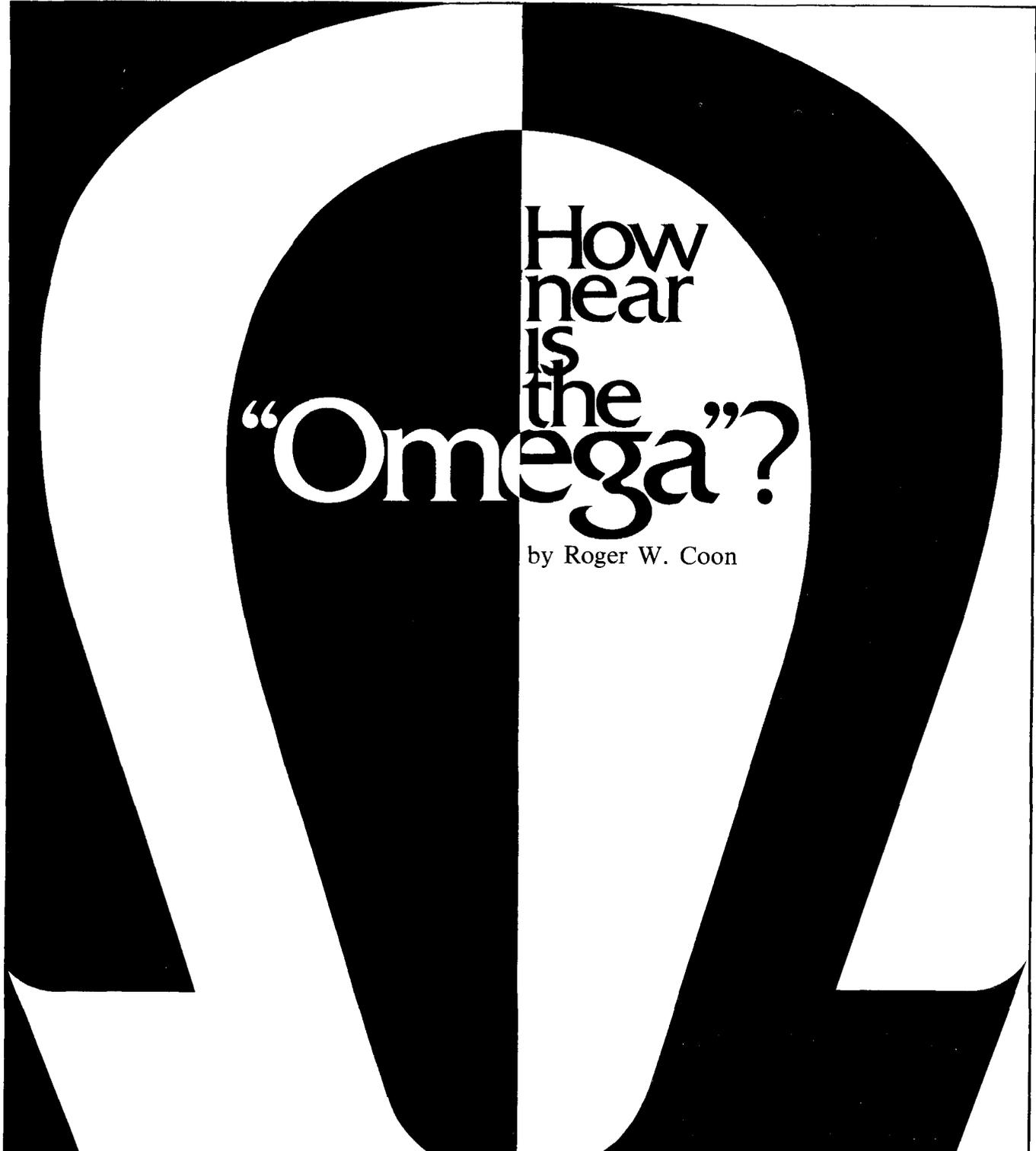
The following words were often repeated, with clear distinctness: "As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Verses 19, 20.

No one seemed to be too proud to make heartfelt confession, and those who led in this work were the ones who had influence, but had not before had

courage to confess their sins.

There was rejoicing such as never before had been heard in the Tabernacle.

Then I aroused from my unconsciousness, and for a while could not think where I was. My pen was still in my hand. The words were spoken to me: "This might have been. All this the Lord was waiting to do for His people. All heaven was waiting to be gracious." I thought of where we might have been had thorough work been done at the last General Conference, and an agony of disappointment came over me as I realized that what I had witnessed was not a reality.—*Testimonies for the Church* (Mountain View: Calif. Pacific Press Publishing Assn.), vol. 8, pp. 104-106.



How
near
Is
the
“Omega”?

by Roger W. Coon

Apostasy, that tragic falling away from a faith relationship, is as old as Adam and Eve, the garden, the tree, the fruit, and the first ventriloquist act in history. It has ever been a sad but central fact of life with which the Christian church has had to deal: Jesus had His Judas, Paul had his Demas, and Ellen White had her John Harvey Kellogg.

In what well may have been the second earliest book of the New Testament to be written, Paul warned the Thessalonian Christians of his day that the return of their Lord would not, could not, take place until there first came a major "falling away" from the basic principles undergirding the faith.¹ It would be masterminded by "wicked spirits in heavenly places,"² and effected organizationally by an apostate ecclesiastical system personified historically as "that man of sin . . . , the son of perdition,"³ who would reign supreme over the consciences of Christendom for some 1260 literal years.⁴

The historical church of Ephesus symbolized the first century of the Christian era in its leaving its first love,⁵ and the best that could be said of Laodicea, symbolizing the final era, was that it was lukewarm.⁶

In her earliest writings Ellen White spoke variously of a "shaking" and a "sifting" of God's people in the time of the end. On January 26, 1850, she was told by a heavenly angel that it had already begun, and would continue to the close of probation, "and all will be shaken out who are not willing to take a bold and unyielding stand for the truth and to sacrifice for God and His cause."⁷

Thus was established the fact of the final shaking.

The causes of this shaking are at least four in number: (1) **persecution** from sources outside the church;⁸ (2) **introduction of false theories** from within its ranks;⁹ (3) **an eroding worldliness** caused by the twin failures either to receive the love of the truth¹⁰ or to be sanctified through obedience to it;¹¹ and (4) **the resistance** of some of God's people to the "straight testimony called forth by the counsel of the True Witness."¹²

Indeed, the "very last deception of Satan" within the remnant would be the twofold task of destroying the credibility

**Despite the fact
that the "Omega" of
apostasy shortly
follows the "Alpha"
with devastating
effects,
God's church will
triumph.**

of the prophetic voice within its midst and the creating of a satanic hatred against that prophet's writings.¹³

The extent of the shaking was further depicted, both in terms of numbers and also in identifiable groupings. Numerically, the defectors would constitute "a large class,"¹⁴ indeed, a "larger proportion than we now anticipate."¹⁵

In terms of people, "entire families" will go out,¹⁶ even whole companies—"company after company from the Lord's army joined the foe."¹⁷ Under another figure, "chaff like a cloud will be borne away on the wind, even from places where we [now] see only floors of rich wheat."¹⁸

Leadership as well as rank and file are involved in the final betrayal: "Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls"¹⁹ and "Many a star that we have admired for its brilliance will then go out in darkness."²⁰ Indeed, "in the last solemn work few great men will be engaged."²¹

(To keep things in perspective, remember that this tragic exodus of half of Adventism takes place on a two-way street. As a result of the giving of the loud cry at this time, thousands will simultaneously be coming into the church to take the places of those departing. The same paragraph that reports "company after company" deserting the Lord's army also tells of an even greater influx: "Tribe after tribe from the ranks of the enemy united with the command-keeping people of God"!)

During Ellen White's own lifetime the church witnessed what she thrice described as the "Alpha" of apostasy,²² the most serious schism in Adventism's first half-century of existence. It involved a movement to subvert the basic doctrines of the faith, which were derived from intense Bible study and confirmed by the Holy Spirit through direct revelations to an inspired prophet, and to change the basic nature and direction of the organic church.²³

After identifying the "Alpha's" doctrinal aberrations variously as "deadly heresies,"²⁴ a "danger" that would cause "many" to "depart from the faith,"²⁵ and "theories and sophistries that undermine the foundation pillars of the faith,"²⁶ Ellen White spoke gravely, even cryptically, of the "Omega" of apostasy. And she made three basic points:

1. **The "Omega" would follow the "Alpha"**²⁷—not right away, but in a little while.²⁸

2. **The "Omega" would be worse than the "Alpha"**—it would be of a "most startling nature";²⁹ indeed, the prophet "trembled" for our people, in anticipation of it³⁰ (she said that the "Alpha" controversy brought her "great distress," and that the entire experience "has nearly cost me my life").³¹

3. **The "Omega" would be received** by those Seventh-day Adventists who unwittingly, if not willingly, fail to heed the warning concerning the "Alpha" that God had graciously given in considerable detail through His prophet.³²

Ellen White did not further identify the "Omega" of apostasy. But she did clearly imply in this last statement that if there were not a one-to-one correspondence between "Alpha" and "Omega," there would be at least sufficient points of congruence that if one knew the "Alpha" in detail he would probably recognize the "Omega" when and where it would appear.

This implication not only justifies a detailed analysis of the "Alpha" but almost makes such a study mandatory, if one hopes to escape the deception and spiritual perils attendant with the "Omega." The following, therefore, analyzes and synthesizes the available evidence from the writings of Ellen White and her contemporaries concerning the

“Alpha,” under the categories of (1) the *men* of the “Alpha,” (2) the *movement* of the “Alpha,” and (3) the *message* of the “Alpha,” the better to be forewarned and forearmed in coming to grips with “Omega.”

The men of the “Alpha”

At least eight characteristics of the men of the “Alpha” surface as one digs into the writings of the period:

1. **Leaders.** Just as in the apostasy of ancient Israel, Korah, Dathan, and Abiram led “two hundred and fifty princes of the assembly, famous in the congregation, men of renown,”³³ so in the apostasy of modern Israel there were involved “men of prominence in ministerial, medical, and educational circles.” These “openly took their position”³⁴ in favor of the new theology and new denominational direction. The leader? “Some one high in responsibility in the medical work”³⁵—an obvious euphemism for Dr. John Harvey Kellogg, medical director of the Battle Creek Sanitarium. Kellogg at this time was better known in nonchurch circles around the world than even his mentor, the church’s prophet, Ellen White.

2. **Scientists.** While it is true that there was broad-spectrum support for Kellogg among educators at Battle Creek College and not a few clergy (the chaplain of Battle Creek Sanitarium was a prominent proponent), nevertheless one gets the distinct impression from contemporary source materials that physicians, medical scientists, led the vanguard of the “Alpha.” (Perhaps they felt less vulnerable to reprisal from denominational administrators.)

3. **Personality.** Ellen White trenchantly characterizes these leaders as men with “mischievous tongues and acute minds, sharpened by long practice in evading the truth, . . . continually at work to bring in confusion and to carry out plans instigated by the enemy.”³⁶ She predicted that the distinctive truths held by SDA’s would be “criticized, scorned, and derided”;³⁷ and this seems to have been chief among the intellectual activities of these misguided men.

4. **Philosophical Speculation.** Mrs. White was clearly worried about physicians who “talk for hours, when they are weary and perplexed, and in no fit condition to talk,” men who held “long night sessions of conversations. These night talks have been times when Satan with his seductive influence” stole away, first “from one and then another the faith once delivered to the saints.” She

further cautioned: “Brilliant, sparkling ideas often flash from a mind that is influenced by the great deceiver. Those who listen and acquiesce will become charmed, as Eve was charmed by the serpent’s words. They cannot listen to charming philosophical speculation, and at the same time keep the word of the living God clearly in mind.”³⁸

5. **Anticlerical.** The role of the gospel ministry within the SDA Church was clearly spelled out by the prophet: “Since His ascension, Christ the great Head of the church, has carried forward His work in the world by chosen ambassadors, through whom He speaks to the children of men, and ministers to their needs. . . . Christ’s ministers are the spiritual guardians of the people entrusted to their care. Their work has been likened to that of watchmen. . . . [They] are appointed as guardians of the church, stewards of the mysteries of God.”³⁹

Mrs. White wrote Dr. Kellogg from Australia, warning him “not to separate your influence from the ministry of the gospel.”⁴⁰ Many paragraphs later she returned to this thought: “You have not been willing to heed the counsel of the Lord’s servants. . . . The Lord would have you respect the gospel ministry.”⁴¹

Only a month earlier, she had cautioned Kellogg, “The enemy has been working . . . to take advantage of circumstances. . . . He has tried to bring about a condition of things which would lead men to belittle the ministers of the gospel and criticize their work.”⁴²

Dr. Kellogg’s definitive biographer, Richard W. Schwarz, has catalogued the doctor’s reasons for antipathy toward Adventism’s clergy. Few of them were practicing vegetarianism or other health principles espoused and advocated by Kellogg and Ellen White. They had what he viewed as an inferior professional education. They were, as he saw it, poor financial managers of church monies in religious work, and certainly were in no position to be telling medical personnel how to practice their arts or how to manage their institutional operations. And their shortsightedness, he held, was well illustrated by the fact that they promoted religious publications to a greater extent than they did his brand of medical missionary work!⁴³

6. **Anti-Ellen White.** Of even greater concern, however, was the fact that the leadership of the “Alpha” in general, and Dr. Kellogg in particular, rather frequently ignored the counsel of Ellen White, either neglecting to implement

her written instructions from the Lord or actually working against them.

On December 12, 1899, Mrs. White wrote the leader of the denomination’s medical work “as a mother would write to her son. I would help you if I could.” Then, in conclusion, she injected a note of solemn urgency: “As one who knows, as one who has been permitted to see the results of the work that you have taken upon you, I call upon you to stop and consider. . . . Cast not behind you as of no consequence the warnings that as yet you do not understand. If you receive the messages of warning sent you, you will be saved from great trial.”⁴⁴

Three weeks later, on New Year’s Day, 1900, Mrs. White wrote to General Conference President G. A. Irwin, “Seek to save Dr. Kellogg from himself. He is not heeding the counsel he should heed.”⁴⁵

And three months later the prophet addressed this further word to Dr. Kellogg: “Your voice is working against the success and triumph of the truth in these last days. . . . You are leading away from the very work to be done.”⁴⁶

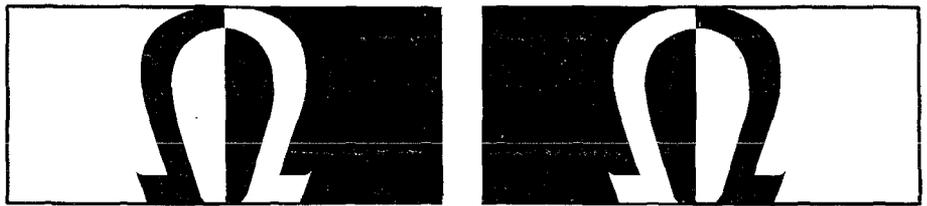
7. **Authoritarian Coercion.** Dr. Kellogg would brook no interference with his ideas or his plans. He surrounded himself with “yes men”; some of his counselors were even men “under the reproof of God.” The only test was that of personal loyalty to the chief physician (“You were willing to link up with them if they would second your proposition”).⁴⁷

Opponents were ruthlessly thrust aside. Concerning the “Alpha,” Ellen White wrote directly, “Nothing would be allowed to stand in the way of the new movement.”⁴⁸

This “steamroller” attitude of Dr. Kellogg was accurately reflected in the words of a “prominent” professional colleague, one of about ten men who came from Battle Creek to the first Annual Council held in Washington, D.C., in October, 1903, to press for acceptance of the theological and organizational ideas of their chief.

Accosting Arthur G. Daniells, General Conference president at the time, under a streetlamp on the night of the first day of the session, the young doctor impetuously, imperiously, shook his finger in the face of his church leader, declaring, “You are making the mistake of your life. After all this turmoil, some of these days you will wake up to find yourself rolled in the dust, and another will be leading the forces.”

Wearily, the General Conference



Men of the "Alpha"

president replied, "I do not believe your prophecy. At any rate, I would rather be rolled in the dust doing what I believe in my soul to be right than to walk with princes, doing what my conscience tells me is wrong."⁴⁹

8. Subversive Spirit. Ellen White bluntly attacked the basic dishonesty of the men of the "Alpha" who were working in "an underhand, powerful way to tear down the foundation of our faith."⁵⁰

In an especially apt parable-type vision, one midnight she was shown a ship in heavy fog: "Suddenly the lookout cried, 'Iceberg just ahead!' There, towering high above the ship, was a gigantic iceberg. An authoritative voice cried out, 'Meet it!' There was not a moment's hesitation. It was a time for instant action. The engineer put on full steam, and the man at the wheel steered the ship straight into the iceberg. With a crash she struck the ice. There was a fearful shock, and the iceberg broke into many pieces, falling with a noise like thunder to the deck. The passengers were violently shaken by the force of the collision, but no lives were lost. The vessel was injured, but not beyond repair. She rebounded from the contact, trembling from stem to stern, like a living creature. Then she moved forward on her way."⁵¹

The iceberg represented the "Alpha" heresy and movement; the ship represented the Adventist Church of 1903. The "Captain"—Jesus, of course—recognized that there would be less danger ultimately to the church by a direct, head-on collision than by seeking to avoid the iceberg and perhaps suffering a glancing but potentially fatal blow. And so the helmsman was instructed, "Meet it!"

And the cry "Meet it!" itself became a rallying cry in various church circles as loyal Seventh-day Adventist workers and laity alike met the challenge of the "Alpha" in a head-on confrontation that seriously shook—but did not destroy—the Adventist Church of that day.

The movement of the "Alpha"

The "Alpha" consisted not alone of heretical teachings espoused by Dr. Kellogg and his followers, as will be noted in detail below, but there was definitely a "new movement" involved as well—indeed, Ellen White used that very term to describe it.⁵² It may be identified by at least three characteristics:

1. New Organization. "A new organization would be established" by the

At least eight characteristics of the men of the "Alpha" surface as one digs into the writings of the period:

1. They were leaders—men of prominence in ministerial, medical, and educational circles.
2. They were predominantly scientists—at least medical scientists seemed to lead the vanguard.
3. They had disruptive personalities—the effect of their work was to bring in continual confusion.
4. They indulged in philosophical speculations—instigated by the enemy of souls.
5. They were anticlerical—ministers were seen as having inferior educations and as being poor financial managers.
6. They were anti-Ellen White—her counsel was frequently ignored or opposed.
7. They practiced authoritarian coercion—no interference with their plans was countenanced.
8. They demonstrated a subversive spirit—working in an underhanded way to accomplish their purposes.

proponents of the "Alpha," Mrs. White declared.⁵³

The question of whether or not the Advent Movement should be organized at all agitated the early pioneers, and Ellen White was right in the thick of the controversy. William Miller had originally taught that if his movement ever organized, it would automatically become part of Babylon. Many of the early pioneers who founded what later would be known as the Seventh-day Adventist Church took a similar position. But God sent light through Ellen White that there should be organization in the ranks of His followers on earth.⁵⁴ And the structure evolved over a period of years, with changes in form taking place as changing needs dictated.

There are three basic forms of church organization: (a) episcopal, in which all authority and power is centered in the top, and trickles down; (b) "presbyterian" or representational, in which the church as a whole delegates authority to individuals to act on its behalf, renewing that mandate periodically; and (c) congregational, in which a local congregation decides absolutely everything, from their doctrinal creed to how they will spend their money—democracy in its purest form, in the world of religion.

Seventh-day Adventists traditionally have followed the second of the three, a modified presbyterian system with authority delegated by constituencies at

stated intervals.

Dr. Kellogg proposed—and finally succeeded, as far as the Battle Creek Sanitarium was concerned—to remove all the medical work of the denomination from central control and direction, and to place it under his own personal supervision, independent of denominational strictures on deployment of personnel or expenditure of funds. Wrote Ellen White: "I was instructed by the Lord that your temptation would be to make your medical missionary work stand independent of the conference."⁵⁵ (The story of how Kellogg engineered a major shift in emphasis from a general evangelistic thrust toward all classes of society, incorporated in a unique "City Mission," to a Salvation Army-type movement aimed principally at the lower, disadvantaged classes of society, is well documented in a series of four articles by Arthur L. White, then secretary of the Ellen White Estate, in the *Review and Herald* of November 5, 12, 19, and 26, 1970, and will not be retold here.)

Today suggestions are continually surfacing in some Adventist circles advocating a change in organizational structure, in the direction of a congregational stance, where each individual congregation would define its doctrinal beliefs, set its own financial policies, and chart its own individual course. Such proposals are not new; the men of the

“Alpha” dreamed such dreams.

2. **New Literature.** Furthermore, the men of the “Alpha” had revolutionary ideas in the field of publishing. Said God’s servant, “Books of a new order would be written.”⁵⁶

The chief textbook detailing Dr. Kellogg’s pantheistic heresies was *The Living Temple*. How it came to be written is an interesting story:

When the Battle Creek Sanitarium burned to the ground in 1902, the insurance coverage barely paid off the mortgage; there was no money with which to rebuild. Elder Daniells proposed to Dr. Kellogg that he write a popular medical book and donate the royalties to the building project; our people could rally and sell the book, and our sanitarium could be rebuilt more quickly.

Elder Daniells specifically warned Dr. Kellogg not to put any of his “new theology” in the book. The good doctor promised that he would not.

Because time was so vital, no book committee was formed to read the manuscript; indeed, the book was set in type almost as quickly as the chapters were written. Word soon leaked out, however, that the book was filled with the pantheistic heresy that was increasingly intruding into workers’ meetings, committee meetings, and every other gathering of Adventists around Battle Creek. A quick examination of the galley proofs at the publishing house confirmed the worst suspicions.

A committee of five was appointed by the General Conference Committee to investigate. Three said print the book; two said don’t publish it. The General Conference Committee adopted the minority report. But Dr. Kellogg had been around Battle Creek longer than the new General Conference president, Elder Daniells, and he ordered the superintendent of the publishing house to “print my book!” Some 5,000 copies were printed, but before the covers could be put on the bound signatures, the Review and Herald Publishing House burned to the ground, destroying not only the unbound books and their covers but melting the printing plates as well.

Dr. Kellogg sent a copy of the manuscript to a commercial printer and ordered 3,000 copies, and the book began to make its way around among the churches.⁵⁷ Appalled, Ellen White wrote, “In the book *Living Temple* there is presented the alpha of deadly heresies. The omega will follow, and will be received by those not willing to heed the warning God has given.”⁵⁸

In a vision, “one of authority” spoke to Mrs. White. Holding up a copy of *Living Temple*, he said, “In this book there are statements that the writer himself does not comprehend. Many things are stated in a vague, undefined way. . . . And this is not the only production of the kind that will be urged upon the people.”⁵⁹

Had God not nipped in the bud, at the Autumn Council of 1903, the “Alpha” movement, who knows what further publications might have flooded the market to deceive and destroy!

3. **Overemphasis Upon Social Welfare.** In the 1890’s, the Seventh-day Adventist public evangelism in the cities consisted of meetings for the general public conducted by ministers, assisted by literature evangelists. Often general instruction in simple hydrotherapy treatments and preventive hygiene was given by trained nurses and physicians. Health restaurants were opened in some places.

Dr. Kellogg, greatly influenced by Dr. George D. Dowkontt, who was a pioneer in nonsectarian, nondenominational medical missionary work, was instrumental in shifting the emphasis in Adventist public evangelism to a specialized ministry to down-and-out classes—alcoholics, prostitutes, and other similar groups. He also began to change the features of what he called “medical missionary work,” particularly in Chicago, where he started up a medical school, from an “unmuted, distinctive evangelistic objective in all phases of denominational work to a generalized, nonsectarian character.”⁶⁰

Said Ellen White of the proponents of this overemphasis on social welfare to the exclusion of an evangelistic witness to the middle and higher classes, with just a hint of sarcasm, “The founders of this system would go into the cities, and do a wonderful work.”⁶¹ But it was not the work God would have SDA’s do.⁶²

Before the new program envisaged by Dr. Kellogg could be checked, he had arranged for many of our ministers and Bible instructors to leave their posts in conventional evangelism and to work in new city missions for the poor and outcasts.⁶³

No informed person will challenge that there is a proper place for practical ministry to the needy in the work of the SDA Church. The existence of our Dorcas Societies, and even the existence of the Ellen White book *Welfare Ministry*, is *prima facie* evidence of that undisputed fact. But the central question is one of balance. The tail should not wag

the dog; Seventh-day Adventist ministry should not degenerate into simply a pale imitation of something known a few decades ago as the “social gospel.” The “Alpha” would make this emphasis on social-welfare work the main thrust of the church. Ellen White demurred, gently at first, vigorously later, as the implications of the threat to the entire Advent Movement were successively revealed to her by God.

The message of the “Alpha”

Perhaps most sinister and most dangerous of all were the new directions in doctrinal beliefs proposed by the leaders of the “Alpha.” Ellen White summed up the situation quite succinctly when she wrote very simply, “Our religion would be changed.”⁶⁴

How? Some of our “principles of truth,” she wrote, “would be discarded. . . . Fundamental principles . . . would be accounted as error.”⁶⁵ Other beliefs would be downplayed, de-emphasized—“lightly regarded,” to use her phrase.⁶⁶ Let us note several specific examples:

1. **General Characteristics of “Alpha” Theology:** Ellen White spoke of the propositional truths of the “Alpha” variously as “a system of intellectual philosophy,”⁶⁷ “spiritualistic theories,”⁶⁸ “insidious fallacies,”⁶⁹ “false science,”⁷⁰ “specious philosophy,”⁷¹ and “fanciful and spiritualistic interpretations of the Scriptures, interpretations which undermine the foundations of our faith.”⁷² These were “doctrines that deny the past experience of the people of God.”⁷³

2. **“Doctrinal Reform” Proposed:** (a) *Sabbath and Creationism:* The doctrines of the Sabbath and creationism would not be thrown out; instead, they would simply be de-emphasized, “lightly regarded,”⁷⁴ relegated to a lesser role in the hierarchy of importance of doctrinal teachings.

(b) *Eschatology:* Ellen White always accorded the study of last-day events a very high priority for Christians living in the very end of time; the leaders of the “Alpha,” however, “teach that the scenes just before us are not of sufficient importance to be given special attention.”⁷⁵

(c) *Inspiration/Revelation:* The leaders of the “Alpha” totally scorned at worst, and damned with faint praise at best, the contribution of the gift of prophecy in the remnant church through Ellen White. In essence “they make of no effect the truth of heavenly origin, and rob the people of God of their past experience,

Supplement to MINISTRY

What is new in Biblical archeology?

Siegfried H. Horn

In 1952 it was my privilege to present three addresses at the Bible conference held in Takoma Park, Maryland, on "Recent Discoveries Confirm the Bible." These presentations were published in the first of the two-volume work *Our Firm Foundation*, published in 1953 by the Review and Herald Publishing Association, pages 61-116. I reviewed the field of Biblical archeology and showed how it helps us to understand and defend the Scriptures. In 1952 we were still basking in the unexpected discovery of the first Dead Sea scrolls, made only four years earlier, and rejoiced that they so marvelously confirmed the traditional Hebrew text of the Old Testament, although they were more than a thousand years older than the earliest Hebrew Bible manuscripts known up to that time. It was about the same time that Prof. W. F. Albright, the greatest Biblical archeologist then alive, said that the advance made in Palestinian archeology since 1935—that is, during the previous seventeen years—"easily dwarfs the sum of all relevant discoveries during the preceding century in its total impact on our knowledge of the Bible."¹

Twenty-two years later, in 1974, I was again privileged to address the delegates of three Bible conferences that were held in North America. Since the central theme was "Revelation and Inspiration," my talks were entitled "Biblical Archeology as Aid to Biblical Exege-

sis." These talks were also given to all delegates in written form in loose-leaf notebooks.

In these talks I dealt primarily with discoveries that had been made since the Bible conference of 1952. I shall briefly summarize them for you:

1. The discovery of papyri from Elephantine presented us for the first time with calendrical evidence, which we badly needed, to defend the date 457 B.C. for the return of Ezra from Babylon, a date that we Adventists had always considered as the starting point of the 2300-year prophecy of Daniel 8:14.²

2. The discovery of several biographical stelae of Tirhaka in Nubia showed that King Sennacherib of Assyria must have campaigned twice against Hezekiah of Judah,³ as Ellen White maintains in *Prophets and Kings*, page 339. This discovery had come to our notice just as we were putting the finishing touches on the second volume of *The SDA Bible Commentary*, which contains the Books of Kings. It thus enabled us to incorporate the new information in our discussion of Sennacherib's campaigns against Hezekiah.

3. The discovery of some cuneiform tablets containing the chronicles of Nebuchadnezzar's early years of reign shed light on the last years of the existence of the State of Judah. They refer to the capture of Jerusalem under King Jehoiachin, his captivity, and the accession to the throne of Zedekiah, the last king of Judah, on March 16/17, 697 B.C. (converted to our calendar).⁴ Since very little was known from non-Biblical sources concerning the events of this time, and

the accuracy of the Biblical narratives connected with the Babylonian captivity was quite widely questioned by liberal scholars, this discovery was a real help for conservative students of the Bible.

4. The excavations of Biblical Shechem, in which I participated as a staff member, presented us in 1960 with evidence for a date for the reign of King Abimelech, the son of the Judge Gideon. When we excavated the temple of Baalberith at Shechem, mentioned in Judges 9, we were able to date the destruction of that temple by Abimelech. The date thus obtained agreed with the date for Abimelech's short reign of three years, which had been published already in the *SDA Bible Dictionary*,⁵ a date we had arrived at on the basis of chronological data found in the Bible.

5. The discovery of a large horned stone altar in the excavations of Beersheba in 1973⁶ shed light on two passages in Amos (chaps. 5:5 and 8:14) that seemed to indicate that a sanctuary had existed in that city. The stone altar confirmed this interpretation.

6. During the excavations of Biblical Heshbon under the auspices of Andrews University, a huge open-air pool came to light, near the top of the acropolis, which could contain three hundred thousand gallons of water.⁷ There can be no doubt that it is one of the pools that are mentioned in Song of Solomon 7:4.

7. Another interesting discovery, made in 1960, was a letter of a poor hired man written on a piece of pottery in the time of King Josiah. It contains a complaint against his foreman for having taken his coat from him under the pre-

Siegfried H. Horn, Ph.D., is Dean and Professor of Archeology and History of Antiquity, Emeritus, Andrews University.

text of having found him loafing, while in reality he had taken his legitimate Sabbath rest after having completed his assigned work.⁸ This letter, dated to c. 630 B.C., contains the first mention of the Sabbath in non-Biblical documents.

I will not go over these subject matters again, but will tell you of some exciting new finds made in recent years, for it is a fact that in Biblical archeology an eruption is taking place that is almost overwhelming. I will give you a few statistics that will illustrate this point. Between the turn of the century and the outbreak of World War I—14 years—nine major archeological expeditions worked in Palestine.⁹ During the twenty-one years between the two world wars, from 1918 to 1939, thirty major archeological expeditions carried out excavations in Palestine.¹⁰ But since the end of World War II, seventy-six major and numerous minor archeological expeditions have been engaged in, in the Holy Land, east and west of the Jordan River.¹¹ In 1940 a Biblical scholar needed to read nine learned journals in English, French, and German, which primarily dealt with Palestinian archeology, if he wanted to keep up to date with what was going on in that field. By 1977 this number of journals had swollen to sixteen, with a total annual subscription price of \$237. Who among ministers can keep up with this avalanche of articles and books on Biblical archeology in order to obtain full information about discoveries in this exciting discipline?

Two congresses I attended in 1977 made it very clear to me that Palestinian archeology has become one of the most exciting disciplines of modern times. First I attended the centennial meetings of the German Palestine Society in Tübingen, Germany, in November, 1977. Quite a few archeologists from all over the world whose main work had been done in Palestine were in attendance. They presented papers and exchanged views for a whole week. In fact, it was the first time that a congress met comprised solely of Palestinian archeologists. A few decades ago professionals of this discipline could have easily gathered in a large living room. Now a hall that seated hundreds of people was needed.

A month later, in December, 1977, I attended the annual meetings of the American Schools of Oriental Research (ASOR), which by tradition meets with the Society of Biblical Literature and the American Academy of Religion. It is not many years ago that during these annual

meetings one evening was devoted to archeological reports presented by excavators who had just returned from Palestine. But the number of expeditions working in Israel and Jordan has mushroomed to such an extent that archeological reports were presented at all times during the three days of the congress, sometimes in two halls at the same time. Since I was eager to hear as many of the archeological papers as possible, I was not able to listen to even one non-archeological Biblical presentation—the first time that I had such an experience during the thirty years that I have attended these annual conventions. Prof. Philip King, the president of the ASOR, mentioned this accelerated pace of archeological activities in the Bible lands and told the delegates that in 1977 the ASOR had been involved in twenty-seven archeological projects in six lands, more than it had been associated with during the first fifty years of its existence, and that it now has institutions with their own staffs in four countries.

The result of all this activity is obvious. Much new material is being unearthed that has some bearing on the Bible, though one should not forget that the pick and trowel of the archeologist also brings to light an enormous mass of material that only duplicates what we already have or know, and which deals with periods in which Biblical scholars are not interested, for Palestine existed also during many centuries with which the Bible is not concerned. I shall naturally limit this material to recent findings that illuminate the Scriptures, fill gaps in our knowledge of Biblical history, or vindicate the Bible's historical claims.

It is only fair to point out that some of the new finds raise new questions for which ready answers are not always available. The information provided by archeological discoveries is often very fragmentary, and it does not always give us a clear picture of what happened at a certain moment in ancient times. Sometimes it happens that a particular discovery happily solves a problem with which Biblical scholars have wrestled for a long time, but at the same time creates a new one, which formerly did not seem to exist. An example in this respect is provided by the discoveries made at Ebla, which will be discussed below.

Archeologically speaking, we live in an exciting time. Never before in modern history has so much material become available to illuminate and defend the Scripture. For the past year or so I have

spent most of my time in revising the *SDA Bible Dictionary*, the first edition of which was published nearly two decades ago. During the course of this work I have constantly been surprised by the amount of new material, unearthed in recent years, that needs to be incorporated into the new edition, which contains about 120 more pages than the first edition had. It is my prayer that this dictionary will continue to serve our teachers, evangelists, and pastors in providing them with reliable information they can use in their sermons.

One more point. Archeology has become an increasingly useful means of drawing all classes of people to our evangelistic meetings, because they are more than ever interested in archeological subjects. During the nearly three decades that have passed since I began teaching archeology in our Theological Seminary I have seen more and more of our evangelists use archeological subjects as a drawing card. This method was pioneered especially by our Australian evangelists, such as the late Pastor John Coltheart, whose methods are now followed by many evangelists all over Europe, and Pastor A. G. Ratcliffe, who applied it successfully in North America, and many others whose names are now legion.

With these introductory remarks out of the way, let us now discuss some of the most recent archeological discoveries of great importance.

Sensational Finds From the Patriarchal Age

Only three years ago the name Ebla would have meant nothing to the average Biblical scholar. Perhaps only one in a thousand would even have known that it was the name of an ancient city. This situation has drastically changed, and overnight the name Ebla has become a household word among students of the ancient Near East, who are now just as well acquainted with Ebla as they are with *Tell el-Amarna*, *Elephantine*, or *Qumran*.

It was in the summer of 1971 that I paid a visit to *Tell Mardikh*, a large tell in northern Syria (about halfway between Hama and Aleppo), where an Italian expedition had been engaged in annual excavations since 1964. I was given a guided tour of the tell by its director, Prof. Paolo Matthiae, of the University of Rome, who as a young archeologist of 24 had begun the excavations at this site seven years prior to my visit. I had the feeling that he was somewhat disap-

pointed with the results so far obtained, although the discovery of a torso of an inscribed stone statue had identified the large site of *Tell Mardikh* with Ebla, an ancient city mentioned occasionally in cuneiform records of the late third millennium B.C.

But things changed in 1974, when a cache of forty-two cuneiform tablets was found in the palace area as it was being excavated. The expedition's epigrapher, Prof. Giovanni Pettinato, recognized the tablets as commercial or administrative documents written in Sumerian cuneiform characters, but in a language that he identified as Early Canaanite. This was only a harbinger of better things to come, for in 1975 a really sensational find was made that ranks the discoveries made at Ebla with the scroll discoveries made at *Qumran* or with the archive unearthed at ancient Ugarit. Here at Ebla an archive of 15,000 cuneiform tablets came to light, which originally had been stacked on wooden shelves on their edges, like phonograph records. When the palace was destroyed by fire some four thousand years ago, the shelves burned to ashes and the tablets, baked by the fierce fire, fell in heaps to the ground. Some broke in the process, but the majority of them are in a remarkably fine state of preservation.

As the tablets were examined they revealed themselves to be of different kinds. Most of them deal with trade and administrative activities. Evidently the royal house carried on, as a state monopoly, international trade in textiles, copper, timber, and precious stones with all parts of the known world. Some tablets contain treaties with other states, correspondence with rulers of distant cities, and royal decrees. A few of the tablets are literary texts, including the Canaanite version of the creation of the world and of the Flood. Also a Canaanite code of laws is reported to be present. Several tablets are lexicographical texts, which contain long lists of Sumerian words with their equivalent words in the Canaanite language, comparable to modern bilingual dictionaries.

Many tablets are written in Sumerian, the earliest known language reduced to writing, but others are in the Early Canaanite language, which was adopted by the patriarchs when they settled in Canaan and which is now called Hebrew. From the tablets so far deciphered, a new picture evolves for Syria at the end of the third millennium B.C. We learn that Ebla was a large city with a population of 260,000, of whom 11,000 worked

as civil servants for the palace. Among the names are many that have a good Biblical sound such as *Abramu* (Abraham), *Ishmailu* (Ishmael) and *Israilu* (Israel). It is curious to find that the name of the third of the six kings of Ebla, whose names we know, was *Ebrum*, the equivalent of the Biblical Eber, who appears among the ancestors of Abraham (Gen. 11:15-17). Of interest are also the cities of Palestine with which the kings of Ebla were in correspondence: Hazor, Lachish, Megiddo, Gaza, Dor, Sinai, Ashtarot, Joppa, and others. It is most interesting that Jerusalem appears in these texts under its original name Salem, just as it is called in the Bible in the time of Abraham (chap. 14:18). But even these startling discoveries did not mark the end of sensations that Ebla seems to have in store for us.

In September, 1977, an article on the discoveries made at Ebla appeared in an issue of *Scientific American*, which I picked up in a doctor's office. There I read the following incredible sentence, "The listing of the five 'cities of the plain,' Sodom, Gomorrah, Admah, Zeboiim and Bela (14:2), is duplicated in an Ebla text and the names appear in the same order." This was too good to be true, and I questioned its accuracy. However, two months later I listened to a lecture given by Prof. Noel Freedman, director of the W. F. Albright Institute of Archaeological Research in Jerusalem, who had stopped in Rome on his way to America. He confirmed this report. Since then even the number of the Ebla tablet has become known (no. 1860), which mentions the five cities in the same order as Genesis 14. Professor Freedman also claimed that the king of Gomorrah, mentioned in the tablets, bears the name Birsha, the same name the king of Gomorrah had in Abraham's time (verse 2).

Much more could be said about this sensational find, which constantly produces new revelations as more and more tablets are being read by the epigraphers. In fact, since the great discovery of 1975, when about fifteen thousand tablets came to light, the palace ruins of Ebla have continued to provide additional tablets during the excavation seasons of 1976 and 1977, with the result that the total number of tablets in this archive is now about twenty thousand.

Already much has been written on Ebla,¹² and soon a whole new literature will develop on this subject, although many years will pass before all the tablets will be available in translations. One

difficulty for Biblical scholars concerns the date of the archives, which has not yet definitely been established, although both the archeologists and the epigraphers date them in the third millennium B.C., c. 2400-2250 B.C.¹³ If these dates are correct there are only two alternatives: Either they were written several centuries before Abraham's time and reflect conditions that preceded the age of the patriarch, or the generally accepted dates for the patriarchs must be revised. W. F. Albright, Nelson Glueck, and others placed the Biblical patriarchs in the Middle Bronze Age,¹⁴ a date that agrees with the dates adopted in the SDA Commentary Reference Series,¹⁵ giving for Abraham's call the date 1875 B.C., several centuries later than the currently accepted dates for the Ebla archive.

An added difficulty comes from another direction. In recent years an intensive archeological activity has taken place on the plain southeast and south of the Dead Sea. There the remains of five cities with large cemeteries have been discovered. All five cities seem to have been destroyed by fire at about a time that archeologists call the Early Bronze III-IV period, c. 2400-2000 B.C.¹⁶ Some scholars have cautiously asked the question, Could these five cities possibly be the "cities of the plain" destroyed in Abraham's time?

It is too early to come to definite conclusions with respect to these baffling questions, but the discoveries so far made at Ebla are certainly cause for great rejoicing. In 1936 Dr. Albright wrote that "Genesis 14 used to be considered by most cautious scholars as unhistorical," but "now we are more modest."¹⁷ When Albright republished this article twenty years later, in 1955, he changed this sentence to read more positively, "Genesis 14 can no longer be considered as unhistorical, in view of the many confirmations of details which we owe to recent finds."¹⁸ What would Albright say now if he had lived to learn of the discoveries made at Ebla?

Curses of the Prophet Balaam

When the Israelites under the leadership of Moses stood at the border of the Promised Land the nations around them trembled in great fear of what might happen to them. Among those terrified was Balak, the King of Moab. Sensing that he was not strong enough to vanquish the Israelites by force of arms, and believing that they could be made impotent by strong curses, he looked for an

execrator who had the reputation for producing curses that were effective. It seems that the most successful diviner of international fame was a man who lived in the land of Amaw, between Aleppo and Carchemish in northern Syria, some 400 miles (c. 640 km.) north of Moab. His name was Balaam, the son of Beor, and he was known to Balak as a man whose blessings as well as his curses would come to pass (Num. 22:1-6).

I do not need to tell to this audience the story of Balaam's subsequent activities, and how he blessed Israel in spite of his own desires to curse that nation in order to earn the reward promised him by Balak. But I want to mention what Ellen White says about him: "Balaam was once a good man and a prophet of God; but he had apostatized, and had given himself up to covetousness; yet he still professed to be a servant of the Most High."—*Patriarchs and Prophets*, p. 439. Balak may not have known that Balaam was a worshiper of the same God whom the Israelites worshiped, or he might have been reluctant to summon this execrator for the purpose of cursing his enemies.

And now comes an archeological discovery, made not far from the area where Balaam blessed Israel, that shows that Balaam was famous far and wide as an execrator not only during his lifetime but even centuries after his death. A Dutch expedition working under the direction of Henk Franken at *Deir 'Alla*, the possible site of Biblical Succoth in the Jordan Valley, found in its 1967 season a large number of fragments of inscribed plaster. It took Prof. Jacob Hof-tijzer, a well-known Dutch Semitist, nearly six years of study before he had combined the fragments into connecting slabs and deciphered them so that he could make the first announcement of their contents in 1973,¹⁹ and another three years before the final publication lay before us in the form of a book of 324 pages and 28 plates that sells for \$80.²⁰

The study of the plaster fragments revealed that they had originally covered a stone stela and that messages had been written on it allegedly coming from the prophet Balaam, the son of Beor. To write prophetic messages or laws on stelae was a common practice in the ancient Near East—for example, the law code of Hammurabi engraved on a basalt stela, about 8 feet (c. 2.45 m.) high—and was not foreign to the Bible writers. Moses instructed Joshua to erect a stela on Mount Ebal in Palestine, plaster it, and write the laws on the plaster (Deut. 27:4,

R.S.V.), which Joshua did after he had led his people into the Promised Land (Joshua 8:32). Isaiah was directed by the Lord to write his message on a tablet, whether of stone, clay, or wood is not known, to be a perpetual witness for the "rebellious people" (Isa. 30:8, 9). The plaster inscriptions from *Deir 'Alla* must have had a similar purpose. In fact, they were written about 700 B.C., the time in which the prophet Isaiah lived. Earlier announcements had placed the inscriptions two hundred years later, but the latest word is that they must be dated to the late eighth century B.C. They were composed in an Aramaic dialect that hitherto was unknown. This fact materially added to the decipherer's difficulties in making sense out of the texts, which, to make matters worse, had been preserved only in a very fragmentary form.

The inscriptions claim that Balaam, the son of Beor, called a "seer" just as in the Bible, had received divine messages from certain gods in dreams of the night. The messages consisted of curses on a city of which the name has not been preserved. The people involved, however, rejected his curses and told him, "In foolishness and madness [you took] a wicked message upon your tongue. We shall seek redress against you so that it will be impossible for you to curse anyone again."

We do not know whether the plastered stela, inscribed with curses allegedly coming from Balaam, was erected by Israelites or pagans. The fact that the text speaks of gods does not rule out the Israelites as authors of the message, because we know from the Scriptures that they often fell into idolatry and polytheism during the periods of the judges and the kings. But what is of interest is the fact that Balaam's fame as a successful execrator had evidently not died out when he lost his life (Num. 31:8). To the contrary, his fame remained alive for centuries, at least in Transjordan, so that his name was used by people, unknown to us, in the time of Isaiah to give weight to curses that were supposed to bring catastrophes and misfortunes to a certain city.

A Schoolboy's Exercise Book From Eben-ezer

In the summer of 1976, excavations were carried out at *Izbet Şarṭa* under the direction of Moshe Kochavi, of Tel Aviv University. This site, located about 2 miles (c. 3 km.) east of Aphek, is most probably the Biblical Eben-ezer, where Israel lost the ark in a battle with the

Philistines (1 Sam. 4:1; 5:1) and where twenty years later the Israelites obtained a decisive victory over their enemies under the generalship of the prophet Samuel (chap. 7:10-12).

During the excavations at this site an ostrakon, an inscribed potsherd, was found that contained five lines of writing in the Hebrew alphabetic script of about 1200 B.C., the period of the judges. On the lowest, the fifth line, the full Hebrew alphabet was written from the first letter, 'aleph, to the last letter, tau, but with one letter, mem, missing—probably due to a lapse of memory on the part of the writer. The top four lines are written in another handwriting and make no sense. They are the result of someone practicing the writing of the Hebrew letters; hence the ostrakon is a student's exercise book. The teacher had evidently written the alphabet on the tablet and then given it to a student to practice writing.²¹ I will now show you that the value of this humble find is far greater than it may seem to be at first glance.

First, it shows that the Hebrew alphabet was memorized in the same sequence as we know it now, 3,200 years later. It is only a few decades ago that critical scholars doubted that Moses could have written books as traditionally attributed to him, in Hebrew, since there was no evidence that a system of alphabetic writing existed at that early time in history. Then came the discovery of the Proto-Semitic stone inscriptions at Sinai by Flinders Petrie, which had been produced in the middle of the second millennium B.C. This discovery was later followed by the finding of hundreds of alphabetic cuneiform tablets at Ugarit by the French, dated to the fifteenth to thirteenth centuries B.C. These discoveries killed once and for all the argument that Moses could not have written Genesis or any other book for lack of a Hebrew script. And now we find that the alphabetic characters were memorized in a sequence that underwent no changes during the many centuries that the Hebrew script has been in use, and which we still use to find a word in a Hebrew dictionary.

Incidentally, this humble potsherd from Eben-ezer is the earliest document written in Hebrew so far discovered, since it is 200 years older than the "Gezer Calendar," which hitherto had been our earliest Hebrew document.

Second, the letters 'ayin and pe are found in reverse order on the Eben-ezer ostrakon, where they occur in the order pe-'ayin. However, this strange se-

quence is also found in the acrostic passages of the book of Lamentations. In chapters 1-4 of that book the complete Hebrew alphabet is used four times in the sequence in which the letters were memorized. In chapters 1, 2, and 4 the first verse of each chapter begins with a word of which the first letter is an 'aleph, the first letter of the Hebrew alphabet, and each successive verse begins with a Hebrew word of which the first character is the next letter in line in the alphabet, for which reason each of these chapters has twenty-two verses, since the Hebrew alphabet consists of twenty-two characters. In chapter 3 each letter is used three times, to begin three verses in a row, throughout the chapter. Therefore chapter 3 consists of sixty-six verses. However, for centuries Jewish and Christian commentators have been baffled by the fact that in chapters 2, 3, and 4, but not in chapter 1, the sequence *pe-ayin* is found instead of the common sequence *ayin-pe*, which is used regularly in other Biblical acrostic passages and in the Hebrew alphabet currently in use. The Eben-ezer ostrakon reveals that this reversed order of the two letters must have been a commonly acceptable variant and can no longer be considered to be an error, repeated three times by the author of Lamentations.

Third, the Eben-ezer ostrakon is an example of a schoolboy's exercise book, indicating that the art of writing was much more widely known and used in Palestine than in other civilized countries, such as Egypt, where only professional scribes were acquainted with the intricate systems of writing employed in those countries. This observation agrees with the impression one gets from reading the Bible, namely that in the time of the judges a knowledge of reading and writing was widespread among the population of Palestine. An example of this impression is found in Judges 8:14, which relates that the Judge Gideon on his return from pursuing the Midianites picked up a young man somewhere in the neighborhood of Succoth in Transjordan and had him write down the names of the officials and elders of his hometown, whom Gideon wanted to punish for having refused to provide food for his weary soldiers when, earlier in the war, they had passed by.

You can see how even a schoolboy's exercise book, 3,200 years old, can have its value for the student of the Bible, in spite of the fact that this ostrakon contains neither a historical nor a literary composition.

Schismatic Solomonic Temples

The excavations at Arad and Beer-sheba by the late Prof. Yohanan Aharoni have illuminated certain Biblical passages and materially added to our knowledge with regard to Solomon's apostasy, as well as to the reform activities of Hezekiah and Josiah. From the Scripture we learn that "when Solomon was old, . . . his [many foreign] wives turned away his heart after other gods" and that he built high places, namely open-air sanctuaries, to the gods Kemosh of Moab and Milkom of Ammon and for the gods of "all his strange [foreign] wives" (1 Kings 11:4-8). Such schismatic sanctuaries seem to have been built not only in Jerusalem, where the Bible specifically mentions them, but throughout the country; and they seem to have been kept in use at least until the time of Hezekiah, who removed the "high places and altars" (2 Kings 18:22). In some cases the wicked Manasseh, Hezekiah's son and successor, rebuilt these sanctuaries (2 Kings 21:3), after which they remained in use until the pious King Josiah finally made an end of them by destroying them "from Geba to Beer-sheba" (2 Kings 23:5, 8, 13).

The ruin site of Arad lies about 18 miles (c. 29 km.) east of Beer-sheba and about 15 miles (c. 24 km.) west of the southern part of the Dead Sea in the southern desert of Palestine, called in the Hebrew Bible the Negeb. During the excavations of the citadel mound of Arad conducted in five seasons, from 1962 to 1967, Aharoni made a startling discovery. He found the remains of a comparatively well-preserved temple built originally in the tenth century B.C., namely during the reign of Solomon (Stratum XI). This temple was enlarged in the ninth century (Stratum X), but was finally put out of use by King Josiah in the seventh century when a new citadel wall was built right over it (Stratum VI).

Even before Solomon built this temple there had been an open-air sanctuary at the same site (Stratum XII). The temple replaced this "high place" by a cult structure consisting of a large courtyard, a sanctuary, and a Holy of Holies. The courtyard contained an altar of burnt offerings built of unhewn stones. This altar had approximately the same size as the altar of burnt offerings in the tabernacle built by Moses. In front of the entrance to the sanctuary, but still in the courtyard, were two column bases which must have supported two free-standing columns. They remind us of the two columns Jachin and Boaz placed in front

of the Temple of Jerusalem by Solomon's Phoenician architect. The Holy of Holies of the temple at Arad was a large niche in the western wall of the sanctuary consisting of a platform reached by three steps. On the steps stood two altars of incense, one 15½ inches (c. 40 cm.) and the other 20 inches (c. 51 cm.) high. The tops of the altars are concave, in the form of flat bowls, in which burned organic matter was found, probably the remains of animal fat. Inside the Holy of Holies—which, by the way, has been transported to and reconstructed in the Israel Museum in Jerusalem—was a round-topped stone stela, a Hebrew *maššebah*, about 40 inches (c. 1 m.) high, and painted red.

Dr. Aharoni, the excavator, believes that the deity worshiped in this temple was Yahweh, but this is far from certain. An ostrakon of c. 600 B.C. found during the excavations of Arad mentions the "House [i.e. temple] of Yahweh," but it is not clear whether this phrase refers to the local temple at Arad or to the central Temple in Jerusalem.²² Anyway, the discovery of the Arad temple is of extreme importance, because it has given us for the first time a schismatic temple built in Solomon's time which with an interruption, probably in the time of Hezekiah, was in use until Josiah eliminated it by building a citadel wall right over it. Since this new structure covered up the temple and made it thus useless, Josiah, contrary to his practice elsewhere, evidently did not bother to destroy it. In this way the Arad temple, including its cult paraphernalia, was preserved for the modern archeologist and has become a witness to the apostasy of Israel in general and of Solomon in particular.

Also the excavation at Beer-sheba, conducted by Aharoni from 1969 until his untimely death in 1976, made a most valuable contribution to this matter of Israel worshiping either the true God or foreign gods in sanctuaries not authorized by the Lord. Beer-sheba is mentioned specifically as the southern limit of places where Josiah destroyed sanctuaries (2 Kings 23:8), and the prophet Amos alludes twice to a cult at Beer-sheba not divinely approved (Amos 5:5; 8:14) by lumping it together with cult services performed at Dan and Bethel, cities which are both known as having had sanctuaries where golden calves were worshiped.

As I already mentioned in my Introduction to these talks, in 1973 Aharoni found blocks of stone reused in a wall

built in the time of Hezekiah, which, when reassembled, formed a horned altar of cubical shape, about 60½ inches (c. 1.55 m.) square and about 61 inches (c. 1.57 m.) high, measured from the top of the horns to the bottom of the altar. This is the equivalent of about three Biblical cubits.²³

The site of the sanctuary of Beersheba has not yet been located with certainty; in fact a rather heated debate has been carried on by the excavators and Prof. Yigael Yadin, Israel's most famous archeologist, concerning this subject, with the two sides violently disagreeing with each other. However, the discovery of the altar, the first Israelite altar constructed of well-dressed stones ever found in Palestine, has in a most welcome way confirmed the interpretation given to the Amos passages in *The SDA Bible Commentary* and the *SDA Bible Dictionary*.

Some Unusual Seals

Practically every ancient man of distinction carried a seal. In Mesopotamia seals were usually small perforated cylinders of stone into which usually both a pictorial design and the name of the owner were engraved. Such seals were rolled over the wet clay of cuneiform tablets after the texts had been written on them. The seal impressions thus served the same purpose as modern signatures. In Palestine, where the writing material was mainly papyrus, the most common seals were stamp seals. They were small oblong stones with one side a smooth, flat surface and the other side convex. Such seals were either mounted in finger rings or perforated lengthwise so that they could be carried on strings around the neck as Judah, Jacob's son, evidently did (Gen. 38:18, R.S.V.). From the great number of seals that have been found in Palestine it is obvious that nearly every adult man of importance owned a seal on which was, in addition to a design, his name and sometimes also the name of his father, engraved in ancient Hebrew characters. Some seals carry only a name or names and no design. A great number of the names on such ancient seals discovered in Palestine occur also in the Bible, but it is hardly ever possible to know whether these names belonged to individuals mentioned by these names in the Bible.

There are a few exceptions to this rule. During the excavation of Megiddo by the Germans in 1904, for example, a jasper seal came to light which shows a roaring lion and carries the inscription,

"Belonging to Shema', the servant [i.e. minister] of Jeroboam."²⁴ This Jeroboam was undoubtedly King Jeroboam II, who ruled over the northern kingdom of Israel from 793 to 753 B.C.

However, I want to draw your attention to three seals recently found, of which two seem to have belonged to royal princes of Judah before they became kings, while the third was owned by no less a person than the secretary of the prophet Jeremiah.

In 1963 Prof. N. Avigad, of the Hebrew University in Jerusalem, published an agate seal, dated on paleographic grounds to the eighth or seventh century B.C. Its inscription in two horizontal lines reads, "Belonging to Manasseh, son of the king." On top of the inscription and separated from it by a line is a design consisting of a star, the crescent of the moon, and a blob which may represent the sun.²⁵ Here we have most probably the seal of the crown prince, Manasseh, the son of the pious king Hezekiah. The design is of special interest, because it says in the Bible that Manasseh after becoming king introduced in Jerusalem a cult including altars to "all the host of heaven" (2 Kings 21:5). It seems that Manasseh as a young prince had come under the influence of a tutor who introduced him to the worship of the sun, moon, and stars. It is probably more than a coincidence that the seal of this prince contains a design representing the symbols of the heavenly bodies to which he built altars in the Temple courts as soon as he came to the throne.

In 1969 Avigad published another seal, this time a jasper seal of the late seventh century B.C. Its design shows a rooster, while the inscription reads, "Belonging to Jehoahaz, son of the king."²⁶ Jehoahaz was the son of Josiah and became king after his father's death at Megiddo. However, Pharaoh Necho deposed him after a brief reign of three months and sent him as a prisoner to Egypt, where he died (2 Kings 23:29-33). The seal under discussion probably belonged to Jehoahaz while he was still a prince during his father's life.

It is possible, though unlikely, that the two princely seals, just described, may not have belonged to Manasseh, the son of King Hezekiah, and to Jehoahaz, the son of King Josiah, since royal princes of other kings may possibly have borne these same names, for both seals fail to give us the names of their fathers, simply stating that they were sons of kings. But such doubts with regard to the identity of its owner cannot be entertained con-

cerning a seal that I will now mention.

A few months ago the news reached me concerning a seal discovered in Jerusalem, which has not yet been published.²⁷ Its inscription reads, "Belonging to Baruch, son of Neriah." Who was this Baruch? The secretary of the prophet Jeremiah, who according to Jeremiah 36:4 wrote in a scroll all the messages of Jeremiah as the prophet dictated them to him. He also went into hiding together with his master when King Jehoiakim sought to kill both of them (verse 26) for having produced and read in public the messages of rebuke and doom which the scroll contained. In Jeremiah 45 is recorded a special, consoling message of the God of Israel to Baruch, the son of Neriah. It was given to Jeremiah for him during a period of despondency caused by the fact that his service to Jeremiah had brought him into troubles with the authorities, troubles which had not been of his seeking. I am fully convinced that this seal is the very seal which the Biblical Baruch, son of Neriah, secretary of the great prophet Jeremiah, once owned. It is a small but, in my eyes, a remarkable discovery.

Nebuchadnezzar's Madness

The mental illness of King Nebuchadnezzar of Babylon has posed one of the two remaining unsolved problems of the Book of Daniel, the other being the identity of Darius the Mede. Several problems connected with Daniel that vexed scholars of previous generations have been solved to the satisfaction of those who believe in the sixth-century B.C. authorship of the book and in its historical authenticity. Among these problems, solved primarily through archeological discoveries during the past hundred years, are the identity of Belshazzar, the occurrence of Greek words in Daniel, and apparent chronological difficulties.

In 1956 a fragment of a Hebrew document found in Qumran Cave IV and labeled "Prayer of Nabonidus" was published by J. T. Milik. In it Nabonidus, the last king of Babylon, claims to have been healed by a Jew from a bad inflammation that had tormented him for seven years, after he had ceased to worship his idols.²⁸ The badly broken leather fragment, written about 100 B.C., was hailed at once by liberal scholars as providing the answer to the questions raised by Daniel 4, where the madness of Nebuchadnezzar is recorded. It has been asserted that the author of Daniel, writing the book—according to commonly held

liberal views—during the second century B.C., had confused Nabonidus with Nebuchadnezzar, although there were not only similarities in the two stories but also marked differences. Nabonidus was plagued by a bad inflammation in the city of Tema in Arabia, according to the Qumran scroll fragment, while Nebuchadnezzar was afflicted with a mental illness in the city of Babylon, according to the Bible. The best explanation is that the Qumran fragment contains one of the numerous Jewish legends, of which a rich apocryphal and pseudepigraphal literature exists, and that the “Prayer of Nabonidus” has nothing to do with Nebuchadnezzar’s unfortunate experience.

And now comes what seems to be the solution to our problem from a cuneiform tablet that has belonged to the treasures of the British Museum for many years but was published only three years ago.²⁹ Unfortunately, the tablet (BM 34113 [sp. 213] is broken, as are so many other cuneiform tablets. Its fragmentary condition is the main reason that not everything it contains is as clear as we would like it to be. I am presenting here only the best-preserved lines of this text in translation as provided by the editor of the text, Prof. A. K. Grayson:

- 2 [Nebu]chadnezzar considered [... ...]
- 3 His life appeared of no value to [him,]
- 5 And (the) Babylon(ian) speaks bad counsel to Evil-Merodach [...]
- 6 Then he gives an entirely different order but [...]
- 7 He does not heed the word from his lips, the courtier(s) [...]
- 11 He does not show love to son and daughter [...]
- 12 [...] family and clan does not exist [...]
- 14 His attention was not directed towards promoting the welfare of Esagil [and Babylon]
- 16 He prays to the lord of lords, he raised [his hands (in supplication) ...]
- 17 He weeps bitterly to Marduk, the great gods [... ...]
- 18 His prayers go forth, to [... ...]

The following remarks will help you to understand the parts of this text. Brackets [] indicate words or letters that are broken off from the original tablet, but which have been supplied by the translator. Words or letters in parentheses () are supplied by the translator for a better understanding of the English rendering. The numerals preceding the lines of text indicate the lines of the tablet that are quoted. Lines missing here are either too badly damaged to make any sense, or are not fully comprehensible and there-

fore make no contribution to a better understanding of the text as a whole. The reader should note that the end of every line is missing, as indicated by dots within brackets; also the beginnings of lines 2 and 12 are broken off, although there is no doubt that the reconstruction of the beginning of line 2 is correct.

Evil-Merodach of line 5 was the eldest son of Nebuchadnezzar and his successor on the throne of Babylon after his death. He is mentioned in the Bible as having released King Jehoiachin of Judah from prison after his accession to the throne (2 Kings 25:27-30; Jer. 52:31-34). Esagil, mentioned in line 14, is the name of the principal temple complex of Babylon, in which stood also the ziggurat, a temple-tower 300 feet high. The temple was dedicated to the worship of the country’s chief god, Marduk, mentioned in line 17 of our text.

This text definitely refers to Nebuchadnezzar in lines 2 and 3, but it is not absolutely certain to whom line 6 and the following lines refer. Professor Grayson, the editor of the tablet, suggests that “the main theme seems to be the improper behavior of Evil-Merodach, particularly with regard to Esagil, followed by a sudden and unexplained change of heart and prayers to Marduk.” However, another interpretation of the poorly preserved text is also possible, especially if it is read in the light of Daniel 4, which relates Nebuchadnezzar’s period of mental derangement for seven years.

Seen in this light, it is possible to detect, in lines 3, 6, 7, 11, 12 and 14, references to a strange behavior of Nebuchadnezzar, which was brought to the attention of Evil-Merodach by some state official(s) according to whose opinion, life had lost all value for his father, and that he, namely Nebuchadnezzar, gave contradictory orders, refused to accept the counsel of his courtiers, showed love to neither son nor daughter anymore, neglected his family, and performed no longer his duties as head of state with regard to the Babylonian state religion and its principal temple. Seen in this light one can understand line 5 as referring to Babylonian state officials who, bewildered by the king’s behavior, counseled Evil-Merodach to take over the affairs of state as long as his father would be incapable of carrying out his royal duties. Line 6 and following lines would then be a description of Nebuchadnezzar’s strange behavior as described by his courtiers to Evil-Merodach.

Since Nebuchadnezzar recovered from his illness, as the Bible tells us (Dan. 4:36), the counsel of the king’s courtiers to Evil-Merodach may later have been considered as ill-conceived or “bad” (line 5), but may at the time when it was rendered have been the wisest way out of the existing dilemma. Since Daniel tells us that Nebuchadnezzar was “driven from men” (verse 33) and later reinstated into his regal position by his officers of state (verse 36), it is possible that Evil-Merodach, Nebuchadnezzar’s eldest son, served as regent during his father’s incapacity, although official records continued to be dated according to the years of Nebuchadnezzar’s reign as long as this king remained alive.

It is regrettable that this extremely important text has come down to us in such a deplorably fragmentary condition, but we are grateful that at least a small part of it has been preserved, since it seems to shed light on a Biblical narrative that so far has not been vindicated by extra-Biblical documentation.

Pilate and Nazareth

These two names, one of a Roman governor, and the other of a place in southern Galilee, have three things in common: (1) Both played a role in the life of Jesus, (2) both were almost unknown from non-Biblical sources, and (3) light has been shed on both of them by recent discoveries.

Pilate is known from the New Testament as the governor of Judea who condemned Jesus to death. He received only one mention in Roman sources (although he is mentioned by the Jews Josephus and Philo), and that is in connection with Jesus’ death. Tacitus (*Annals* 15.44) speaks of the execution of Jesus by Pontius Pilate in the reign of Tiberius. Critical scholars have suggested that the Christian tradition might have supplied this scanty bit of information to Tacitus, who wrote his *Annals* c. A.D. 115, and that it is therefore of no independent value.³⁰

This situation has changed since 1961. In that year an Italian expedition under the direction of Antonio Frova excavated the Roman theater in Caesarea. There, in a landing in a flight of steps at one of the entryways to the seats of the theater, a stone was found that bears the following fragmentary inscription in four lines:³¹

[. . .]S TIBERIÉVM
 [. . .]TIVS PILATVS
 [. . .] ECTVS IVDA [. . .]E
 [.]É[.]

This inscription can be restored to [Caesariens] (ibus) Tiberieum [Pon]tius Pilatus [praefectus Iudaeae] [d]e[dit]. This mutilated inscription, including its restored parts, says that "Pontius Pilate, the prefect of Judea, gave to the Caesareans the Tiberieum." The nature of the Tiberieum in Caesarea is unknown, but the guess of the excavators can be accepted for want of a better suggestion, namely that it was a temple dedicated to the cult of the emperor. While Tiberius is said to have refused to accept deification in the west, he tolerated divine adoration by people of the eastern parts of the empire.

But what is really important with regard to this discovery is the mention of Pontius Pilate as prefect of Judea. It had been thought that his title was *procurator*, and the discovery that his official title was *praefectus* was a surprise for the scholarly world. It was known that the Roman governors of Egypt under Augustus were first called prefects, but that their title was later changed to that of procurators. It is still not known when this change took place, but it seems that it occurred later than had been assumed, possibly during Pilate's administration or soon thereafter. It was also a surprise that this inscription was composed in Latin, for most official Roman stone inscriptions found in Palestine were written in Greek.

The little town of Nazareth in Galilee was even less attested in non-Biblical sources than Pilate. Its name does not occur in the Old Testament, nor in any ancient Jewish sources such as Josephus, the Talmud, or the Midrash. For that reason it must be assumed that Nazareth, the place where Jesus grew up, was a tiny and insignificant hamlet. This conclusion finds support in a statement of evaluation of Nazareth by Nathanael, who found it hard to believe that "any good thing" could "come out of Nazareth" (John 1:46). The earliest mention of Nazareth outside of the Bible is found in Eusebius' *Church History* (I.7.13-16) of the fourth century A.D., where the author quotes Julius Africanus, who had lived around A.D. 200. No wonder that occasionally critical scholars doubted that Nazareth had really existed and suggested that it may have been an invention of the Gospel writers.

However, this uncertainty with regard to Nazareth changed in the summer of 1962, when in the course of excavations undertaken at Caesarea under the direction of M. Avi-Yonah, three fragments

of a Hebrew stone inscription were discovered. One of them was incidentally picked up on the surface and has since been lost again, but the other two were found during the excavations and are now on display in the Israel Museum in Jerusalem.³² The three fragments formed originally parts of the same marble slab inscribed with the list of the twenty-four priestly courses as found in 1 Chronicles 24:7-18, but with the supplementary information as to where the members of each course lived at the time this tablet was made, namely in the third century A.D. Fragment A states that the priests of the eighteenth course, that of Hapizzes, lived in Nazareth.

From historical sources it is known that after the Bar-Kokhba revolt of the second century A.D. the Jews, who were no longer allowed to live in Jerusalem and its surrounding area, transferred the settlements of priests from Judea to the towns and villages of Galilee. There they tried to maintain their organizations and ritual purity in the hope of returning to Jerusalem as soon as the Temple could be rebuilt. The priests of the eighteenth course had evidently chosen Nazareth as their hometown, which is the reason that it is mentioned in this third-century marble tablet, which is now the earliest witness of the town's existence outside of the New Testament.

The Folly of the Cross

When I prepared these talks I was deeply moved by reading a book I had been requested to review for the *Andrews University Seminary Studies*: Martin Hengel's *Crucifixion in the Ancient World and the Folly of the Message of the Cross* (Philadelphia, 1977). Since the days of the Emperor Constantine the cross has been an honorable symbol of the Christian religion. Innumerable churches display crosses on their steeples, over their entrances, over their altars, and in stained-glass windows. People, especially the Christian clergy, wear crosses suspended from necklaces or belts, and no Christian is ashamed to see his Saviour, the Son of God, depicted as hanging on a cross. In fact we all consider it to be a symbol of victory and triumph.

This was not so in the early days of Christianity. Crucifixion as a mode of execution was inflicted throughout the Roman Empire on the lowest classes of people, slaves, who were considered chattels anyway, common criminals, and unruly foreign subjects. It was considered an effective deterrent, for which

reason crucifixions were usually carried out in public squares and in the busiest streets and thoroughfares in order that the greatest number of people could witness them.

The victims were usually first flogged in such a cruel way that some were half dead when the actual crucifixion began. They were nailed to the crosses stark naked, and their legs were bent sideways, as shown by the skeleton of a crucified man that was found in a tomb near Jerusalem in 1968.³³ Often the rough and heartless Roman legionnaires even drove a big nail through the private parts of the victims, as Seneca tells us.³⁴ Affixed to the cross for hours, sometimes for days, before they died, they could not care for their bodily needs, and were the objects of mockery and indignities from passers-by. Yet the population throughout the Roman Empire seems to have accepted crucifixion as a just retribution for criminals and hardly ever criticized it. It is necessary to picture this gruesome spectacle as vividly as possible so that one can fully realize what it meant for Jesus, the Son of the almighty God, to submit to such an ordeal in order to save mankind.

Since crucifixion in the Roman world was the most shameful and the most dishonorable death any person could experience, it is understandable that Roman mythology knew of no god worthy of adoration who had been crucified, and that Roman sources with one exception knew of no national hero who had lost his life through crucifixion. The only exception is the Roman general Regulus, who had been crucified as a prisoner of war by the Carthaginians during the First Punic War. Tertullian used this example to point out to the enemies of the Christian religion that even they honored one of their heroes in spite of the fact that he had been crucified, which proves that an innocent man could suffer crucifixion under certain circumstances.³⁵

Now realize, if you can, what it meant for the Christian missionaries to spread a religion in which the central figure, the Saviour of mankind, had died as a convicted criminal by crucifixion. No wonder that "the word of the cross," the preaching of "Christ crucified," was "a stumbling block [skandalon] to the Jews" and utter "folly [mōria] to the Gentiles" (1 Cor. 1:18, 23, R.S.V.) as Paul so pointedly says after about twenty years of experience in preaching to both Jews and Gentiles.

In how much contempt Christians were held for worshipping a convicted

and executed criminal is illustrated by a caricature scratched, in the second century A.D., into the plaster of a wall on the Palatine Hill in Rome. It depicts a man in an attitude of adoration in front of a crucified man with the head of an ass, while the accompanying Greek inscription says in mockery: "Alexamenus worships his god."³⁶ Very few visitors to Rome see this piece of ancient plaster, discovered in 1856, which is now preserved in the Palatine Antiquarium, a museum located between the Domus Augustana and the Domus Flavia on the Palatine Hill, next to the famous Forum Romanum, which, generally speaking, no tourist misses visiting.

It is not only in the Catacombs or in the Mamertine prison but in this museum that the twentieth-century Christian can fully realize what it meant to be a Christian witness for a crucified god in the first or second centuries A.D.

The Tomb of Jesus

One of the most hotly debated questions among Protestant visitors to Jerusalem usually is: "Where was Jesus' tomb?" Members of other Christian denominations, such as Roman Catholics, Greek Orthodox, or Copts, simply accept the site assigned to them by tradition, the Church of the Holy Sepulcher, in the heart of the Old City of Jerusalem, and ask no questions. Protestants, however, are disturbed by the fact that the traditional site is not outside the city, where Christ, according to the Bible, was crucified and buried (John 19:20; Heb. 13:12, 13), and they have a hard time believing that a church about which several Christian bodies have quarreled for centuries can be the hallowed spot where their Saviour shed His blood for them and where He was buried and raised again.

It was probably mainly owing to this aversion toward the theatrical activities seen in the various cult performances in the Church of the Holy Sepulcher that a tomb of Late Roman or Early Byzantine origin, located near the site declared by General Gordon of Khartoum fame to be Golgotha, has been even considered to be the real tomb of Christ. This tomb, now known as the Garden Tomb, lies at a short distance north of the Damascus Gate. It was discovered in 1867, but the suggestion that it might be the tomb in which Jesus had been buried was not made until 1883. Later the tomb and its surrounding area were bought by a group of British Protestants, who consecrated it as a religious site. Until the present

time it is administered by the Garden Tomb Association and is one of the real beauty spots of eastern Jerusalem.

In three articles published in the *Review and Herald* in 1964 and 1965 I examined the claims of the two sides in detail,³⁷ and I refer you to these articles for further information. In the third of these articles I also presented the results of the excavations carried out from 1961 to 1963 by Kathleen Kenyon, perhaps the most experienced Palestinian archaeologist, at a site, vacant at that time, that lay about 150 yards southeast of the Church of the Holy Sepulcher. By digging down to bedrock she found no ancient building remains but a quarry at the bottom, which was covered by a fill nearly 42 feet (c. 13 m.) thick, which consisted of ancient refuse. This fill had been poured over the bedrock for the purpose of leveling the ground during a rebuilding and expansion program carried out by the Emperor Hadrian after the Bar-Kokhba revolt had been quenched in A.D. 135. These findings proved that the excavated site, and consequently also the Church of the Holy Sepulcher, which lies just to the northwest of it, had lain outside the city of Jerusalem in Christ's time.³⁸

Since that time additional evidence has come to light that corroborates Miss Kenyon's findings. Between the spot of Kenyon's excavations and the Church of the Holy Sepulcher lies the Lutheran Church of the Redeemer, built under the auspices of the German Kaiser Wilhelm II from 1893 to 1898. A few years ago this monumental structure needed a thorough restoration after seven decades of existence. This restoration work was carried out in recent years under the direction of the German architect Ernst W. Krüger. Since he removed most of the floor of the church so that he could thoroughly examine and strengthen the foundations of its walls, tower, and pillars, the welcome opportunity presented itself to dig down to bedrock at the same time and see whether the results would be different from those obtained in the Kenyon excavations.

This archeological work underneath the church was conducted under the direction of Ute Lux, the director of the German Archaeological Institute in Jerusalem from 1970 to 1971. The results were practically identical with those obtained by Miss Kenyon during her excavations, about one hundred yards to the south. Also Dr. Lux found the original rock to have been an ancient quarry, lying about 44 feet (c. 13.5 m.) under-

neath the floor of the church. On top of the rock was a fill of refuse, about 28 feet (c. 8.5 m.) thick, dated by the pottery found in it to the second century A.D. These excavations showed once more that the area south of the Holy Sepulcher, and therefore the church also, lay outside the inhabited city during the first century, and that the western city wall at that point must be sought east of the two areas of recent excavations.³⁹

These discoveries do not prove that the traditional Church of the Holy Sepulcher stands on the true site of Christ's crucifixion and burial, but it increases the probability that it is the correct spot where these events took place, since its location in the heart of the present Old City of Jerusalem can no longer be used as an argument against the authenticity of the tradition.

This tradition seems to me worthy of acceptance, although I am usually extremely skeptical about the authenticity of traditional sites. Why do I believe this tradition may be correct? Because Christians lived in Jerusalem, with only a short interruption, from the time of Pentecost to the time of Constantine, when the Church of the Holy Sepulcher was built. Is it conceivable that the Christians living in the city outside of which their Redeemer had suffered had forgotten the site where He had shed His blood for them? Would they have been less curious than modern visitors of Jerusalem about the whereabouts of this important event in history? And if they had really forgotten the true site during the first three centuries of the Christian era, why would they have pointed out to Constantine the most unlikely spot, namely a site then covered by a Roman temple in the heart of their city? Eusebius, a contemporary historian of the events of that time, tells us that it was a real surprise when Constantine's builders unearthed a rock-hewn tomb after they removed the Roman temple structure in order to make space for the new church that was to be built in memory of Christ's death and resurrection.

While we are on the subject of the tomb of Christ, I want to make a suggestion to those of you who plan to visit the Holy Land in the future. If you want to see a typical first-century tomb of which the entrance was closed by a rolling stone, such as the tomb was in which Jesus' body was placed, visit the so-called tomb of King Herod's family, which is located south of the King David Hotel in western Jerusalem.

The first tomb of the same type ever

discovered in Transjordan was found by the expedition of Andrews University in a cemetery of the Roman period at Heshbon in 1971. The low entrance to this rock-hewn tomb was also closed by a large rolling stone. In this family tomb the remains of seventy-seven individuals were found. If you ever visit the site of the first Adventist-sponsored and directed excavation, do not fail to ask your guide to take you to the "Rolling Stone Tomb," southwest of the village of *Hesbân*.⁴⁰

Discoveries Made in Jerusalem

It is only natural that Jerusalem has attracted Biblical archeologists more than any other site in the Holy Land. Therefore it should be no surprise to hear that the first excavations carried out by the British after the founding of the Palestine Exploration Fund in 1865 was in Jerusalem, where Charles Warren dug from 1867 to 1870, and that the first site chosen for excavations by the German Palestine Society, founded in 1877, was also Jerusalem, where Hermann Guthe conducted excavations in 1881. No wonder that also the State of Israel, soon after gaining possession of the Old City in 1967, began excavations in and around Jerusalem, which she has conducted on a grand scale ever since.⁴¹

But in the past the rewards for archeological work in Jerusalem were rather meager. The reason is that Jerusalem has posed special problems to the archeologist, because the city has not only been destroyed many times but has also been inhabited uninterruptedly; in fact, most of the site of ancient Jerusalem is either densely populated, and therefore leaves little space for an archeologist to work, or it is holy ground, such as the ancient Temple area, now the third holiest Moslem shrine, and is consequently unavailable for explorations.

When the State of Israel came into possession of all of Jerusalem as the result of her victory in the six-day war in 1967, several factors favored archeological work. The southern quarter of the Old City, called the Jewish Quarter, had been almost completely destroyed during the 1948 war and had lain in ruins ever since. Before reconstruction by Israeli builders began, an opportunity offered itself to carry out excavations there. These have been conducted under the direction of Dr. Nahman Avigad since 1969 and are still continuing.

Furthermore, the whole area west of the Wailing Wall was made into an open square, and the area south of it, which

was one of the few open spaces in the Old City, has been utilized for large-scale excavations by Prof. Benjamin Mazar, the *doyen* of Israel's archeologists, who worked here with spectacular results from 1968 to 1977.

Since the city planning commission declared the Citadel a national monument, planning to make it into a museum of the history of Jerusalem, and also designated as a future park a strip of land outside of and adjacent to the ancient city walls, archeologists have had the opportunity to excavate these various areas before they were turned over to the developers. Ruth Amiran and Abraham Eitan have thus been able to carry out excavations in the Citadel in 1968 and 1969, after which it has become a museum and an open-air theater for the nightly sound-and-light programs that focus on the history of Jerusalem during the last four millennia. D. Bahat, M. Broshi, and others have carried out excavations near the city walls in various spots.

The results of all this work have been spectacular. They have provided us with information about the history of the so-called Holy City that was not available only ten short years ago. Because of the time available I can mention only a few of these results and must refer you to the book mentioned in Note 41 if you want to obtain a fuller picture of what the Israeli archeologists have accomplished in and around Jerusalem during the first seven years of excavations after the six-day war, which this book covers.

It has become clear that the building operations of Herod the Great, Hadrian, the Crusaders, and later builders have left few remains of Old Testament times to be discovered by the modern archeologist, because these builders of monumental structures—temples, churches, and other public buildings—usually had to lay their foundations on bedrock and thus disturbed and mostly destroyed all vestiges of earlier times. Nevertheless, a few extremely important discoveries pertaining to the topographical history of Jerusalem in Old Testament times have been made in the Jewish Quarter.

Here Dr. Avigad found a sector of a city wall of which he was able so far to excavate about 213 feet (65 m.) of its length. This wall is 23 feet (7 m.) thick and is located about 900 feet (c. 275 m.) west of the Temple Mount. This wall was constructed either in the late eighth or the early seventh century B.C., namely under King Hezekiah, whose building activities are recorded in 2 Chronicles

32:5. Some long-standing questions concerning the topographical history of Jerusalem have in this way been answered: Was the western hill already included in pre-exilic Jerusalem? If so, how much of the western hill was enclosed by a wall? These and related questions were frequently debated in the scholarly literature during the past hundred years, but a definitive answer could not be given. Now we know that about half of the western hill was enclosed by a wall since the time of Hezekiah. This part of the city carried the name Mishneh, "Second Quarter" (2 Kings 22:14, R.S.V.). The discovery of this wall sector requires now that changes be made on practically every map of Old Testament Jerusalem, including that found on page 556 of the *SDA Bible Dictionary*.

Furthermore, during the 1975 season of excavations in the Jewish Quarter, Dr. Avigad discovered a massive tower of pre-exilic Jerusalem, less than 150 feet (c. 45 m.) from the wall sector already mentioned and presumably belonging to the same defense system. On the last day of his dig season his assistants found four arrowheads buried in the ashes at the base of that tower. The arrowheads, one of iron and three of bronze, have the typical shape of arrowheads used by the Babylonian army, and are thought to be the first remains ever recovered of the two-year Babylonian siege, which finally ended with the capture and destruction of Jerusalem and its Temple in 586 B.C.

Much richer in quantity than the finds from Old Testament times are those of New Testament Jerusalem. Avigad excavated several private houses destroyed by Titus in A.D. 70. Among them was one, apparently the home of a wealthy family, which covered more than 2,000 square feet (c. 186 sq. m.). It included a series of rooms arranged around a central courtyard in which was a water reservoir, partly vaulted over. The dishes found in the ruins of this house were of the finest imported Roman dinnerware, and delicately carved stone vessels, as well as an ornamental stone table, witnessed to the artistic taste of the occupants of this luxuriously furnished home.

At the southwestern corner of the Temple area, Professor Mazar removed thousands of tons of debris before reaching the paved streets of Herodian Jerusalem, the Jerusalem of Christ's time. These streets were covered with large blocks of stone that had fallen from the Temple walls towering high over the

city when the Roman soldiers of Titus demolished it. He uncovered also a large number of rows of masonry of the enormous southern retaining wall of the Temple platform built by Herod the Great. In some places 34 rows of masonry, each 3¾ feet (c. 1.14 m.) thick, are preserved, and some of these blocks of stone have a length of 34½ feet (c. 10.5 m.). They are beautifully cut and fitted so well together that no mortar was needed between the stones. Having been protected by the accumulated debris for nearly two thousand years, the blocks of stones of the excavated part of the Herodian wall have not weathered; they look as if they had just left the stone masons' hands. Seeing this wall helps one to understand better how Christ's disciples looked with awe and admiration on Jerusalem's Temple structures (Matt. 24:1).

Exceedingly impressive also is a monumental stairway, 210 feet (64 m.) wide and consisting of 30 steps, which led from a plaza south of the Temple area to the Double Gate in the southern retaining wall of the Temple platform. This gate gave access to the Outer Temple Court, the Court of the Gentiles, via a sloping subterranean ramp, which reached the surface of the court just north of the Royal Stoa. One has to see these remains of New Testament Jerusalem to appreciate fully the beauty of that city in Christ's time.

Among other discoveries made in Jerusalem during the past ten years¹ I could mention the finding of the remains of the Nea, one of the largest Byzantine churches in Jerusalem, built by the Emperor Justinian in the sixth century and destroyed a hundred years later by the Persians. Furthermore, I could describe a Roman bath installation discovered in the city, or the colonnaded north-south main street, called the *Cardo*, of which a sector has recently been discovered, or I could talk to you about inscriptions on stone, plaster, or potsherds, and about the thousands of different objects that have come to light in the course of these excavations, but enough has been said to give you a glimpse of some of the exciting discoveries made in Jerusalem during the past ten years.

Notes*

* The following abbreviations are used in the notes: ASOR—American Schools of Oriental Research; AUSS—Andrews University Seminary Studies; BA—Biblical Archaeologist; BASOR—Bulletin of the American Schools of Oriental Research; IEJ—Israel Exploration Journal; JBL—Journal of Biblical Literature; RB—Revue Biblique.
¹ W. F. Albright, "The Bible After Twenty Years of Archeology," *Religion in Life*, 21 (1952), 537.

² Siegfried H. Horn and Lynn H. Wood, *The Chronology of Ezra 7* (2d ed.; Washington, 1970).

³ Horn, "Did Sennacherib Campaign Once or Twice Against Hezekiah?" *AUSS*, 4 (1966), 1-28.

⁴ D. J. Wiseman, *Chronicles of Chaldaean Kings* (London, 1956); Horn, "The Babylonian Chronicle and the Ancient Calendar of the Kingdom of Judah," *AUSS*, 5 (1967), 12-27.

⁵ G. E. Wright, *Shechem: The Biography of a Biblical City* (New York, 1965), dates the existence of the last fortress-temple 2b between 1200 and 1100 B.C. (p. 122), while the *SDA Bible Dictionary* dates Abimelech's reign to 1171-1168 B.C. (p. 205).

⁶ Yohanan Aharoni, "The Horned Altar of Beer-sheba," *BA*, 37 (1974), 2-6.

⁷ Lawrence T. Geraty, "Excavations at Tell Heshban, 1976," *ASOR Newsletter*, 8 (January, 1977), 3.

⁸ Albright, "A Letter From the Time of Josiah," J. B. Pritchard, ed., *Ancient Near Eastern Texts*, 3d ed. (Princeton, 1969), p. 568.

⁹ Major archeological excavations from 1900 to the outbreak of World War I in 1914 uncovered the following nine sites (A—American, Au—Austrian, B—British, F—French, G—German sponsorship or directorship): Bethshemesh (B), Capernaum (G), Gezer (B), Jericho (G), Jerusalem (F, B), Megiddo (G), Samaria (A), Shechem (AU), and Taanach (Au).

¹⁰ During the years between the two World Wars, from 1918 to 1939 the following 30 major excavations took place (in addition to the abbreviations already mentioned in note 9 the following are used: D—Danish, I—Israeli, It—Italian): Afula (I), Ai (F), Arero (A), Ashkelon (B), Bethel (A), Bethshean (A), Beth-shemesh (A), Bethzur (A), Carmel Caves (B), Ezion-geber (A), Gerasa (A), Gibeah (A), Jericho (B), Jerusalem (B), Khirbet el-Mefjar (B), Khirbet Tannur (A), Lachish (B), Mamre (G), Megiddo (A), Nessana (B), Samaria (B), Shechem (G), Shiloh (D), Teleilat el-Ghassul (It), Tell Abu Hawam (B), Tell Beit Mirsim (A), Tell el-Ajjul (B), Tell el-Farah, South (B), Tell en-Nasbeh (A), Tell Jemmeh (B).

¹¹ Since the end of World War II the following 76 major excavations have taken place (new abbreviations are: Ja—Japanese, J—Jordanian, N—Netherlands, S—Spanish): Abu Gosh (F), Acco (I), Achzib (I), Ader (A), Ai (A), Amman (It, B, J), Aphek (I), Arad (I), Araq el-Emir (A, F), Ashdod (I), Azor (F), Bab edh-Dhra (A), Beer-sheba (I), Bethel (A), Beth-shearim (I), Bethzur (A), Buseirah (B), Caesarea (I, It, A), Capernaum (It), Dan (I), Deir 'Alla (N), Dir el-Balah (I), Desert Caves (A, F, I), Dibon (A), Dothan (A), Eben-ezer (I), el-Khiam (S), En-gedi (I), En-gav (I), es-Siagh (I), Gezer (A), Gibeah (A), Gibeon (A), Hazor (I), Hebron (A), Herodium (It), Heshbon (A), Jaffa (I), Jawa (B), Jericho (B), Jerusalem (B, F, I), Kadesh-Barnea (I), Khirbet el-Mshash (I, G), Khirbet Kerak (I), Kurnub (I), Lachish (I), Lahav (A), Masada (I), Megiddo (I), Meiron (A), Nahariyyeh (I), Nazareth (It), Pella (A), Petra (B, A), Qumran (F), Ramat Rachel (I), Sahab (J), Shechem (A), Taanach (A), Tel Anafa (A), Teleilat el-Ghassul (A, B), Tell el-Farah, North (F), Tell el-Hesi (A), Tell er-Rumeith (A), Tell esh-Sheith Ahmed (I), Tell es-Seidiyeh (A), Tell Jemmeh (A), Tell Keisan (F), Tel Malhata (I), Tel Nagila (A, I), Tel Zeror (Ja), Timna (I), Ubeidiyeh (I), Umm Qeis (G), Wadi Beidha (B), Wadi Dalayah (A).

Excellent summaries of most of the major excavations, all written by professionals and accompanied by many illustrations, are presented in *Encyclopedia of Archaeological Excavations in the Holy Land*, ed. M. Avi-Yonah and E. Stern (4 vols; Jerusalem, 1975-1977).

¹² Of the numerous articles that have appeared in various periodicals on the discoveries at Ebla, I will mention a few authoritative articles, written in a popular style by the excavator and the epigrapher of the expedition, which are readily accessible: Paolo Matthiae, "Ebla in the Late Early Syrian Period: The Royal Palace and the State Archives," *BA*, 39 (1976), 94-113; Giovanni Pettinato, "The Royal Archives of Tell Mardikh-Ebla," *ibid.*, pp. 44-52; [N. Freedman] "A Letter to the Readers," *ibid.*, 40 (1977), 2-4.

¹³ Matthiae, *op. cit.*, p. 103; Pettinato, *op. cit.*, p. 45.

¹⁴ Albright, *The Biblical Period From Abraham to Ezra* (New York, 1963), p. 2; Nelson Glueck, *Rivers in the Desert* (New York, 1959), pp. 60 ff.

¹⁵ *The SDA Bible Commentary*, vol. 1, p. 192;

SDA Bible Dictionary, p. 205.

¹⁶ R. T. Schaub, "An Early Bronze IV Tomb From Bab edh-Dhra'," *BASOR*, No. 210 (April, 1973), pp. 17, 18; W. E. Rast, "Discoveries in the Environs of Bab edh-Dhra'," *ASOR Newsletter*, 8 (April, 1974), 1-7.

¹⁷ Albright, *Recent Discoveries in Bible Lands*, in R. Young's *Analytical Concordance to the Bible* (New York, 1936), supplement, p. 27.

¹⁸ Albright, *Recent Discoveries in Bible Lands* (Pittsburgh, 1955), p. 75.

¹⁹ The paper of Dr. Hoftijzer, which appeared originally in Dutch, was published in an English translation made by W. L. Holladay under the title "The Prophet Balaam in a 6th-Century Aramaic Inscription," *BA*, 39 (1976), 11-17.

²⁰ J. Hoftijzer and G. van der Kooij, *Aramaic Texts From Deir 'Alla* (Leiden, 1976).

²¹ M. Kochavi, "An Ostracoon of the Period of the Judges From 'Izbit Sar'a," *Tel Aviv*, 4 (1977), 1-13; A. Demsky, "A Proto-Canaanite Abecedary Dating From the Period of the Judges and Its Implications for the History of the Alphabet," *ibid.*, pp. 14-27.

²² Aharoni, "Arad: Its Inscriptions and Temple," *BA*, 31 (1968), 2-32; "Arad," *Encyclopedia of Archaeological Excavations in the Holy Land*, Vol. I, pp. 82-89.

²³ See note 6.

²⁴ J. B. Pritchard, *The Ancient Near East in Pictures* (Princeton, 1954), Fig. 276.

²⁵ Nahman Avigad, "A Seal of 'Manasseh Son of the King,'" *IEJ*, 13 (1963), 133-136.

²⁶ Avigad, "A Group of Hebrew Seals," *Eretz-Israel*, 9 (1969), 134, Pl. 2:21.

²⁷ I owe this news to Dr. Larry Herr, of Andrews University, who got this information from Prof. Frank M. Cross, of Harvard University, after the latter, one of the foremost Hebrew epigraphers, returned from a visit to Jerusalem, where he had learned of the discovery of this seal from Dr. Avigad.

²⁸ J. T. Milik, "'Prière de Nabonide' et autres écrits d'un cycle de Daniel," *RB*, 63 (1956), 407-415; D. N. Freedman, "The Prayer of Nabonidus," *BASOR*, No. 145 (February, 1957), 31, 32.

²⁹ A. K. Grayson, *Babylonian Historical-Literary Texts* (Toronto, 1975), pp. 87-92.

³⁰ S. Sandmel, "Pilate, Pontius," *The Interpreter's Dictionary of the Bible* (Nashville, 1962), 3:811.

³¹ A. Frova, "L'iscrizione di Ponzio Pilato a Cesarea," *Rendiconti, Istituto Lombardo, Accademia di Scienze e Lettere*, 95 (1961), 419-434; J. Vardaman, "A New Inscription Which Mentions Pilate as 'Prefect,'" *JBL*, 81 (1962), 70, 71.

³² M. Avi-Yonah, "A List of Priestly Courses From Caesarea," *IEJ*, 12 (1962), 136-139.

³³ V. Tzaferis, "Jewish Tombs at and Near Giv 'at ha-Mivtar, Jerusalem," *IEJ*, 20 (1970), 18-32; N. Haas, "Anthropological Observations on the Skeletal Remains From Giv 'at ha-Mivtar," *ibid.*, pp. 49-59; Y. Yadin, "Epigraphy and Crucifixion," *IEJ*, 23 (1973), 18-22; V. Møller-Christensen, "Skeletal Remains From Giv 'at ha-Mivtar," *IEJ*, 26 (1976), 35-38.

³⁴ Seneca, *Dialogue 6 (De consolazione ad Marciam)*, 20.3.

³⁵ Tertullian, *Ad Nationes*, 1.18.5.

³⁶ Pictures of this caricature of the crucifixion are found in many publications: see for example, Jack Finegan, *Light From the Ancient Past* (Princeton, 1946), Fig. 124.

³⁷ Horn, "The Site of Golgotha—Church of the Holy Sepulcher," *Review and Herald*, 141 (Jan. 16, 1964), 1, 8-10; "Gordon's Golgotha and the Garden Tomb," *ibid.*, 141 (Jan. 23, 1964), 2-4; "More Light on the Authenticity of the Holy Sepulcher," *ibid.*, 142 (April 29, 1965), 2, 3, 6.

³⁸ Kathleen M. Kenyon, *Digging up Jerusalem* (New York, 1974), pp. 226-235.

³⁹ Ute Lux, "Vorläufiger Bericht über die Ausgrabung unter der Erlöser-kirche im Muristan in der Altstadt von Jerusalem in den Jahren 1970 und 1971," *ZDPV*, 88 (1972), 184-201; Kenyon, *op. cit.*, p. 261.

⁴⁰ S. Douglas Waterhouse, "Areas E and F," *AUSS*, 11 (1973), 115-117, Plate XI:A.

⁴¹ The results of the excavations carried out by Israeli scholars from 1968 to 1974 have conveniently been published in popular form under the title *Jerusalem Revealed*, ed. by Y. Yadin (Jerusalem, 1975).

Tools and their use in the minister's workshop

Walter F. Specht

A minister's workshop is, of course, his study—a room equipped with books, his intellectual tools. Every minister needs a den, a retreat, a room free from ordinary intrusion, where he can commune with God through prayer and the study of the Scriptures. He needs to read widely, and to keep up scholarly pursuits. Ellen White has written: "Nearly every minister in the field, had he exerted his God-given energies, might not only be proficient in reading, writing, and grammar, but even in languages. . . . They might have done tenfold more work intelligently had they cared to become intellectual giants."¹

The minister, of course, cannot spend all his time in his study. He must not only enrich his mind and prepare ser-

mons but must do personal work in the homes of his people. If his preaching is to meet the needs of his congregation he must find out what those needs are. The importance of this cannot be too strongly emphasized.

In his preaching he must seek to communicate the truths of revelation to the needs of the people. This means that he must use the early morning hours in becoming an expert in the Scriptures. The minister is a student, but, primarily, he is a student of the Sacred Oracles. "In real preaching, the preacher is a channel, not a source."² Behind the Bible is the reality of a God who spoke in past times "in fragmentary and varied fashion through the prophets. But in this final age he has spoken to us in the Son" (Heb. 1:1, 2, N.E.B.).

As a preacher the minister is to wrestle with big theological themes—with truths that matter, with truths that save. A

preacher toying with minor themes has been compared to "a hippopotamus chasing a pea."³ In order to bring the kind of messages that are needed week after week he must saturate his thinking and feeling with the Sacred Scriptures.

The most important tools in a minister's workshop are his Bible, and the books that help him to master its sacred truths. He will, of course, have his English Bible, the classic King James Version, the American Standard Version (if he can find one), the Revised Standard Version, the New American Standard Bible, and a selected number of modern-speech versions, such as *The New English Bible*, the *Modern Language Bible*, *The Good News Bible*, and the *New International Version*. Miles Coverdale, one of the fathers of our English Bible, wrote in the Preface of his version: "Sure I am that there cometh more knowledge and understandinge of the

Walter F. Specht, Ph.D., is professor of New Testament, Loma Linda University.

Scriptures by their sondrie translacions than by all the gloses of our sophisticall doctours.’

But the minister should not stop with these translations. The ultimate authority is in the originals. Unfortunately, few of our ministers have studied Hebrew. But those who have should consult the new edition of Kittel’s Hebrew Bible, called *Biblia Hebraica Stuttgartensis*, published in 1978. Most of our ministers have had college courses in Greek, and could enrich their understanding by reading not only the NT in its original language but the Septuagint (LXX) version of the Old Testament, as well. The best Greek texts of the New Testament are the third edition published by the United Bible Societies (1975), and the latest edition of Nestle’s *Novum Testamentum Graece* (25th edition, 1963).

The Sentence

The basic unit of expression in a language is the sentence. A sentence, we were taught in our school days, is “a group of words expressing a complete thought or feeling.”⁵ It is the “verbal expression of a proposition, question, command, or request.”⁶ In the Bible sentences are not necessarily coterminous with verse divisions. In Paul’s writings, particularly, some sentences cover a number of verses. For example, in the Greek, Romans 1:1-7 is one long sentence. In the Westcott and Hort Greek text Ephesians 3:1-12 is punctuated as one long sentence.

Sentences are of various kinds: declarative, interrogative, imperative, hortatory, or volitive. It is not always certain to which of these categories a given sentence belongs. In Greek the second person indicative and imperative plurals are exactly alike, hence in the NT the context must determine whether a declaration or a command is intended. The first verb (*echete*) in Pilate’s command to the Jewish authorities (Matt. 27:65) could be an indicative, “you have a guard,”⁷ or an imperative, “take a guard.”⁸ The confusion between the indicative and imperative accounts for the variant translations of John 5:39: as a command, “Search the scriptures,”⁹ or as a declaration, “You search the scriptures.”¹⁰ Interrogative sentences often have an interrogative pronoun, adverb, or particle to indicate that a question is being asked. However, there are sentences that are clearly interrogative without the use of such words.¹¹ In other instances because of the absence of interrogatives there is a difference of

“The
most important
tools in
a
minister’s
workshop are his
Bible
and the books
that
help him
master
it.”

opinion as to whether a sentence is declarative or interrogative.

It is not certain, for example, whether Jesus’ sad words to the disciples in Gethsemane when He found them sleeping the third time (Matt. 26:45, Mark 14:41) should be taken as an imperative (of permission?¹²), “Sleep on now, and take your rest,”¹³ as an exclamation, “You are still sleeping and taking your rest!”¹⁴ or as a question, “Are you still sleeping and taking your rest?”¹⁵ The last of these seems to suit the words that follow, and is preferred by most recent translators. Note the rendering of the *New English Bible*: “‘Still sleeping? Still taking your ease? The hour has come! The Son of Man is betrayed to sinful men. Up, let us go forward; the traitor is upon us.’”

Some other passages where opinions differ on whether to take sentences as declarative, interrogative, or exclamatory are 1 Corinthians 1:13; John 14:2; Romans 8:33, 34.

The interrogative Greek particles *ou* (*ouk*, *ouch*) and *mē* are often used in direct questions to indicate the kind of answer expected. The former expects an affirmative answer,¹⁶ and the latter a negative one.¹⁷ Luke 6:39 (R.S.V.) illustrates both: “‘Can a blind man lead a blind man? [*mēti* indicates that the answer expected is No]. Will they not both fall into a pit? [*ouchi* expects the answer Yes, as does the English translation].’” In Matthew 7:9, 10 both questions are introduced by *mē*, expecting a

negative answer, “‘If his son asks for a loaf, he won’t give him a stone, will he? Or if he asks for a fish, he won’t give him a serpent, will he?’” The use of these particles are important in interpreting the questions. All of the questions in 1 Corinthians 12:29, 30, for example, are introduced by *mē*, expecting a negative answer. Hence, the expected answer to the question “‘Do all speak with tongues?’” as to all the other six, is No! The translators have had little difficulty in rendering questions expecting a positive answer. But questions expecting a negative answer in the standard versions are usually worded as simple questions. The minister in his workshop would do well to observe this point. When Jesus after the discourse on the bread of life asked the disciples (John 6:67), “‘Will ye also go away?’” it is worthy of note that the question is introduced with *mē*, “‘You don’t wish to go away, too, do you?’”

With respect to Greek sentences as a whole, one other point is worthy of consideration. Because Greek is a highly inflected language, the syntax of the words in a sentence does not depend on word order as it does in English. This means that there is far more freedom in Greek word order than in English. The word order in a sentence is at least partially determined by the emphasis the writer wishes to give to certain words. It is therefore helpful to note that a word may be put first in the sentence because the writer wishes to emphasize it. In the English translation of John 3:16 which word has the emphasis?—“God”? “so”? “loved”? “gave”? “only”? or “Son”? One cannot tell from the English sentence. But in the Greek text it is clear that the emphasis is on *houtōs*, “in this manner,” “thus,” “so.”

Several of our standard English versions¹⁸ use italics to indicate words for which there are no exact equivalents in the original Hebrew, Aramaic and Greek, but which have been added to make the translation conform to English idiom. Unfortunately, this practice is often left unexplained in the preface or introduction. Hence occasionally one meets laypersons, or even ministers, who assume that italicized words are intended to be the most important words in the sentence. But to place emphasis on italicized words in such versions not only distorts the meaning of the sentence but can lead to ludicrous results. The classic illustration of this is in the story of the old prophet who commanded his sons, “‘Saddle me the ass. And they

saddled him" (1 Kings 13:27).

All recent versions, except the N.A.S.B., have abandoned the practice of using italics for supplied words because it is almost impossible to carry out the practice with consistency and accuracy.¹⁹ Dewey Beegle has concluded "that from 75 per cent to 90 per cent of the italics in the King James Version are worthless."²⁰ A slight rewording of many passages would obviate the need for some added words. In many other cases the supposed supplied words are an essential part of the translation implied in the original.

Determining the Meaning of Words

The first step in analyzing the meaning of a sentence is to ascertain the lexical meaning of the words it contains. Words constitute the ultimate minimal element of language which communicate meaning. Although in writing, words are made up of individual letters, these letters have no independent use except as numerals in some languages. A word is the smallest unit of language which communicates meaning, and cannot be divided into smaller independent units capable of independent use. The first step in understanding a sentence is to determine the meaning of the individual words of which it consists.

The minister who has never studied Greek and Hebrew must, of course, do his best with the English text. In reading a sentence in an English translation most of the words will have a meaning with which he is familiar. But if he is using the King James Version, the Revised Version of 1885, or the American Standard Version of 1901 he will need to make sure that he understands the obsolete words not in current usage today.²¹ He will especially need to be aware of words that mean something quite different now from what they meant in 1611. To illustrate, Revelation 17:6 in the K.J.V. states that when John saw the woman sitting on the scarlet colored beast he "wondered with great admiration." In modern parlance "to admire" is to gaze on with pleasure, esteem, affection or approbation. But in 1611 admiration meant simply "astonishment, wonder, or surprise," with no connotation of approval. *Conversation* occurs 13 times in the K.J.V. as a translation for *anastrophē*. This never refers to an interchange of talk, but means behavior or mode of life. Two separate words have come down to us from Old English times as "let." One means "to allow," the other "to hinder." The second of these

has died out in everyday use, but is found in the K.J.V. (2 Thess. 2:7; Rom. 1:13, cf. Isa. 43:13). "Prevent" in the K.J.V. means "to go before," "to anticipate," "to precede," rather than "to hinder" (Ps. 119:147; 1 Thess. 4:15, etc.). "Quick" has nothing to do with speed, but means living or alive (Num. 16:30; 2 Tim. 4:1, etc.). "Certify" in Galatians 1:11 means "make known." "Allow" in Luke 11:48 means "to agree with" or "approve of."

Some editions of the K.J.V. contain "A Short Glossary of Biblical Usage," based on the work of W. W. Skeat in *The Cambridge Companion to the Bible*, in the back of the volume that explains words that have changed in meaning or have fallen out of general use. Two helpful books dealing with obsolete and archaic words or phrases in the K.J.V. are: (1) *The Bible Word Book*, by Ronald Bridges and Luther A. Weigle (New York: Thomas Nelson and Sons, 1960), and (2) *The Language of the King James Bible*, by Melvin E. Elliott (Garden City, N.Y.: Doubleday and Co., 1967).

The minister who has a working knowledge of the Biblical languages, of course, has an advantage over the one who must work only from the English translation. At no previous time have there been such excellent tools for Bible study as today. Among the several Hebrew lexicons available the best are: *A Hebrew and English Lexicon to the Old Testament*, by Francis Brown, S. R. Driver, and Charles A. Briggs (Oxford: Clarendon, 1955), and *Lexicon in Veteris Testamenti Libros*, by Ludwig Koehler and Walter Baumgartner, 2d edition (Leiden: Brill, 1958). The former is based on Edward Robinson's English translation of the Latin *Manuale* of Wilhelm Gesenius, "the father of modern Hebrew lexicography." The 1955 edition was edited and corrected by G. R. Driver. The abundance of references to passages in the Hebrew Bible is a plus feature of this work. The Koehler-Baumgartner lexicon is easier to use. The third edition is in process of publication. *A Concise Hebrew and Aramaic Lexicon of the Old Testament* by William L. Holladay (Grand Rapids: Eerdmans, 1971) is a shortened version of this work.

Before the effects of the discoveries of the papyri around the turn of the century and later were utilized, the best available lexicon of the New Testament in English was James Henry Thayer's *Greek-English Lexicon of the New Testament*, first published in 1886, with a corrected edition in 1889. It was a translation, re-

vision, and expansion of C. W. L. Grimm's revision (1879) of C. G. Wilke's *Clavis Novi Testamenti* (1868). The study of the papyri, however, revolutionized the study of NT Greek by showing that in the main the NT was written in the vernacular Greek of common people. These discoveries were first fully exploited by Walter Bauer in his revision of Edwin Preushen's Greek-German lexicon of 1910. Bauer's augmented 4th edition of 1952 was translated and adapted into English by William F. Arndt and F. Wilbur Gingrich as *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: The University of Chicago Press, 1957). The utilization of the new discoveries makes this the best New Testament lexicon available today. Although an abbreviated edition has been published, the more comprehensive, which includes a mine of bibliographical references, is to be preferred. A good lexicon lists the various possible meanings of a word. One must then decide which of the possible meanings best fits the context in the sentence under consideration.

The meaning of words is determined by usage. Hence, in the study of a Greek word, scholars examine its usage in all of the Greek literature. The standard lexicon covering Greek literature down to A.D. 600 is Liddell and Scott's *A Greek-English Lexicon*, New Edition, by Jones, with the assistance of McKenzie (Oxford: Clarendon, 1940). After noting the meaning of a word in classical Greek, one should ask whether it has a different meaning in the later koine Greek.

To illustrate, in connection with His warning against anxiety our Lord raised the question: "and which of you by being anxious can add a cubit to his *hēlikian*?" (Matt. 6:27; Luke 12:25). The older English versions, down to and including the King James Version, interpreted *hēlikian* as referring to bodily stature, in harmony with its use in classical Greek authors. Perhaps the use of cubit, a measure of length, was taken as supporting this interpretation. However, the prevailing use of the word in Hellenistic writers of the koine period was clearly in the sense of "span of life."²² This meaning of the word is more suitable in our Lord's statement. Very few people would care to add some eighteen inches to their height, but nearly all are eager to lengthen their span of life. But instead of adding to one's life span, worry and anxiety actually shorten it. But, someone may ask, how can a cubit

apply to one's length of life? *Pēchun* (cubit) means, literally, the distance from the point of the elbow to that of the middle finger. The term in Jesus' saying is probably to be taken metaphorically for a small amount.²³ To apply a measure of length to a time of life is not as strange as it first appears, as is shown by its usage in Psalm 39: "Behold, thou hast made my days a few handbreadths, and my lifetime is as nothing in thy sight" (verse 5, R.S.V.). A number of English versions, therefore, interpret Jesus' saying as referring to one's span of life rather than to his stature.²⁴

Reference has already been made to the discovery of large quantities of non-literary Greek papyri in Egypt about the turn of the century that have thrown light on many of the words of the New Testament. These documents include personal letters, tax receipts, bills of sale, marriage contracts, divorce settlements, adoptions, wills, records of legal actions, business contracts of various kinds, et cetera.²⁵ A few examples will show the new and vivid meaning these sources give to some New Testament words.

In carrying out the three religious exercises of fasting, praying, and almsgiving, Jesus warned His followers against the ostentatious display of the "hypocrites." To do these pious acts for the purpose of gaining the praise of men means "you will have no reward from your Father which is in heaven" (Matt. 6:1). The "hypocrites" who are motivated by self-praise "have their reward" (verses 2, 5, 16). The verb *apechein* here used was the regular technical term employed in drawing up a receipt.²⁶ Instead of looking forward to a heavenly possession, they have already received their reward in full. They wanted the praise of men, and they have received it. God owes them nothing in the future age. The account is closed.²⁷

Another term used in the business world was *arrabōn*, a loan-word from the Semitic world used in Genesis 38:17ff. of the LXX. In the writings of Paul (2 Cor. 1:22; 5:5; Eph. 1:14) it is translated as "earnest" (K.J.V.) or "guarantee" (R.S.V.). Though known from classical Greek, the word is given a fresh reality by its use in the papyri as a legal and commercial technical term for a "first installment," a "down payment," that serves as a pledge of the payment of the remainder. In modern Greek the word is used for an "engagement ring." By calling the Holy Spirit the *arrabōn* in our hearts Paul "means

**"From
various sources
new
light has
come
on
the meaning
of the
language
of the Bible."**

that the gift of the Spirit is both a foretaste and a guarantee of our inheritance, which will be bestowed later."

The term most frequently used in the New Testament for the return to earth of the glorified Christ is *parousia*, whose entymological meaning is presence, but, which, by extension, came to be used for the coming or arrival resulting in presence. From Hellenistic writers and papyrological sources we learn that the word was used from Ptolemaic times onward for the official visit of the king or officer of high rank. Special taxes were levied to pay the cost of the *parousia*, and to provide a costly crown for the distinguished visitor. By contrast our Lord at His *parousia* will present to His followers a "crown of righteousness" (2 Tim. 4:8), "a crown of glory" (1 Peter 5:4), "the crown of life" (James 1:12).²⁸

Thus from various sources new light has come on the meaning of the language of the Bible. There are two words in the Greek New Testament for "life": *zōē* and *bios*. *Bios* is used of everyday life in its functions and durations. It is also used for the means by which earthly life is sustained, specifically of property. Hence in 1 John 2:16 *alazoneia tou biou*, rendered "pride of life" can well mean "pride in one's possessions."²⁹ The N.I.V. translates the verse: "For everything in the world—the cravings of sinful man, the lust of his eyes and the boasting of what he has and does—comes not from the Father but from the world."

Early in the history of the Jerusalem church the need for a more careful supervision of the business affairs of the

Christian community became apparent. The apostles proposed the selection of seven men to fill this need, for they argued, "'It is not right that we should give up preaching the word of God to serve tables'" (Acts 6:2, R.S.V., *diakonein trapezais*). What kind of task does the expression "to serve tables" indicate? Most readers of the story naturally regard these tables as dining tables. The Greek word *trapeza* can mean a dining table, but the word was also used for a moneychanger's table, and hence for a bank. In Luke 19:23 the R.S.V. translates the word as bank: "Why then did you not put my money into the bank?"³⁰ To serve tables could mean as Goodspeed translates, "to keep accounts,"³¹ or to have the general financial administration of the Christian community.³² This seems the most likely meaning: "It is not right for us to neglect the preaching of God's word in order to handle finances."

The NT lexicographer must not only study secular writings. The religious vocabulary of the New Testament was molded to a great degree by the Greek translation of the Old Testament, known as the Septuagint. Hence the Bible student who would fully understand and appreciate the Greek of the New Testament must study the LXX.

N. T. koine is not simply the everyday Greek of an Eastern people in the first Christian century; its religious vocabulary derives ultimately, not from the Greek world, but from the Hebrew world of the OT through the medium of LXX Greek.³³

It is necessary therefore to consider the extent to which the meaning of Greek words has been modified by Hebrew OT ideas. Did the writers of the NT use Greek words in ways that differed from ordinary non-Biblical Greek? If so, one will need to look at the meaning of the underlying Hebrew word, and its translation, before determining its sense in the NT.

For example, what is the meaning of the word *psuchē*, usually translated "soul" in the NT? In the LXX *psuchē* is used to translate the Hebrew *nephesh*. This word too in the older English versions was translated "soul." But the English word "soul" "frequently carries with it overtones, ultimately coming from philosophical Greek (Platonism) and from Orphism and Gnosticism, which are absent in [שֵׁפַח]."³⁴ The New Jewish Version of the Torah has abandoned "soul" as a translation for *nephesh*, except in passages in Deuteron-

omy in which "heart and soul" are used in juxtaposition (chaps. 4:29; 6:5; 10:12; 11:13; 12:15; 30:2, 6, 10).³⁵ The word stands for the life principle or living being. It has been rendered as "person" (Gen. 46:25), "creature" (Gen. 1:20), "desire" (Ex. 15:9), "feeling" (Ex. 23:9), even "corpse" (Num. 19:11). It also may represent a form of the personal pronoun (Gen. 12:13; Deut. 4:9; 12:15, et al.).

The regular translation of *nephesh* in the LXX is *psuchē*. Concerning these two words Snaith has written:

The great difference between Greek ideas and Hebrew ideas is that the Greeks came to think of the $\psi\upsilon\chi\acute{\eta}$ as being something in itself, and as continuing after death, whereas the Hebrews did not think of *nephesh* in this way. At death the *nephesh* ceased to exist, and while the Hebrews did speak of Sheol as the abode of the dead, yet there was no real life there, no *nephesh*, not anything, and the whole idea was negative. It follows, therefore, that since the word "soul" in the English translations stands for the Hebrew *nephesh*, there is not one single instance in the Old Testament where the word "soul" should be thought of as that which survives death. . . .

The New Testament follows the Septuagint and uses the word $\psi\upsilon\chi\acute{\eta}$ as referring to something which is connected with this life only, and not with any life after death. . . . If, therefore, the belief in the immortality of the human soul is held to be a Christian doctrine, then it should be realized that it is not a biblical doctrine.³⁶

In many passages in the New Testament it is most probable that "peace" (*eirēnē*) is to be interpreted in the Semitic sense of *shalōm*, a comprehensive term for total well-being, including health and prosperity. Certainly when Jesus said to individuals He had helped, "Go in peace"³⁷ He had this Semitic meaning in mind. The same is true of the formula of greeting, "Peace be unto you."³⁸ In his letters Paul combines the Greek epistolary greeting, *chairein*, in a Christianized form, *charis*, "grace," with the Hebrew salutation "peace" (*shalōm*).

Other Greek words whose meaning was modified by their use in the LXX are: *ekklēsia*, "church," *nomos*, "law," *parabolē*, "parable," *christos*, "anointed one," to name but a few. Some of these words as the Christians used them must have sounded a bit strange to the native Greeks who had never read the Old Testament.

Concordances and Their Use

The ultimate meaning of a word in a

**"The
concordance
is a
reference
tool
that can
liberate one
from
bondage
to
commentaries."**

passage of Scripture must be determined by its usage by a particular writer as compared with its usage in all the Bible. For this reason a concordance is a basic tool for the study of the meaning of words, for it enables one to trace the usage of a word in all of Holy Writ.

A concordance is an alphabetical index of the words in the Bible with citations of the individual passages in which they occur. Several concordances to the English Bible have been published, among which Cruden's is well known. But the two best and most complete for the King James Bible are Robert Young's *Analytical Concordance*, 22d American Edition (New York: Funk and Wagnalls, 1955), and James Strong's *Exhaustive Concordance* (New York & Nashville: Abingdon Press, 1963).

The distinctive features of Young's are:

1. The arrangement of the occurrence of each English word under its Hebrew, Aramaic, or Greek original.

2. "An Index-Lexicon to the Old Testament," indicating the various ways (and the number of times for each) in which the Hebrew and Aramaic words of the Old Testament are translated.

3. "An Index-Lexicon to the New Testament," showing the various ways (and the number of times for each) in which the Greek words in the New Testament are translated.

The 1955 edition also contains a supplement by William F. Albright on "Recent Discoveries in Bible Lands."

Strong's is unexcelled for its com-

pleteness—every word in the K.J.V. is listed. Although the English words are not arranged according to the Hebrew, Aramaic, or Greek originals, each has a code number referring to the "Hebrew and Chaldee Dictionary" for Old Testament words, or the "Greek Dictionary" for New Testament words. It also has a Comparative Concordance, containing an index of the words that differ in the Revised Version and the American Standard Version from those in the King James Version.

Five years after the publication of the Revised Standard Version John W. Ellison, by the use of the Univac I computer at the offices of Remington Rand, Inc., was able to produce Nelson's *Complete Concordance of the Revised Standard Version* (New York: Thomas Nelson and Sons, 1957). Although this concordance was exhaustive it was not analytical, i.e., it did not arrange the English words under the original they translated.

For those who can work directly with the Hebrew Bible and concordance there is the Israeli reprint of Salomon Mandelkern's *Veteris Testamenti Concordantiae Hebraicae Atque Chaldaicae*, 3d edition (Tel Aviv: Schocken, 1967). For the Greek Old Testament, Edwin Hatch and Henry A. Redpath's *A Concordance to the Septuagint*, 2 vols. (Graz: Akademische Druck-und Verlagsanstalt) is still indispensable. For the New Testament there is W. F. Moulton and Alfred Geden's *A Concordance to the Greek Testament*, 3d edition (Grand Rapids: Kregel, 1957).

We are to study the Bible for ourselves. "All need to be independent Bible students."³⁹ "With divine help we are to form our opinions for ourselves as we are to answer for ourselves before God."⁴⁰ The concordance is a reference tool that can liberate one from bondage to commentaries, and enable him to become an independent Bible student. A humble Baptist farmer, William Miller, became a profound Bible student by the use of an English Bible and Cruden's Concordance.

We have already mentioned its use as an important tool in the study of the meaning of important words. An analytical concordance such as Young's makes it possible for one who lacks a knowledge of Hebrew and Greek to examine to some extent the original words behind a translation. For example, in studying the subject of prayer, he can discover that the verb "pray" is used to translate fourteen different words in the original—seven of them Hebrew, two Ara-

maic, and five Greek—each with its own connotation.

The most obvious use of a concordance is in locating passages one wishes to use by recalling a significant word contained in it. It also serves in finding parallel passages that may throw light on a passage being studied. By the use of a concordance one can bring together the total teaching of the Bible on a given topic, such as angels, repentance, resurrection, baptism, the Holy Spirit, or the Second Advent. It can enable one to collect all the passages dealing with the life and character of a Biblical personality. Likewise the significance of geographic places in redemptive history can be investigated. These are some of the uses one has for a concordance.

Theological Dictionaries

In addition to lexicons and concordances there also are several theological dictionaries for the study of Biblical words. The most comprehensive for the New Testament is the *Theological Dictionary of the New Testament* (9 vols.), edited by Gerhard Kittel and Gerhard Friedrich (Grand Rapids: Eerdmans, 1964-1974). An Index Volume (vol. 10 of the set) compiled by Ronald Pitkin was published in 1976. This expensive set of volumes is a mine of information for those who have a working knowledge of Greek. There is also *The New International Dictionary of Theology*, edited by Colin Brown, 3 vols. (Grand Rapids: Zondervan, 1976-), which is easier for English students to use. For the Old Testament the *Theological Dictionary of the Old Testament*, edited by Botterweck and Ringgren (Grand Rapids: Eerdmans, 1974-), is appearing in English as a translation from the German. It is useful to those who have a knowledge of Hebrew. A knowledge of the Bible languages is not required for the use of *A Theological Word Book of the Bible*, edited by Alan Richardson (New York: Macmillan, 1951), or J. J. von Allmen's *A Companion to the Bible* (New York: Oxford University Press, 1958).

The Syntax of the Sentence

But a knowledge of the meaning of the words is but the first step in analyzing the thought of a sentence. One must also study the relationship of the words to one another in the sentence. The branch of grammar which concerns itself with the way words are put together to form sentences is known as syntax.

Every complete sentence has two members: a subject and a predicate.⁴¹

These two members act as foci around which the sentence as an ellipse revolves.⁴² Hence it is necessary to identify the subject and its modifiers and the predicate and its modifiers. There is a law of concord between the subject and the predicate: "A finite verb agrees with its subject in number and in person."⁴³ All who have studied Greek, however, are aware that in that language a neuter plural subject may take a singular verb.⁴⁴ This fact may have a bearing on interpretation. In Revelation 16:16, for example, the K.J.V. reads: "And he [God] gathered them [the kings of the earth] together into a place called in the Hebrew tongue Armageddon." Verses 13 and 14, however, indicate that it is the three unclean spirits issuing from the mouth of the dragon, the beast, and the false prophet that are engaged in gathering the whole world to the battle of the great day of God. Verse 15 is in the nature of a parenthetical warning. No subject is expressed in the sentence of verse 16, but it is evidently carried on from verse 14. That subject is "spirits" (*pneumata*, neuter plural) though the verb "gathered" is singular. Hence modern versions uniformly translate, "they gathered them," rather than, "He gathered them."⁴⁵

In a highly inflected language like Greek the nouns, pronouns, and adjectives have case endings, which express the relations of these words to one another and to other parts of the sentence. In English we express these relations by the position of words in the sentence and by the use of prepositions. The subject and its modifiers must, of course, be in the nominative case. In some sentences where the grammar may be ambiguous in English a study of the Greek brings clarity and certainty.

At the Last Supper our Lord gave His disciples the cup of wine with the command, "Drink ye all of it" (Matt. 26:27). In this rendering it is not possible to tell whether "all" modifies "ye" or "it." Were they commanded to drink all the wine? Or, did Jesus enjoin all the disciples to drink from the cup? There is no ambiguity in the Greek, in which the word for "all," *pantes* (a nominative masculine plural), modifies the subject "ye," not expressed, but clearly contained in the second-person plural of the verb. More recent English versions have removed the ambiguity by such renderings as, "Drink ye from it, all of you."

The modifiers of the subject may include the article, another substantive (usually in the genitive case), an adject-

ive, or even a prepositional phrase. Obviously it is beyond the scope of this paper to discuss the syntax of all of these. Two are worthy of brief notice, however, because of their vital bearing on exegesis, viz., the article and the genitive case.

There are passages where the use or nonuse of the article has a definite bearing on exegesis. It is well known that the translators of the K.J.V. were loose and inaccurate in their handling of the article. (See the illustrations in the appendix.) They were evidently influenced by the Vulgate in Latin, which has no article, definite or indefinite.⁴⁶ At the same time it must be recognized that it is difficult to translate the exact shade of meaning implied by the use or nonuse of the definite article.

When a Greek writer does not use the article he may wish to emphasize the nature or quality of the person or thing about which he is writing. Many years ago Moulton asserted: "For exegesis, there are few of the finer points of Greek which need more constant attention than this omission of the article when the writer would lay stress on the quality or character of the object."⁴⁷ Thus in John 6:68 one misses the point by translating, "Thou hast *the* words of eternal life." Just, "words of eternal life," or "words characterized by eternal life," would be better. Similarly, in 1 Thessalonians 5:5 the emphasis is not on "*the* children of light," or "*the* children of day." They are "light-kind of children" and "day-kind of children." They are people who belong to the light and to the day.

A. T. Robertson argued convincingly that when two substantives in the same case are connected by *kai* ("and"), the first being articular, and the second anarthrous, the two are in apposition.⁴⁸ Thus, in the common idiom, "the God and Father,"⁴⁹ or "the Lord and Father,"⁵⁰ the two epithets refer to one person. The same is true of the parallel idiom, "the Lord and Savior Jesus Christ" (R.S.V.).⁵¹ The same idiom is found in 2 Peter 1:1, "Our God and Savior Jesus Christ" (R.S.V.). The K.J.V., however, translates the latter as "God and our Saviour Jesus Christ," and the A.S.V. has "God and the Saviour Jesus Christ," both making the reference to two persons. Likewise in Titus 2:13 the K.J.V. and the A.S.V. both have "the great God and our Saviour Jesus Christ." Robertson holds that in both these passages grammar demands that the reference be to one person.⁵² Nigel Turner is not sure that the gram-

mar is that decisive at this period of Greek.⁵³ However, besides the grammatical considerations, he notes that "God and Saviour" was in use in this period as applied to the Roman emperors. "What more natural than that Christians should have appropriated it on behalf of their own Lord Jesus, their only potentate, their lord of lords, their king of kings?"⁵⁴

The Genitive

For exegesis the genitive relation expressed by the genitive case in Greek and the construct state in Hebrew is of prime importance. It covers a wide range of relationships beyond the English possessive. A noun in the genitive in Greek, or in the construct state in Hebrew, may be used as an attributive, appositive, epegetic, partitive, subjective, objective, et cetera, of the noun that it modifies. Perhaps the clearest and most useful categories are the two distinguished as "subjective" and "objective."⁵⁵ When Paul writes, "the love of Christ controls us" (2 Cor. 5:14, R.S.V.) does he mean Christ's love for us (subjective), or, our love for Christ (objective)? The distinction between the two is not made on the basis of grammatical form, but is a matter of interpretation based on the context and the general teaching of the Scriptures. In some instances either interpretation makes sense, and the author may have had both in mind as in the example just cited.⁵⁶ In 1 John 4:9, however, the context indicates that in the phrase "the love of God," the genitive, "of God," is to be taken as a subjective, i.e., the love God exercises for human beings. On the other hand, in 1 John 5:3, "This is the love of God, that we keep his commandments" (R.S.V.), the identical phrase, "the love of God," refers to man's love for God (objective genitive). The context demands that the opening words of the Apocalypse, "The revelation of Jesus Christ," be interpreted as, "The revelation given by Jesus Christ" (subjective). Is the phrase, "the testimony of Jesus" (Rev. 1:2, 9; 12:17; 19:10; 20:4) to be taken as a subjective genitive, the testimony Christ Himself bears, or as an objective genitive, the testimony to Jesus borne by His followers? Are some occurrences of the phrase in the Apocalypse to be interpreted as subjective genitives, and others as objective genitives?

How should translators of the Bible handle the genitive constructions? Should they seek to determine the kind of genitive used in a given passage, and

translate it accordingly, or should they simply render it by the prepositional phrase using "of" regardless of the context? In general formal versions, such as the K.J.V., R.V., A.S.V., R.S.V., and N.A.S.B., have rendered genitives by a prepositional phrase with "of." Versions following the method of "dynamic equivalence" have frequently tended to interpret genitives. Neither procedure is entirely satisfactory in every instance. The average reader is unaware of the wide range of meanings the genitive construction expresses, and is therefore not prepared to make an intelligent judgment regarding a particular genitive. The translators are better equipped to make such decisions. On the other hand translators are human and have fallible judgments, and may interpret a given genitive incorrectly.

But to translate some genitives by a prepositional phrase introduced by "of" may in a number of instances lead the reader to make a wrong interpretation. It is probably for this reason that even the formal translations mentioned above have interpreted a number as objective genitives. In Obadiah 10, to give an OT example, "for the violence of your brother" is rendered in the K.J.V. as, "For thy violence against thy brother." According to Mark 3:14, 15, Jesus gave the disciples, to give a literal rendering, "authority of the unclean spirits" (cf. Matt. 10:1). The formal versions interpret this correctly as "authority over unclean spirits." If one were to translate the genitive of Luke 6:12 by an "of" phrase the rendering would read, "he spent the whole night in the prayer of God." The formal versions give it as "prayer to God." Again, according to Mark 11:22, Jesus admonished the disciples to "Have faith of God," which the formal versions render, "Have faith in God." Perhaps the most striking example of all is the translation of Matthew 12:31, "the blasphemy of the Spirit will not be forgiven," as "the blasphemy against the Spirit will not be forgiven" (R.S.V.). According to John 18:29, Pilate asks the Jews, "What accusation of this man do you bring?" meaning, of course, "What accusation against this man do you bring?" (See Matt. 1:11, 12; John 17:2; Acts 4:9; Heb. 9:8; 10:19 for other examples where the K.J.V. interprets.)

The genitive of apposition is another category important for interpretation:

From an exegetical point of view, especial attention is to be paid to the "epexegetic" genitive or genitive of apposition (i.e., in which the substantive

added to the genitive is in reality an apposition denoting the same person or thing as the substantive to which the genitive is attached, as in the English usage "city of Rome").⁵⁷

Thus, in Matthew 12:39 and Luke 11:29 "the sign of Jonah" does not refer to a sign given by Jonah, or to Jonah, but the sign which was Jonah. "The temple of his body" in John 2:21 means the temple which was his body. In Acts 2:38 the "gift of the Holy Ghost" is not a gift given by the Spirit, but the gift which is the Spirit Himself. "The crown of life" in Rev. 2:10 is to be interpreted as justification consisting in life. "The earnest of the Spirit" (2 Cor. 1:22; 5:5 cf. Eph. 1:13, 14) means the earnest or guarantee which is the Spirit.⁵⁸

The Tenses

The inflection of the verb indicates its tense, voice, mode, person, and number. The most important of these is the tense. Bible translators have difficulty in rendering the tenses of the original languages of the Bible, because they do not correspond to those in English. In Hebrew the prominent idea in the tenses is not time, but the state of the action, whether completed, incomplete, or continuous. The time of the action must be determined from the context. The primary aspect of Greek tenses is also not time, but kind of action (*aktionsart*). Three kinds of action are distinguished: (1) *punctiliar* (momentary), (2) *linear* (durative or iterative), and (3) *perfective* (complete).

"Understanding of Greek tenses," writes Nigel Turner, "is a key to many difficulties in New Testament exegesis."⁵⁹ In his first Epistle the apostle John boldly asserts: "No one who abides in him [Christ] sins; no one who sins has either seen him or known him" (1 John 3:6, R.S.V.); "He who commits sin is of the devil" (verse 8); "No one born of God commits sin; for God's [Greek *his*] nature abides in him, and he cannot sin because he is born of God" (verse 9). These statements seem to contradict 1 John 2:1, ". . . but if any one does sin, we have an advocate with the Father, Jesus Christ the righteous." In this passage, "does sin" is a translation of *hamartanete*, the second aorist tense of *hamartanō*.⁶⁰ The aorist tense would mean "to commit an act of sin." In 1 John 3:6, 8, 9, however, the present tense is used suggesting continuous action, "to go on sinning" or "to live a sinful life." John does not mean that a child of God cannot commit a single act of sin, but he does

assert that he cannot go on living a life of sin.⁶¹ He cannot make a practice of sinning or live in sin. Several recent versions have sought to set forth this idea in the translation of 1 John 3:9.⁶²

The perfect tense in Greek “denotes that the action of the verb is regarded as complete at the time of speaking, and that its results are regarded as still existing.”⁶³ “The reference of the tense is thus double; it implies a past action and affirms an existing result.”⁶⁴ It is well to keep these definitions in mind when reading perfect tenses in the New Testament. In 1 Corinthians 15:3-5 (R.S.V.) the apostle Paul emphasizes the central historical truths that stand at the center of the Christian faith: Christ’s death, His burial, His resurrection, and His appearance to early Christian witnesses. “Christ died [*apethanen*, aorist tense] for our sins.” “He was buried [*etaphē*, aorist passive].” “He was raised [*egēgertai*, perfect passive].” “He appeared [*ōphthē*, aorist passive].” Why does the apostle insert a perfect tense in the midst of his recital of historical events? Evidently he wants to emphasize the truth that our Lord not only was raised from the dead but that the results of that act still remain. He is still our risen Lord.

The evidence that Jesus was not a crucified malefactor, but a living and exalted Lord, changed Paul from a persecutor of the church to a bold preacher of the faith he formerly tried to destroy. The risen Christ appeared to him on the Damascus road and called him to be a witness for Christ to all men of what he had seen and heard (Acts 22:15). Hence he could later assert his apostolic authority: “Am I not an apostle? Have I not seen Jesus our Lord?” (1 Cor. 9:1, R.S.V.). It is worthy of note that in both of these passages his vision of Jesus is pictured by the use of the perfect tense, *heōraka*. That vision had permanent results for him. Not only had he seen Jesus but his apostleship testified to the abiding effect that experience had upon him.

Whether one works from the original languages or from an English version, it is important to identify correctly the various parts of speech and their function. A wrong interpretation of a passage may be due to a failure in this regard.

For example, there seems to be a common misunderstanding of the meaning of 1 Corinthians 11:27: “Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.” Many sincere church members have absented themselves from the

“Understanding of Greek tenses is a key to many difficulties in New Testament exegesis.”

Lord’s Supper because of a feeling of their unworthiness. But this statement says nothing about the worthiness or unworthiness of the communicant. No one could ever partake if the invitation were put on that basis. “Unworthily” (*anaxiōs*) is clearly an adverb and has to do with the unworthy manner in which the more prosperous members of the Christian community in Corinth were partaking of the sacred meal. The fact that it is an uncommon adverb may have contributed to the misunderstanding. What is at issue here is not the moral quality of the communicants, but their attitude, which was contrary to the gospel.⁶⁵ What is needed for many of our people is the urging of the old Scottish pastor, “Take it, it’s for sinners!”

Grammatical Tools

For the study of the syntax of Biblical passages an abundance of grammatical tools is available. The standard systematic Hebrew grammar is A. E. Cowley’s English rendering of E. Kautzsch, *Genesisius’ Hebrew Grammar* (Oxford: Clarendon Press, 1910). There are several works dealing exclusively with Hebrew syntax, such as R. J. Williams’, *An Outline of Hebrew Syntax* (Toronto: University of Toronto Press, 1967).

The two most comprehensive works of recent origin dealing with New Testament Greek are Robert Funk’s English edition of Blass-Debrunner, *A Greek Grammar of the New Testament* (Chicago: University of Chicago Press, 1961), and the three volumes of Moulton’s *Grammar of New Testament*

Greek, the third of which, produced by Nigel Turner, deals with Greek syntax (Edinburgh: T and T Clark, 1963). A. T. Robertson’s *A Grammar of the Greek New Testament in the Light of Historical Research*, 5th ed. (New York: Harper’s, 1923), is still of great value. Several beginning and intermediate grammars have been built on these three major works. Among shorter grammars with fresh insights one should mention Maximilian Zerwick’s *Biblical Greek*, English Edition by Joseph Smith (Rome: Biblical Pontifical Institute, 1963), and C. F. D. Moule’s *An Idiom Book of New Testament Greek* (Cambridge: University Press, 1953). A brief summary is given in *A Short Syntax of New Testament Greek*, by H. P. V. Nunn (Cambridge: Cambridge University Press, 1951).

The Context

After the word and the sentence the next larger unit of a piece of writing is the paragraph. “A sentence is a group of words dealing with a single thought; a paragraph is a group of sentences dealing with a group of related thoughts.”⁶⁶ “Related” is an important word in this definition, for the paragraph consists of a collection of sentences that have a unity because they develop a single topic. This is an important matter to keep in mind in the study of the Bible.

The reader of the K.J.V., or the recent N.A.S.B., is familiar with the way in which the text is chopped up into verses, as though they constituted independent units of thought. The present verse divisions in our New Testament were made in the sixteenth century in a Latin NT by Robert Stephanus, who was planning a concordance. They first appeared in English in the Geneva Bible of 1560. Fifty years later the classic King James Version was arranged according to these divisions. The verse numbers are a useful means of reference, but the verses must not be regarded as separate entities of thought unrelated to precedent or subsequent statements. To help one see this point it is well to use a version in which the text is arranged in paragraphs.

This brings us to a consideration of the import of the context of a statement of Scripture. By the context we mean the written environment of the statement—that which precedes and that which follows. The exegesis of a sentence of Scripture must be in harmony with the context in which it is found. The immediate context is the paragraph. Because a paragraph deals with a single topic, a sentence within it must be understood in

the light of that topic.

When one reads 1 Corinthians 2:9 by itself he will probably think of the future kingdom of glory, which God offers the redeemed: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." But when one considers the paragraph (verses 6-13) in which the verse is found, a different understanding emerges. The passage is not discussing the future inheritance of the saints, but the present mysteries that God reveals to those who love Him. No human eye has seen or ear heard, or heart conceived the wisdom of God's truth, but God has made it known through the Spirit. "For the Spirit searcheth all things, yea, the deep things of God" (verse 10).

One needs to observe the transitional words and phrases as the writer, in this case Paul, moves from one thought to another in developing the topic of the paragraph. Note in the paragraph the following: "Howbeit," "yet," "but," "for," "even so," "now," "also." One must interpret verse 9 as a part of the argument or train of thought that is being presented. This is especially important in such carefully-thought-out documents as Paul's letters.

In some portions of Scripture, such as the Proverbs, the context may not be of great help in exegesis. Much of the material in Mark consists of short, compact units. In such cases the context beyond the immediate pericope may contribute little to the understanding of a sentence, but usually the old dictum still holds, "A text apart from its context, is a pretext."

The larger context would include the entire book in which a statement occurs. It is helpful to consider the bearing of the author's ways of thinking and characteristic style on a sentence being studied. What does the author say about the thought of the sentence elsewhere?

Ultimately, the context of a statement of Scripture includes the entire Bible. One needs to consider it in the light of other passages bearing on the same subject. The context is the entire canon. The Westminster Confession of Faith eloquently sets forth this principle:

The infallible rule of interpretation of Scripture is the Scripture itself; and therefore, when there is a question about the true and full sense of any Scripture (which is not manifold, but one), it must be searched and known by other places that speak more clearly.⁶⁷

When we say that Scripture interprets Scripture we mean that, as Ramm has

pointed out:

The whole of Scripture interprets the part of Scripture and thus no part of Scripture can be so interpreted as to deform the teaching of the whole Scripture. Thus incidental references cannot be made pillars of truth.⁶⁸

He also refers to the "hermeneutical circle":

The whole of Scripture can be learned only by interpreting it part by part. . . . Yet no part can stand in isolation from the whole. So the interpreter must go the circle from part to whole and whole to part.⁶⁹

Not many tools outside the Bible itself can be suggested for the study of contextual relationships. The contents of the book in which the passage occurs must be thoroughly mastered. In locating passages in other parts of Scripture marginal references given in some Bibles are helpful.

The Historical and Geographic Setting

John Wycliffe, the late fourteenth-century Reformer, set forth the following sound principles for Biblical interpretation: "It shall greatly help ye to understand Scripture, if thou mark, not only what is spoken or wrytten, but of whom, and to whom, with what words, at what time, where, to what intent, with what circumstances, considering what goeth before and what followeth."⁷⁰ The emphasis he gives to the historical and geographic setting of a document is recognized by nearly all Bible students as valid. It is helpful to reconstruct as far as one can the authorship, destination, time, and circumstances that lie behind a piece of writing. Hence, we need to ask who wrote it? to whom? where? when? why?

It is helpful also to become familiar with the home environment of the author and those for whom he is writing. The document was written to people living in a specific geographic environment with their own customs and ways of thinking. The figures of speech such as metaphors and similes were also used to communicate to a specific environment.

The type (genre) of literature used should also be considered. Is the writing poetry or prose? Does it contain an extended metaphor (allegory) or an extended simile (parable)? If the passage is poetry it must be interpreted in the light of the characteristics of Semitic poetry. The genre must therefore be carefully considered.

The way of life of ancient peoples—their culture—is reflected in the Bible.

"An understanding of the customs of those who lived in Bible times, of the location and time of events, is practical knowledge."⁷¹ The topography and climate of Palestine is part of the background of the Bible. How can one understand the spiritual application of the expression "the early and latter rain" without some knowledge of the climate of Palestine, where the early (former) or autumn rain⁷² began the rainy season in late October or November, and the latter or spring⁷³ rain concluded it in March or April.

The seven main agricultural crops of Palestine were wheat, barley, olives, pomegranates, grapes, figs, and dates. It is helpful to know how grain fields were sown, how the plowing was done after the sowing, how the grain was cut with a sickle,⁷⁴ how the threshing was done on the threshing floor, and the grain winnowed.⁷⁵ The method of grinding flour and making bread is also of interest. It is likewise informative to know about ancient viticulture, and the gathering of grapes into wine vats, where the grape juice was pressed out by being trampled with the bare feet.

The Bible becomes more real and more meaningful if one understands the weights and measures, the kinds of money employed, and the methods of reckoning time. In preparation for the Second Advent our Lord admonished, "Let your loins be girded" (Luke 12:35). To understand and appreciate what this means one must know something of the dress of New Testament times in Palestine. To be girded means to be ready for immediate and energetic action. But what does it mean to "gird up the loins of your mind" (1 Peter 1:13)? What was sackcloth,⁷⁶ and what significance did the wearing of it have?

The psychology of people in Bible times differs quite radically from ours. The bowels were regarded by them as the seat of strong emotions, such as love and compassion. Hence, when Joseph saw his full brother Benjamin in the land of Egypt, we are told, "his bowels did yearn upon his brother" (Gen. 43:30). The apostle Paul urged Philemon, "Refresh my bowels in the Lord" (Philemon 20). In these and similar instances we would today use the term "heart." The same applies to the word "reins," an antiquated word for kidneys, which were regarded as the seat of affection. In one of Jeremiah's "confessions" he says to God of the wicked, "thou art near in their mouth, and far from their reins" (Jer. 12:2). Likewise, the wise man ex-

presses his joy at having a wise son, "My reins shall rejoice, even mine" (Prov. 23:15). Even the liver is mentioned at least once as the equivalent of our heart: "My liver is poured upon the earth, for the destruction of the daughter of my people" (Lam. 2:11).

For an understanding of the geographical and historical backgrounds of Bible times and the culture and customs of its people a host of valuable tools is available:

1. *Geographies and Atlases*. The Israeli archeologist, Yohanan Aharoni, has produced *The Land of the Bible: A Historical Geography* (Philadelphia: Westminster, 1967). Another study of the land of Palestine is D. Baly's *Geography of the Bible: A Study in Historical Geography* (New York: Harper & Row, 1957). Several good atlases are available, including *The Westminster Historical Atlas*, by G. E. Wright and F. V. Filson (Philadelphia: Westminster, 1956), Yohanan Aharoni and Michael Avi-Yonah's *The Macmillan Bible Atlas* (New York: Macmillan, 1968), and L. H. Grollenberg's *Atlas of the Bible* (New York: Thomas Nelson, 1956).

2. *Archeology*. Here only a few of the numerous books available can be listed.⁷⁷ The standard reference work covering one hundred years of archeological excavations is the *Encyclopedia of Archaeological Excavations in the Holy Land*, 4 vols., edited by Michael Avi-Yonah (Englewood Cliffs, N.J.: Prentice Hall, 1975). The bearing of archeological discoveries on Biblical passages is presented from a liberal point of view by Gaalyah Cornfield and D. N. Freedman's *Archeology of the Bible: Book by Book* (New York: Harper & Row, 1976). W. F. Albright's, *The Archeology of Palestine* (Baltimore: Penguin, 1961) is an excellent paperback bargain. Although limited in scope, Jack Finegan's *The Archeology of the New Testament* (Princeton: Princeton University Press, 1969) is the best for the NT. To keep up on outstanding discoveries, the minister may wish to subscribe to one or both of the following journals: *The Biblical Archaeologist* edited by David Noel Freedman (published by the American Schools of Oriental Research, Cambridge, Massachusetts), and *The Biblical Archaeology Review*, edited by Hershel Shanks (published by the Biblical Archaeology Society, Washington, D.C.).

3. *Bible Histories*. W. W. Hallo and W. K. Simpson have produced an excellent outline history of the ancient

Near East as a background for Old Testament study, entitled *The Ancient Near East: A History* (New York: Harcourt Brace Jovanovich, 1971). John Bright's *A History of Israel*, 2d ed. (Philadelphia: Westminster, 1972), is useful, but must be used critically. For the institutions and culture of Israel, Roland De Vaux has produced the excellent work *Ancient Israel: Its Life and Institutions*, 2 vols. (New York: McGraw-Hill, 1962).

The political, economic, social, and religious background of New Testament times is highlighted by the documents collected by C. K. Barrett in *New Testament Background: Selected Documents* (New York: Harper & Row, 1956). For the history of the period we should also mention F. V. Filson's *New Testament History: The Story of the Emerging Church* (Philadelphia: Westminster, 1964), F. F. Bruce's *New Testament History* (London: Thomas Nelson, 1969), and George B. Caird's *The Apostolic Age, Studies in Theology* (Naperville, Ill.: Allenson, 1955).

4. *Introductions*. For the Old Testament one of the outstanding critical introductions is O. Eissfeldt's *The Old Testament: An Introduction* (New York: Harper & Row, 1965). The conservative point of view is presented in R. K. Harrison's *Introduction to the Old Testament* (Grand Rapids: Eerdmans, 1969), and G. L. Archer, Jr.'s, *A Survey of Old Testament Introduction*, 2d ed. (Chicago: Moody, 1974).

For the New Testament the moderately critical position is presented by P. Feine and J. Behm's *Introduction to the New Testament*, 14th ed., by W. G. Kümmel (Nashville: Abingdon, 1966). The conservative viewpoint is set forth in Donald Guthrie's *New Testament Introduction* (Chicago: Tyndale, 1961-65) and Barker-Lane-Michaels' *The New Testament Speaks* (New York: Harper & Row, 1969).

Bible Encyclopedias and Dictionaries

The most comprehensive recent works in this area are *The Interpreter's Dictionary of the Bible*, 4 vols., edited by George A. Buttrick (New York: Abingdon, 1962), brought up to date by the *Supplementary Volume*, edited by Keith Crim (1976), representing the critical point of view, and *The Zondervan Pictorial Encyclopedia of the Bible*, 5 vols., edited by Merrill C. Tenney (Grand Rapids: Zondervan, 1975), written from a conservative perspective. Among the several one-volume dictionaries, the *Seventh-day Adventist Bible Dictionary*,

by Siegfried H. Horn (Washington, D.C.: Review and Herald, 1960), is one of the best. A revised edition was published in 1979.

Bible Commentaries

After the minister, by the use of appropriate tools, has done his own basic exegetical work on a passage, he should compare his results with commentaries. Some commentaries are strictly exegetical, others are largely homiletical, while others combine the two approaches. Commentaries of the exegetical type should be consulted first, and those based on the original languages should be preferred. The Bible student wants to know, first of all, what a passage meant when it was written to its original readers. Later he will seek to determine what it means today, and how its message applies to present-day human beings.

It is assumed that every minister has access to *The Seventh-day Adventist Bible Commentary*. It is expected also that he owns the basic volumes of the Ellen G. White writings, such as the Conflict of the Ages Series, *Christ's Object Lessons*, *Thoughts From the Mount of Blessing*, to mention but a few. The Ellen White writings should not be used as a substitute for independent Bible study, but, in view of their authority as a special message from God, they will serve as a check on one's interpretation and a stimulus to spiritual understanding. Even though there may not be a detailed verse-by-verse exposition, one will find a vivid reconstruction of the historical background of passages, a highlighting of the message they contain for the times in which they were written, and an interpretation and application of their meaning for today.

In addition to the volumes in the Conflict of the Ages Series, which cover the whole of Biblical history, *The SDA Bible Commentary* has included references to other Ellen White books at the end of the comments on each chapter. The first volume of the *Comprehensive Index* contains a "Scripture Index," listing the whereabouts of passages that are quoted, explained, or alluded to in Mrs. White's writings. At the back of each volume of the commentary there are "Ellen G. White Comments" arranged by chapter and verse from unpublished manuscripts and articles from various journals. In 1957 these were published separately as Vol. 7-A of the *Commentary* set. No Adventist minister can afford to ignore these helps.

At the 1974 Bible conferences in North America, Don Neufeld made the following significant suggestions regarding the use of Ellen White's writings:

It is important when using her writings as a tool to note carefully in any given instance in what way she is using Scripture. Is she giving an exegesis? Is she drawing lessons for our own time? Is she making an incidental allusion? Is she, using literary license, merely borrowing words without reference to their meaning in their context?⁷⁵

In using Bible commentaries one should be aware of the theological persuasion of the author or authors. Does the commentary represent a radically critical position, or an extremely right-wing conservative one? One should also note the date when it was produced. The understanding of Bible passages has been greatly enhanced by archeological discoveries, manuscript discoveries, comparative semitics, et cetera. This does not mean one should not read older commentaries, but they will need to be checked. All conclusions of commentators need to be carefully examined and weighed.

A large number of commentary series have been published. It is well known that the quality of individual commentaries within a series varies widely. Hence one may wish to purchase only the best within a series. From the conservative, evangelical point of view one of the best series today is the *New International Commentary* (Grand Rapids: Eerdmans). The New Testament part of this series is nearing completion, and some of the earlier volumes in it are being rewritten. Only a few volumes of the Old Testament part of the series have appeared. These include *The Book of Isaiah* (3 vols.) by E. J. Young, *The Books of Joel, Obadiah, Jonah, Micah* by L. C. Allen, and the *Book of Deuteronomy* by P. C. Craigie. Another briefer series by conservatives is the *Tyndale New Testament Commentaries* (Grand Rapids: Eerdmans, 1963-1969), and the *Tyndale Old Testament Commentaries* (Chicago: Intervarsity, 1964-). Another is *The Wesleyan Bible Commentary*, 6 vols. (Grand Rapids: Eerdmans, 1964-1966). The commentaries in the Old Testament Library Series are written by internationally known scholars of varying degrees of liberalism. For critical and philological study, several volumes of *The International Critical Commentary* are still unsurpassed. These are only a small sample of the wealth of commentaries available.

Interpreting Honestly

In all his study and use of Scripture, the minister is under solemn obligation to deal honestly with the Sacred Scriptures. He would do well to follow Paul's example, who declared: "I disown disgraceful, underhanded ways, I refuse to practice cunning or to tamper with God's message. It is by the open statement of the truth that I would commend myself to every human conscience in the sight of God" (2 Cor. 4:2, Goodspeed).

Ellen G. White warned:

We must be careful lest we misinterpret the Scriptures. . . . Do not overstrain the meaning of sentences in the Bible in an effort to bring forth something odd in order to please the fancy. Take the Scriptures as they read.⁷⁹

Let us be careful to use the Scriptures honestly. Do not twist them even to defend what you regard as the truth. No ultimate good can come to the Advent message by using unsound methods in advocating it.

There has never been a time earlier in history when the Bible student had available such marvelous tools to assist him in delving into the teachings of Scripture. Let us use them carefully, relying on the Spirit to guide us in our search for truth. Let us not neglect the spiritual insights available through the writings of the messenger of God sent to enlighten His people in these last days of human history.

Notes

- 1 Ellen G. White, *Testimonies to Ministers*, p. 194.
- 2 Halford E. Luccock, *In the Minister's Workshop*, p. 11.
- 3 *Ibid.*, p. 42.
- 4 For an account of the more important recent versions and an attempted evaluation see Kubo and Specht, *So Many Versions*, and their pamphlet, *Which Version Today?*
- 5 Norman Foerster and J. M. Steadman, Jr., *Writing and Thinking*, p. 6.
- 6 *The Oxford English Dictionary*, Vol. IX, p. 468.
- 7 K.J.V., A.S.V., N.A.S.B., Weymouth, Williams.
- 8 Goodspeed, T.E.V.
- 9 K.J.V.
- 10 R.S.V. and most modern interpreters.
- 11 See Matt. 13:28, 51; Luke 13:2; John 7:23; 13:6; Acts 21:37, etc. See A. T. Robertson, *A Grammar of the Greek New Testament*, p. 1175.
- 12 H. E. Dana, *A Manual Grammar of the Greek New Testament*, p. 176.
- 13 K.J.V., R.V., A.S.V., 20th Century, Weymouth, Montgomery, Knox.
- 14 Jerusalem Bible, see note.
- 15 R.S.V., N.A.S.B., M.L.B., N.E.B., Goodspeed, Moffatt, Phillips, Norlie, Beck, Barclay, Amplified, N.I.V.
- 16 Bauer-Arndt-Gingrich, *A Greek-English Lexicon*, pp. 594f.; Blass-Debrunner-Funk, *A Greek Grammar of the New Testament*, Par. 427.2.
- 17 Bauer-Arndt-Gingrich, *op. cit.*, p. 519; Blass-Debrunner-Funk, *op. cit.*
- 18 This practice began with the Geneva Bible and is found in the K.J.V., R.V., A.S.V., and N.A.S.B.
- 19 See the detailed discussion in Walter F. Specht, "The Use of Italics in English Versions of the New

Testament," *Andrews University Seminary Studies*, Vol. VI (1968), No. 1, pp. 88-109.

²⁰ Dewey M. Beegle, *God's Word Into English*, p. 115.

²¹ See *Bible Words That Have Changed in Meaning*, Luther A. Weigle, ed., New York: Thomas Nelson, 1955.

²² Moulton and Milligan, *The Vocabulary of the Greek Testament*, p. 279; Bruce M. Metzger, "The Language of the New Testament," *Interpreter's Bible*, Vol. VII, p. 54.

²³ Liddell and Scott, *A Greek-English Lexicon*, p. 1402.

²⁴ R.V. (margin), A.S.V., R.S.V., N.A.S.B., M.L.B., Goodspeed, N.I.V., 20th Century, Jerusalem, T.L.B., T.E.V.

²⁵ The bearing of these on NT lexicography is available in *The Vocabulary of the Greek Testament Illustrated From the Papyri and Other Non-literary Sources*, by James Hope Moulton and George Milligan.

²⁶ Adolf Deissmann, *Light From the Ancient East*, pp. 110f.; George Milligan, *Here and There Among the Papyri*, p. 68f.

²⁷ J. C. Fenton, *The Gospel of St. Matthew*, p. 98; Hermann Hanse, in *TDNT*, Vol. II, p. 828.

²⁸ Deissmann, *op. cit.*, pp. 368ff.

²⁹ Bauer-Arndt-Gingrich, *op. cit.*, pp. 34, 141.

³⁰ See Bauer-Arndt-Gingrich, *Lexicon. Trapezites* was the usual word for banker.

³¹ Frederick W. Danker, *Multipurpose Tools for Bible Study*, p. 134.

³² G. H. C. Macgregor, in *IB*, Vol. IX, p. 89; Kirsopp Lake and Henry J. Cadbury in *The Beginnings of Christianity*, Vol. IV, p. 64; F. F. Bruce, *Commentary on the Book of Acts*, p. 128.

³³ J. W. Wevers, "Septuagint," *IDB*, R-Z, p. 277.

³⁴ N. W. Porteous, "Soul," *IDB*, R-Z, p. 428.

³⁵ Harry M. Orlinsky, *Notes on the New Translation of the Torah*, pp. 26, 59, 60, 86, 105.

³⁶ Norman H. Snaith, "The Language of the Old Testament," *IB*, Vol. I, p. 230.

³⁷ Mark 5:34; Luke 7:50; 8:48; cf. James 2:16.

³⁸ Luke 24:36; John 20:19, 21, 26. Hebrew, *Shalom lakem*.

³⁹ Ellen G. White, *Medical Ministry*, p. 102.

⁴⁰ Ellen G. White, *The Great Controversy*, p. 598.

⁴¹ Herbert Weir Smyth, *A Greek Grammar for Colleges*, p. 255.

⁴² A. T. Robertson, *A Grammar of the Greek New Testament*, p. 396.

⁴³ Smyth, *op. cit.*, p. 258.

⁴⁴ Blass-Debrunner-Funk, *op. cit.*, par. 133. See for example Matt. 10:2.

⁴⁵ Compare Ps. 2.

⁴⁶ See A. T. Robertson, *Grammar*, p. 756.

⁴⁷ James Hope Moulton, *A Grammar of New Testament Greek*, Vol. I, Prolegomena, p. 83.

⁴⁸ A. T. Robertson, *Grammar*, pp. 785f.; *The Minister and His Greek Testament*, pp. 61-68.

⁴⁹ Rom. 15:6; 1 Cor. 15:24; 2 Cor. 1:3; 11:31; Gal. 1:4; Eph. 5:20; Phil. 4:20; 1 Thess. 1:3; 3:11, 13; James 1:27.

⁵⁰ James 3:9 (R.S.V.).

⁵¹ 2 Peter 2:20; 3:2.

⁵² *The Minister and His Greek New Testament*, p. 64.

⁵³ Nigel Turner, *Grammatical Insights in the New Testament*, pp. 15, 16.

⁵⁴ *Ibid.*; Moulton-Turner, *Grammar*, Vol. III, pp. 181f.

⁵⁵ Maximilian Zerwick, *Biblical Greek*, par. 36.

⁵⁶ *Ibid.*; Moulton-Turner, *Syntax*, p. 210.

⁵⁷ Zerwick, *op. cit.*, par. 45.

⁵⁸ *Ibid.*; Moulton-Turner, *Grammar*, Vol. III, pp. 214f.

⁵⁹ Nigel Turner, *op. cit.*, p. 150.

⁶⁰ *Hamartano*, literally means, "not to hit," or, "to miss" the mark.

⁶¹ Robertson, *The Minister and His Greek New Testament*, p. 100; Turner, *op. cit.*, pp. 150f.

⁶² See 20th Century, Williams, Montgomery, N.A.S.B., Barclay, T.E.V., N.I.V.

⁶³ H.P.V. Nunn, *A Short Syntax of New Testament Greek*, par. 96.

⁶⁴ Ernest De Witt Burton, *Syntax of the Moods and Tenses in New Testament Greek*, par. 74.

⁶⁵ Werner Foerster, in *TDNT*, Vol. I, p. 380.

⁶⁶ Foerster and Steadman, *op. cit.*, p. 261.

⁶⁷ Chapter 1, section 9.

⁶⁸ Bernard L. Ramm, "Biblical Interpretation,"

in *Baker's Dictionary of Practical Theology*, p. 105.

⁶⁹ *Ibid.*
⁷⁰ Cited by Wilbur M. Smith in *Profitable Bible Study*, p. 38.

⁷¹ Ellen G. White, *Counsels to Parents and Teachers*, p. 518.

⁷² Deut. 11:14; Joel 2:23.

⁷³ Job 29:23; Prov. 16:15; Jer. 3:3; Hosea 6:3; Joel 2:23; Zech. 10:1.

⁷⁴ Jer. 50:16; Joel 3:13.

⁷⁵ Isa. 28:27; Judges 6:11; Ruth 2:17; 2 Sam. 24:18, 24; Hosea 10:11; Deut. 25:4, etc.

⁷⁶ Gen. 37:34; 2 Sam. 3:31; 1 Kings 21:27; 2 Kings 19:1; Dan. 9:3; Jonah 3:5.

⁷⁷ Don F. Neufeld, "The Use of Tools in the Study of the Bible," *North American Division Bible Conference 1974*, p. 19.

⁷⁸ For a fuller discussion of the latest books on archeology by a competent archeologist see the two articles by Lawrence T. Geraty, "New Books on Biblical Archeology," in the *Ministry*, July, 1975, pp. 22, 23, and August, 1975, pp. 36, 37.

⁷⁹ Ellen White, MS 30, 1904; "Elmhaven Leaflets," Vol. 2, No. 1, "Preach the Word," p. 10.

APPENDIX I

Illustrations of the Inaccurate Handling of the Greek Article in the King James Version

John 4:24: "God is a Spirit." The Greek has no indefinite article, and the indefinite article in the English translation should only be inserted when the sense and English idiom require it. In this saying it is no more required than in the parallels, "God is light" (1 John 1:5) and "God is love" (chap. 4:8). "Here Jesus is not saying, 'God is one spirit among many.' Rather His meaning is, 'God's essential nature is spirit.'"—Leon Morris, *The Gospel According to John*, p. 271.

John 4:27: "And upon this came his disciples, and marvelled that he talked with the woman." There is no definite article in the Greek, and it is not needed. It was not the fact that Jesus was speaking with this particular woman that disturbed the disciples, but that He was talking with a woman, any woman in public (A. T. Robertson, *Grammar*, p. 756). The rabbis had a saying: "A man shall not talk with a woman in the street, not even his own wife, and especially not with another woman on account of what men may say."—Strack-Billerbeck, *Kommentar zum Neuen Testament aus Talmud und Midrasch*, Vol. II, p. 438, quoted in Morris, *op. cit.*, p. 274.

John 3:10: "Art thou a master in Israel, and knowest not these things?" Here the Greek has the definite article, *ho didaskalos tou Israel*, "the teacher of Israel." "The article emphasizes the status of Nicodemus: the great, universally recognized, teacher."—C. K. Barrett, *The Gospel According to St. John*, p. 176. Should not one so highly

esteemed understand such a simple truth as the new birth?

Matthew 24:12: "And because iniquity shall abound, the love of many shall wax cold." Here again the Greek has the definite article, and the meaning is, "the love of the many," i.e., the majority, "will grow cold."

1 Corinthians 9:5: "Have we not power to lead about a sister, a wife, as well as other apostles?" This should read "as the other apostles," since the Greek has the article.

Luke 18:13: "The publican . . . smote upon his breast, saying, God be merciful to me a sinner." The Greek has the article, "the sinner" (see version of Montgomery, Barclay, and the N.A.S.B.), "the especially wicked sinner that I am!" (Amplified). "The Pharisee thought of others as sinners. The publican thinks of himself alone as the sinner, not of others at all."—A. T. Robertson, *Word Pictures in the New Testament*, Vol. II, p. 234.

Luke 6:16: ". . . and Judas Iscariot, which also was the traitor." A more accurate translation would be "who became a traitor."

Acts 9:35: "And all that dwelt at Lydda and Saron saw him." The Greek gives the place names as "Lydda and the Sharon." Lydda was a town (modern Lod), but Sharon was a coastal plain, stretching for about fifty miles from Lydda to Mount Carmel. It was famous for its fertility and beauty.

Acts 8:5: "Then Philip went down to the city of Samaria." It is uncertain whether one should follow the Greek MSS that include the article *tēn* before *polin*, "city" (B. M. Metzger, *A Textual Commentary*, p. 355). Samaria, in either case, is most likely a territory rather than a city. The city of Samaria was rebuilt by Herod the Great as a Greek city and named *Sebaste*. *Sebastos* was used as the Greek equivalent of the Latin Augustus (see F. F. Bruce, *Commentary on the Book of Acts*, p. 177). It is possible to read either "a city of Samaria" or "the city of Samaria." If the latter is correct we do not know what city is referred to as "the city," but "Samaria" would probably be the province.

APPENDIX II

Bibliography for Ministers

This paper on "Tools and Their Use" represents an attempt to call attention to some of the basic tools a minister needs for interpreting the Bible, and to illus-

trate how their use throws light on the Sacred Word. No attempt was made to give an exhaustive list. Nor does the paper include suggestions for books in other important areas not directly related to exegesis. For a more complete guide to basic books we recommend the enlarged edition of *Theological Bibliography, Basic Books for the Minister's Library*, edited by Sakae Kubo and published by the Seminary Student Forum at Andrews University (Berrien Springs, Michigan, 1977). This contains 57 pages of lists of the best books in the various areas of theological study, under the headings Bible, Old Testament, New Testament, Church and Ministry, Church History, Mission Studies, and Theology and Christian Philosophy.

A few suggestions on books in a limited number of areas are given in this appendix:

1. Bible

a. Old Testament Theology

Eichrodt, Walther. *Theology of the Old Testament*, 2 vols. Philadelphia: Westminster Press, 1961, 1967. The classic work of a German scholar built on the covenant idea as the unifying theme.

Hasel, Gerhard F. *Old Testament Theology: Basic Issues in the Current Debate*, 2d ed. Grand Rapids: Eerdmans, 1975. The history and method of OT theology, with consideration of its center, by an SDA scholar.

Jacob, Edmond. *Theology of the Old Testament*. London: Hodder and Stoughton, 1958. The unifying idea of the OT is the God-Man-Salvation theme.

Rad, Gerhard von. *Old Testament Theology*, 2 vols. Edinburgh: Oliver and Boyd, 1962, 1965. A monumental work that must be studied critically.

b. New Testament Theology

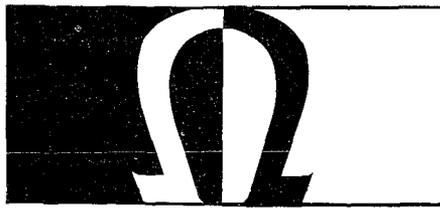
Bonsirven, J. *Theology of the New Testament*. London: Burns and Oates, 1963. A helpful work by a Roman Catholic scholar.

Bultmann, Rudolf. *Theology of the New Testament*, 2 vols. New York: Scribner, 1951-1955. In spite of the unacceptability of Bultmann's overall theological position, he presents important insights, especially on Pauline anthropology.

Ladd, George Eldon. *A Theology of the New Testament*. Grand Rapids: Eerdmans, 1974. A

- major work by an American Evangelical scholar.
- Richardson, Alan. *An Introduction to the Theology of the New Testament*. New York: Harper, 1958. The work of an Anglican with many helpful exegetical insights.
2. *Church and Ministry*
- a. *Church Administration*
- Leach, W. H. *Handbook of Church Management*. Englewood Cliffs, N.J.: Prentice-Hall, 1958.
- Niebuhr, H. R., and D. D. Williams. *The Ministry in Historical Perspectives*. New York: Harper, 1956.
- Niebuhr, H. R., et al. *The Purpose of the Church and Its Ministry*. New York: Harper, 1956.
- Schaller, Lyle E. *The Change Agent: The Strategy of Innovative Leadership*. Nashville: Abingdon, 1972.
- . *The Decision Makers*. Nashville: Abingdon, 1974.
- . *Parish Planning*. Nashville: Abingdon, 1971.
- . *The Pastor and People: Building a New Partnership for Effective Ministry*. Nashville: Abingdon, 1973.
- and C. A. Tidwell. *Creative Church Administration*. Nashville: Abingdon, 1975. (Schaller has also produced cassette tapes on church administration.)
- b. *Pastoral Counseling*
- Brister, C. W. *Pastoral Care in the Church*. New York: Harper and Row, 1964.
- Clinebell, Howard J., Jr. *Basic Types of Pastoral Counseling*. Nashville and New York: Abingdon, 1966.
- Hiltner, Seward. *Pastoral Counseling*. Nashville and New York: Abingdon, 1949.
- Wise, Carroll A. *Pastoral Counseling*. New York: Harper, 1951.
- Clinebell has also produced cassette tapes on "How to Enrich Your Worship" and "Growth Counseling."
- c. *Preaching*
- Abbey, Merrill R. *Preaching to the Contemporary Mind*. New York and Nashville: Abingdon, 1963.
- . *Communication in Pulpit and Parish*. Philadelphia: The Westminster Press, 1973.
- Achtemeier, Elizabeth. *The Old Testament and the Proclamation of the Gospel*. Philadelphia: The Westminster Press, 1973.
- Cox, James W. *A Guide to Biblical Preaching*. Nashville: Abingdon, 1976.
- Craddock, Fred B. *As One Without Authority*. Enid, Oklahoma: Phillips University Press, 1974.
- . *Overhearing the Gospel*. Nashville: Abingdon, 1978.
- Fant, Clyde E. *Preaching for Today*. New York: Harper & Row, 1975.
- Keck, Leander E. *The Bible in the Pulpit*. Nashville: Abingdon, 1978.
- Stevenson, Dwight E. *In the Biblical Preacher's Workshop*. Nashville and New York: Abingdon, 1967.
3. *Church History*
- Anderson, Charles S. *Augsburg Historical Atlas of Christianity in the Middle Ages and Reformation*. Minneapolis: Augsburg, 1967. Good maps and brief discussion.
- Bettenson, Henry. *Documents of the Christian Church*, 2d ed. Oxford: UP, 1963. A paperback containing a fine collection of source materials.
- Cross, F. L., and Elizabeth A. Livingstone. *Oxford Dictionary of the Christian Church*. Oxford University Press, 1974. A mine of information in brief form.
- Walker, Williston. *A History of the Christian Church*, 3d ed. rev. New York: Scribner's, 1970. A revision of a standard textbook, useful as a reference.
4. *Theology*
- a. *Systematic*
- Berkouwer, G. C. *Studies in Dogmatics*, 12 vols. Grand Rapids: Eerdmans, 1954.
- Hodge, Charles. *Systematic Theology*, 3 vols. Grand Rapids: Eerdmans, n.d.
- b. *Historical*
- Dillenberger, J. *Protestant Christianity Interpreted Through Its Development*. New York: Scribner's, 1954.
- Gonzalez, J. L. *A History of Christian Thought*, 3 vols. Nashville: Abingdon, 1975.
- Heick, O. W., and J. L. Neve. *A History of Christian Thought*, 2 vols. Philadelphia: Fortress, 1966.
- Lohse, B. *A Short History of Christian Doctrine*. Philadelphia: Fortress, 1966.
- Journals*
- In addition to the works mentioned above, the minister will want to subscribe to one or more journals such as: *Adventist Heritage*, *Christianity Today*, *Expository Times*, *Interpretation*, *Religion and Life*, and *Theology Today*.

The two papers in this supplement were presented at the Australasian Division Bible Conference held at Avondale College. Additional copies are available from the Biblical Research Institute, 6840 Eastern Avenue NW., Washington, D.C. 20012, for 60 cents postpaid. Write for quantity prices.



Message of the "Alpha"

The message of the "Alpha" proposed new directions in doctrinal beliefs and practices:

1. The Sabbath and Creationism—were not discarded, but were de-emphasized and relegated to a lesser role.
2. Eschatology—last-day events were not seen to be of sufficient importance to be given special attention.
3. Inspiration/Revelation—the gift of prophecy was scorned or at best damned with faint praise.
4. Foundational Doctrines—the sanctuary doctrine, the three angels' messages, the Sabbath, and the state of the dead were undermined by theories and sophistries.
5. Humanistic Ethics—emphasis was placed on the human will, with slight attention given to the power of God.
6. Counterfeit Nature—an insidious mingling of truth and error prevailed.

giving them instead a false science."⁷⁶

(d) *Foundation Doctrines of Adventism*: In sum, the leaders of the "Alpha" would advance "theories and sophistries that undermine the foundation pillars of the faith."⁷⁷ This charge will be examined more fully.

3. Emphasis on Humanistic Ethics: A major facet of the "Alpha" was its reliance on a system of humanistic ethics divorced from the power of God: "The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless."⁷⁸

In another place, Ellen White wrote about "promises and resolutions" made in the Christian life that were like "ropes of sand."⁷⁹ Some, who contend that faith alone will save them in spite of their indifference to God's claims, are "trusting to a rope of sand, for faith is strengthened and made perfect by works only."⁸⁰ To the Christian who does not understand the "true force of the will," his promises are like "ropes of sand."⁸¹ And any system of ethics, divorced from God and His power, is just as powerless.

4. Counterfeit Nature: The ideas and doctrines of the "Alpha" were not all error; there was an insidious mingling of truth with error, making it all the more dangerous and deceptive. *The Living Temple* contained "specious sentiments," but also "sentiments that are entirely true, but these are mingled with error. Scriptures are taken out of their connection, and are used to uphold erroneous theories."⁸² "Scriptures are brought in in such a way that error is made to appear as truth."⁸³

Ellen White employed the analogy of parallel railroad tracks and an optical illusion created by perspective: "The track of truth lies close beside the track of error, and both tracks may seem to be one to minds which are not worked by the Holy Spirit, and which, therefore, are not quick to discern the difference between truth and error."⁸⁴

The "platform" visions

In one of her first visions Ellen White was shown a "platform" upon which a group of Christians were standing—"a solid, immovable platform."⁸⁵ There were three steps leading up to this platform. God was leading the people along, step by step, until they found their way to the top of the platform. She noted several different groups among the Christians: (1) those who, upon seeing the platform and examining the founda-

tion pillars, immediately stepped upon it with rejoicing; (2) those who came up and rummaged around among the foundation pillars, complaining of inadequacy—"They wished improvements made, and then the platform would be more perfect, and the people much happier"; (3) others, who had mounted the platform and then come down from it to examine the foundation, declaring it to be laid all wrong.

Most of those who got on the platform stayed there, and exhorted those who had left to cease complaints because God was the Master Builder, and they were in effect fighting against Him. Some of those disaffected ones heeded the words of admonition and returned to their former place on top.

Concerning the three steps leading up to the platform, an angel told Ellen White, "Woe to him who shall move a block or stir a pin of these messages."⁸⁶

The symbolism of this and related visions is clear: the "exalted platform" on which we are to stand is "the truth as it is in Jesus."⁸⁷ The three steps leading up to it are the three angels' messages of Revelation 14.⁸⁸ The supporting pillars are the foundation doctrines of the Seventh-day Adventist Church.⁸⁹

In this vision Ellen White saw Dr. John Harvey Kellogg directing several men to loosen this timber and that among the foundation pillars. A voice from heaven declared, however, "This foundation was built by the Master Worker, and will stand storm and tempest."⁹⁰ She was shown that "it is the constant

effort of the enemy to remove these truths from their setting, and to put in their place spurious theories."⁹¹

Ellen White, furthermore, left us in no doubt as to what constitutes the foundation pillars of the Seventh-day Adventist Church. She identified them specifically as (1) the heavenly sanctuary doctrine, with its corollary issues of atonement, cleansing, et cetera; (2) the three angels' messages of Revelation 14, which bring to view the issues of judgment, worship, creationism, the fall of spiritual Babylon, and the ultimate controversy between the seal of God and the mark of the beast; (3) the Sabbath in the framework of the law of God; and (4) the nonimmortality of the soul.⁹²

In the context of the "Alpha" heresy, Ellen White mentioned that "especially" challenged in the first fifty years of our denominational history were the issues of "the ministration of Christ in the heavenly sanctuary" and the three angels' messages.⁹³

Concerning the doctrine of the heavenly sanctuary, Ellen White wrote in 1905, in the context of a "platform" of truth on which we are to stand, that in the future "the enemy will bring in false theories, such as the doctrine that there is no sanctuary. This is one of the points on which there will be a departure from the faith."⁹⁴

Two years later she pointed out, in a discussion of the various heresies of the last half-century: "As the great pillars of our faith have been presented, the Holy Spirit has borne witness to them, and especially is this so regarding the truths

of the sanctuary question. Over and over again the Holy Spirit has in a marked manner endorsed the preaching of this doctrine. But today, as in the past, some will be led to form new theories and to deny the truths upon which the Spirit of God has placed His approval."⁹⁵

What of the "Omega"?

What is the "Omega"? When will it arise? Ellen White did not tell us. She did say, in effect, that if you know the "Alpha," you will recognize the "Omega" when you see it.

One has speculated that the "Omega" was the legal theft of the Battle Creek Sanitarium by Dr. John Harvey Kellogg.⁹⁶ Others have suggested it is anti-health-reform views, or even acupuncture!

Based on the evidence of the "Alpha," quite probably the "Omega" will involve a repudiation of Ellen G. White as an authentic, legitimate, inspired prophet of the Lord whose message is authoritative for Seventh-day Adventist Christians today.

In the framework of the "Alpha," her instruction to the church of eighty years ago seems pertinent to us as we contemplate the "Omega":

1. **Be Alert!** "Every one is now to stand on his guard."⁹⁷

2. **Recognize the Motivation of the Enemy.** "Flattery, bribes, inducements, promises of wonderful exaltation, will be most assiduously employed."⁹⁸

3. **Take an Active Stand Against Error.** "No longer consent to listen without protest to the perversion of truth. Unmask the pretentious sophistries."⁹⁹

4. **Firmly Preserve the Pillars of the Faith.** "But the waymarks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His Word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority."¹⁰⁰

5. **Don't Fear; Don't Forget!** We are assured that "we have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."¹⁰¹

The following promises should be especially comforting to those who care about the direction of the church—those who "sigh and . . . cry for all the abominations that be done in the midst thereof,"¹⁰² "ministers of the Lord" who "weep between the porch and the altar";¹⁰³

"The Lord will put new, vital force

into His work as human agencies obey the command to go forth and proclaim the truth. . . . The Lord will raise up men of keen perception, who will give these truths their proper place in the plan of God."¹⁰⁴

"God never leaves the world without men who can discern between good and evil, righteousness and unrighteousness. He has men whom He has appointed to stand in the forefront of the battle in times of emergency."¹⁰⁵

"Satan has laid every measure possible that nothing shall come among us as a people to reprove and rebuke us, and exhort us to put away our errors. But there is a people who will bear the ark of God. Some will go out from among us who will bear the ark no longer. But these cannot make walls to obstruct the truth; for it will go onward and upward to the end. In the past God has raised up men, and He still has men of opportunity waiting, prepared to do His bidding—men who will go through restrictions which are only as walls daubed with untempered mortar. When God puts His Spirit upon men, they will work. They will proclaim the word of the Lord; they will lift up their voice like a trumpet. The truth will not be diminished or lose its power in their hands. They will show the people their transgressions, and the house of Jacob their sins."¹⁰⁶

"Those who stand in defense of the honor of God and maintain the purity of truth at any cost will have manifold trials, as did our Saviour in the wilderness of temptation. While those who have yielding temperaments, who have not courage to condemn wrong, but keep silent when their influence is needed to stand in defense of the right against any pressure, may avoid many heartaches and escape many perplexities, they will also lose a very rich reward, if not their own souls. Those who are in harmony with God, and who through faith in Him receive strength to resist wrong and stand in defense of the right, will always have severe conflicts and will frequently have to stand almost alone. But precious victories will be theirs while they make God their dependence. His grace will be their strength. Their moral sensibility will be keen and clear, and their moral powers will be able to withstand wrong influences. Their integrity, like that of Moses, will be of the purest character."¹⁰⁷

Our task, very simply, then, is this: "When the religion of Christ is most held in contempt, when His law is most despised, then should our zeal be the warmest and our courage and firmness

the most unflinching. To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few—this will be our test. At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason."¹⁰⁸

Said Jehoshaphat of old, "Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper."¹⁰⁹

How comforting it is to know that "all who believe that the Lord has spoken through Sister White, and has given her a message, will be safe from the many delusions that will come in these last days!"¹¹⁰

"Even so, come, Lord Jesus."¹¹¹ ❏

Note: The standard abbreviations have been used for Ellen White reference works.

¹ 2 Thess. 2:3; ² Eph. 6:12, margin; ³ 2 Thess. 2:3; ⁴ Dan. 7:25; ⁵ Rev. 2:4; ⁶ Chap. 3:15, 16; ⁷ EW 50; ⁸ GC 608, ST 81, 463, 6T 400, Ev 360, 361; ⁹ TM 112, 1SM 193-208; ¹⁰ 6T 401; ¹¹ GC 608, 2SM 368; ¹² EW 270; ¹³ 1SM 48, 2SM 78; ¹⁴ GC 608; ¹⁵ 2SM 368, Ev 361; ¹⁶ TM 411; ¹⁷ 8T 41; ¹⁸ 5T 81; ¹⁹ GC 608; ²⁰ PK 188; ²¹ 5T 80; ²² 1SM 197, 200, 203; ²³ The historical backgrounds of the "Alpha" are ably presented by a leading opponent of the breakaway movement, the then president of the General Conference, Arthur G. Daniells (*The Abiding Gift of Prophecy*, chapter 30) and a contemporary denominational administrator, L. H. Christian (*The Fruitage of Spiritual Gifts*, chapter 20). The precipitating, climactic crisis in 1903 is discussed by Ellen G. White herself in *Selected Messages*, book 1, pp. 193-208; ²⁴ 1SM 200; ²⁵ *Ibid.*, p. 197; ²⁶ *Ibid.*; ²⁷ *Ibid.*, p. 200; ²⁸ *Ibid.*, p. 203; ²⁹ *Ibid.*, p. 197; ³⁰ *Ibid.*, p. 203; ³¹ *Ibid.*, p. 199; ³² *Ibid.*; ³³ Num. 16:2; ³⁴ Daniells, *op. cit.*, p. 336; ³⁵ 1SM 204; ³⁶ *Ibid.*, p. 195; ³⁷ *Ibid.*, p. 201; ³⁸ *Ibid.*, p. 197; ³⁹ GW 13-15; ⁴⁰ 8T 180; ⁴¹ *Ibid.*, p. 188; ⁴² Letter 232, Nov. 10, 1899, cited in RH 11-12-70; ⁴³ *John Harvey Kellogg, M.D.*, pp. 175, 180; ⁴⁴ 8T 190, 191; ⁴⁵ Letter 3, Jan. 1, 1900, cited in RH 11-26-70; ⁴⁶ Letter 4, March 12, 1900, cited in RH 11-19-70; ⁴⁷ 8T 188; ⁴⁸ 1SM 205; ⁴⁹ Daniells, *op. cit.*, pp. 336, 337. See also Arthur L. White, "The Kellogg Story," *Testimony Countdown I*; ⁵⁰ 1SM 207; ⁵¹ *Ibid.*, pp. 205, 206; ⁵² *Ibid.*, p. 205; ⁵³ *Ibid.*, p. 204; ⁵⁴ For reasons why the SDA movement finally chose to organize, and for a brief sketch of Ellen White's historic vision on the subject (cf. Manuscript 11, 1850), see T. Housel Jemison, *A Prophet Among You*, pp. 215, 216; ⁵⁵ 8T 187; ⁵⁶ 1SM 204; ⁵⁷ Daniells, *op. cit.*, pp. 332-336; ⁵⁸ 1SM 200; ⁵⁹ Letter 211, 1903, cited in Daniells, *op. cit.*, p. 337; ⁶⁰ Arthur L. White, "Strategy of Division," RH 11-19-70; ⁶¹ 1SM 204, 205; ⁶² 8T 185; ⁶³ Christian, *op. cit.*, p. 283; ⁶⁴ 1SM 204; ⁶⁵ *Ibid.*; ⁶⁶ *Ibid.*, p. 205; ⁶⁷ *Ibid.*, p. 204; ⁶⁸ *Ibid.*; ⁶⁹ *Ibid.*, p. 195; ⁷⁰ *Ibid.*, p. 204; ⁷¹ *Ibid.*, p. 198; ⁷² *Ibid.*, p. 196; ⁷³ *Ibid.*, p. 204; ⁷⁴ *Ibid.*, p. 205; ⁷⁵ *Ibid.*, p. 204; ⁷⁶ *Ibid.*; ⁷⁷ *Ibid.*, p. 197; ⁷⁸ *Ibid.*, p. 205; ⁷⁹ SC 47; ⁸⁰ SR 289; ⁸¹ 5T 513; ⁸² 1SM 199; ⁸³ *Ibid.*, p. 202; ⁸⁴ *Ibid.*; ⁸⁵ EW 259; ⁸⁶ *Ibid.*, p. 258, 259; ⁸⁷ 2SM 29, 5T 593; ⁸⁸ EW 258; ⁸⁹ 1SM 201, 204; ⁹⁰ *Ibid.*, p. 204; ⁹¹ *Ibid.*, p. 201; ⁹² CW 30, 31; ⁹³ 1SM 208; ⁹⁴ RH 5-25-05, cited in Ev 224; ⁹⁵ Manuscript 125, 1907, cited in Ev 224; ⁹⁶ Christian, *op. cit.*, p. 292; ⁹⁷ 1SM 196; ⁹⁸ *Ibid.*, p. 194; ⁹⁹ *Ibid.*, p. 196; ¹⁰⁰ *Ibid.*, p. 208; ¹⁰¹ LS 196; ¹⁰² Eze. 9:4; ¹⁰³ Joel 2:17; ¹⁰⁴ 1SM 201; ¹⁰⁵ GW 263; ¹⁰⁶ TM 411; ¹⁰⁷ 3T 302, 303; ¹⁰⁸ 5T 136; ¹⁰⁹ 2 Chron. 20:20; ¹¹⁰ Letter 50, 1906; ¹¹¹ Rev. 22:20.

Roger W. Coon, Ph.D., is pastor of the Takoma Park Seventh-day Adventist church, Takoma Park, Maryland.

This I believe about Ellen G. White

By Neal C. Wilson

Interesting study and research has been going on in our church in the past several years. Among the areas being examined is the role of Ellen White in the life of the Seventh-day Adventist Church. In this area, as in all others, we want to know all that can be known, because truth has a way of invigorating the believer.

For some time there have been reports circulating that in her special writing ministry Ellen White drew an "alarming" amount of material from noninspired books. Most, if not all, such books are known to have been in Ellen White's library, and some of them have been mentioned in her books and letters. Those who have been investigating this matter include Walter Rea, one of our pastors in the Southern California Conference. Over the past few years he has spent a great deal of time and effort in researching this subject. On January 28 and 29, G. Ralph Thompson, a General Conference general vice-president, chaired a 19-member committee composed of Biblical and other scholars, Seventh-day Adventist professionals, and administrative leaders. The committee met in the conference room of the Glendale Adventist Hospital in California to review not only the quantity but

**"I have heard
the ring of truth in
the Bible
and the writings
of
Ellen White. . . .
I believe
with all my heart
that
Ellen White
was an
inspired messenger
of God."**

the quality of the work done by Elder Rea.

The initial report from this very competent committee indicates that in her writing Ellen White used sources more extensively than we have heretofore

been aware of or recognized. The committee, however, cautions against the loose use of such terms as "literary dependency," and "extensive borrowing and paraphrasing." When such phrases are not clearly and precisely defined their use can result in irresponsible and misleading conclusions.

Even though I have carefully read the report and listened to the proceedings of this committee, it is not my purpose in this communication to evaluate the helpful comments of the members of the committee. That will follow, in due time, along with certain positive recommendations. Instead, I write in order to give my personal reaction to this and other developments that must be faced honestly and openly. I can identify with the members of the special committee and with the apostle Peter when he affirmed, "For we have not followed cunningly devised fables" (2 Peter 1:16).

In spite of what some would have you believe, there is no internal upheaval or major crisis in the Seventh-day Adventist Church. This is God's church, and He has made Himself responsible for its success. There is no reason to become alarmed, unnerved, or panicky. On the other hand, I do not want to lull you into false and comfortable spiritual security.

There are still lessons of truth and faith that we will be called upon to learn and exercise. It is evident that the individual members of the church need to understand more clearly the doctrine of inspiration and just how God reveals Himself to His people, so that their confidence in the Bible and the Spirit of Prophecy will remain unshaken.

The articles by Arthur L. White in the *Adventist Review* (January, February, 1978; July and August, 1979, now available in reprint) were especially helpful. In the 1978 articles Elder White reviewed the doctrine of inspiration as generally understood by the Seventh-day Adventist Church. The second (1979) series reviewed Ellen White's method of preparing her publications. How she used her editorial assistants and other people in her effort to present her materials to the public, free from literary and factual inadequacies, is a fascinating story. In observing the methodology of a modern prophet, we are able to understand better how God used men and women in the past when He revealed His gracious will to the lost, needy world.

Other Adventist researchers have made their studies available to us in various periodicals. Several viewpoints have been expressed, but all seem to be contributing to our storehouse of understanding. In fact, my heart rejoices with every new study that gives us a fresh look at how God used Ellen White as His last-day messenger. I would like to share with you what these studies are saying to me. No doubt my understanding will continue to broaden and deepen, but several points seem clear:

1. *Originality is not a test of inspiration.* A prophet's use of sources other than visions does not invalidate or diminish the prophet's teaching authority. Ellen White's comment that the Holy Spirit "guided the mind [of the Bible writer] in the selection of what to speak and what to write" (*The Great Controversy*, p. vi) explains also how she was assisted in selecting or rejecting information from existing materials. In the marvelous operation of revelation God gives the thought "in many and various ways" (Heb. 1:1, R.S.V.), and then inspires the human messenger with perceptions whereby he or she fills out the "message" with the information available. This assisting function of the Holy Spirit guards the messenger from using materials that would misrepresent the intent of the message given directly to the messenger.

The Bible writers have also given us

**"I must
conclude that she
is a
reliable
teaching authority
and
that she is a
part of
God's continuing
revelation
and corroboration
of
doctrine
and truth."**

an insight into how they wrote their works that eventually were recognized as inspired documents. In Luke's preface to his Gospel, he explains to Theophilus his burden. Apparently many reports were being written regarding the life and teachings of Jesus, and he felt the compulsion, after "having followed all things closely . . . , to write an orderly account . . . , that you may know the truth concerning the things of which you have been informed" (verses 3, 4, R.S.V.).

Luke was not an eyewitness. He used the materials available. One of his source materials, though he did not mention his indebtedness to it, was Mark's Gospel, much of which was directly copied, often word for word. Luke's final product was an extended, more complete life of Jesus, which included material not found in Matthew, Mark, or John. Luke's insight as a physician is reflected in the way he describes some events (Luke 4:38; 5:12; 8:43, etc.).

The compilers of the books of Kings and Chronicles note extra-Biblical sources for their work (1 Kings 11:41; 1 Chron. 9:1). Other Bible authors such as Jude and Isaiah give evidence of borrowing from either other inspired sources or non-Biblical sources.

In other words, Bible writers frequently used the materials of others as the need arose. The Holy Spirit assisted them in the selection of appropriate ma-

terials. And that same principle of guarding and guiding by the Holy Spirit is seen in the experience of God's messenger in these last days.

2. *God inspires people, not words.* Seventh-day Adventists are not verbal inspirationists. They have never believed that the Holy Spirit, in some way, has dictated to the prophet the actual words that appeared in the autographs. They identify with those who believe that God inspires thoughts through visions, dreams, or direct address, but, except in rare instances, not the forms of expression by which those thoughts are to be conveyed to others. The messenger operates within his or her mental and spiritual capacity, and uses his or her style of expression, skilled or common, guarded always by the Holy Spirit from misrepresenting the revealed message.

This principle, of course, relieves all anxiety when it is learned that a messenger of the Lord has used existing materials, even another's phrases. We are not alarmed when we discover that a prophet uses editors to improve style, or specialists in certain areas to review pertinent information.

This principle of thought inspiration is one example of the fact that God does not do for people what they can do for themselves. God made men and women who could respond to Him in love and appreciate Him for the freedom implicit in love. He could have created us so that we could not sin, but then we could not love. After sin, He could have overpowered our rebellious will to prove His sovereign power, but that would not have left us as responsible beings. He simply appeals to us to respond to His gracious offer of love and pardon, to accept His power to do what He asks. The responding is up to us. God makes it possible for us to breathe, but we must do the breathing. God makes it possible for us to have faith, but we must do the trusting and submitting.

In much the same way, God gives His messenger the message, but not as a heavenly telex; He gives the thought, but not the encyclopedia to check out all the historical dates, or the dictionary on how to spell words. God does not necessarily provide that which men and women can provide for themselves. But He does guide and guard His messenger by the Holy Spirit, who will protect the integrity of the message intended.

3. *The Holy Spirit helps the messenger to select his material carefully.* Frequently, while tracing Ellen White's use of such men as William Hanna or John

Harris in writing *The Desire of Ages*, we find that she would not only not use much of what they wrote, but that at times, after using a part of a paragraph, would go on to take positions contrary to their writings. This selective skill is another instance of the guiding, guarding role of the Holy Spirit. There is no question about it—prophets, ancient or modern, selected their material well. Ellen White used authors of recognized quality such as Geikie, Farrar, Hanna, Clarke, and Edersheim. This says to me that where they helped to fill out what she had been shown to be true, she wisely used them; when they gave evidence that they did not see the whole truth, she plainly stated the facts as they had been revealed to her by the Holy Spirit.

4. *The prophet's use of existing materials does not necessarily mean that the prophet is dependent upon these sources.* No; the prophet begins with the message received; the messenger knows what must be said; in general his or her thought structure has been given by God. But the responsibility for finding historical background, descriptive amplification, and thought clarification is left up to the messenger. The employment of other authors to make the message attractive and convincing should not imply that the prophet is dependent upon others for his or her message.

5. *Whenever we recognize similarities we must also see the dissimilarities.* This is probably the most important discovery that I have made, over the years, when I think about how Ellen White has made use of existing sources. The principle also applies to Biblical writers.

Biblical writers, as well as Ellen White, set forth a theological contribution that is more expansive, more complete, and more integrated than the authors they used for descriptive amplification. The dissimilarities between Ellen White and the authors she at times used are of kind and not degree.

She did more than merely gather together those gems of thought that had lain rather disconnected through the centuries. Ellen White's theological system, her organizing principle—the great controversy theme—is unique in the continuum of historical theology. Her concept of truth regarding how sin developed; why Jesus came to earth; the integral role of the Holy Spirit in His life and in the believer's; the sanctuary doctrine, illustrating how the plan of redemption operates—all this gives special character to her prophetic, teaching au-

“He [Satan] spares no pains to corrupt men in responsible positions and to persuade them to be unfaithful to their several trusts. He insinuates his suspicions and jealousies into the minds of those whose business it is to do God's work faithfully. While God is testing and proving these helpers, and fitting them for their posts, Satan is doing his utmost to deceive and allure them, that they may not only be destroyed themselves, but may influence others to do wrong and to injure the great work. He seeks by all the means in his power to shake the confidence of God's people in the voice of warning and reproof through which God designs to purify the church and prosper His cause.

“It is Satan's plan to weaken the faith of God's people in the *Testimonies*. Next follows skepticism in regard to the vital points of our faith, the pillars of our position, then doubt as to the Holy Scriptures, and then the downward march to perdition. When the *Testimonies*, which were once believed, are doubted and given up, Satan knows the deceived ones will not stop at this; and he redoubles his efforts till he launches them into open rebellion, which becomes incurable and ends in destruction.”—E. G. White, *Testimonies for the Church*, vol. 4, pp. 210, 211.

“God is either teaching His church, reproving their wrongs and strengthening their faith, or He is not. This work is of God, or it is not. God does nothing in partnership with Satan. My work for the past thirty years bears the stamp of God or the stamp of the enemy. There is no halfway work in the matter. The *Testimonies* are of the Spirit of God, or of the devil.”—*Ibid.*, p. 230.

thority in these last days.

Our responsibility is to listen to truth from wherever God speaks. And we are not left to wonder whether we are listening to the Word of God. John wrote, “He who receives his testimony sets his seal to this, that God is true” (John 3:33, R.S.V.). The psalmist spoke out of experience: “The unfolding of thy words gives light; it imparts understanding to the simple” (Ps. 119:130, R.S.V.). God has made us with the ability to hear Him, either through the inner word of His Holy Spirit (1 John 3:24; 4:13) or the exterior word of the Bible (2 Tim. 3:15, 16).

After 25 years of translating the New Testament into modern English, J. B. Phillips wrote a remarkable testimony to his experience as a translator, called *Ring of Truth*. He pitied the modern generation, which knows so little about genuine Christianity, primarily because they have never given the Bible a fair hearing.

I agree with Dr. Phillips “that we have in the New Testament, words that bear the hallmark of reality and the ring of truth” (page 125). Such has been my experience and the experience of many people I have known. The same experience applies to those who have heard “the ring of truth” in the writings of Ellen White. No one can take that “ring” from the soul. No “new” information can shake that self-authenticating experience.

But if one's knowledge of the Bible or of Ellen White is only theoretical, as it would be with an anatomy book or the evening newspaper, then most any allegation against the Bible or Ellen White would be either alarming or just another reason to doubt.

It may be that certain things I have written in this article will sound new to some. I recognize that we are not all at the same place on the road of information or even experience. But I assure you, the confidence we may have in these agencies God has used to reveal truth to men and women will be in proportion to how much we learn and accept from the Bible and Ellen White.

I have heard the ring of truth in the Bible and the writings of Ellen White. Our mandate is to preach from the Bible, enriching our sermons by insights on the gospel found in the writings of the Spirit of Prophecy. I believe with all my heart that Ellen White was an inspired messenger of God. Based on my understanding of revelation and inspiration as taught by the Seventh-day Adventist Church, I must conclude that she is a reliable teaching authority and that she is a part of God's continuing revelation and corroboration of doctrine and truth.

As the psalmist said, “O taste and see” (Ps. 34:8, R.S.V.). As Samuel responded, ““Speak, Lord, for thy servant hears”” (1 Sam. 3:9, R.S.V.). As Jehoshaphat challenged Israel, ““Believe in the Lord your God, and you will be established; believe his prophets, and you will succeed”” (2 Chron. 20:20, R.S.V.).

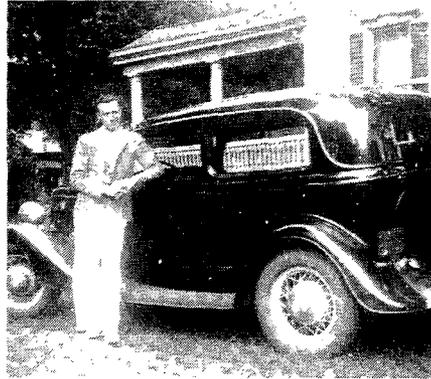
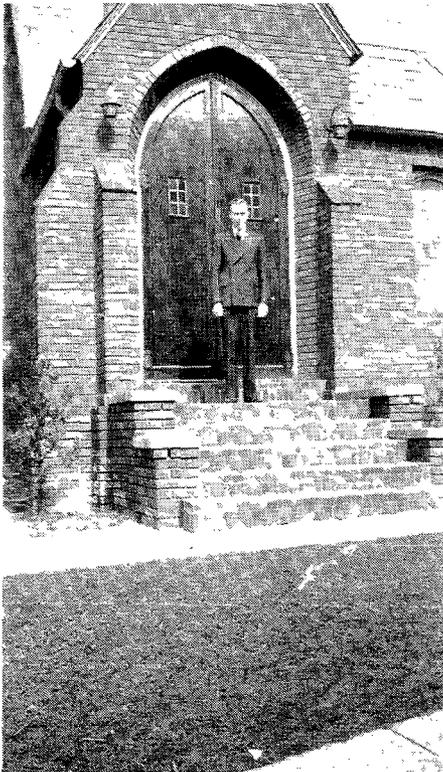
Neal C. Wilson is president of the General Conference.

A RELUCTANT FAREWELL

A tribute by J. R. Spangler to the Dowers as they retire after more than 44 years of denominational service.

Farewell! A word that has been, must be, and ever will be—yet a word which makes us linger (my apologies to Lord Byron).

It is not too difficult to write a brief but enviable history of a team of God's workers who are spiritual parents to a global host of children. At the same time



off the coast of Labrador and northern Newfoundland. Dr. Grenfell was eventually knighted by the queen of England for his humanitarian work in this area. Mother Dower traces her roots to England, where her mother was related to Susanna Wesley, mother of Charles and John Wesley. Reggie later moved with his family to Cambridge, Massachusetts, and not long after to Takoma Park, where he eventually attended Washington Missionary College, graduating in 1935.

I have always believed that God created Adam and Eve for each other, and that belief extends to many of their descendants, including Reggie and Kay, who first met on the campus of Washington Missionary College, where Kay resided as a registered nurse on the Sanitarium side of the campus. On December 9, 1935, wedding bells rang for them

in Mount Vernon, Ohio.

Another intriguing mystery of life is the similarities of experience we find with others although we may not have met or known these "others" until later. For example, both Reggie and I were called into the Adventist ministry by the same president, yet we never met each other until fifteen years or more later. Pastor William Robbins, East Pennsylvania Conference president, called Reggie to help Ross Lindsay in an evangelistic campaign in Wilkes-Barre. One feature of his first experience in church work was the fact that the district leader under whom he worked was a lady, Miss Jessie Weiss, who later became Mrs. John Curtis!

Because of Reggie's two-year stint as a student dean during college days, he was called by Atlantic Union College president G. Eric Jones to be dean of men and Bible teacher in 1936. The teaching part of the job was a delightful challenge, but his dislike for the disciplinary part of the dean's job led Reggie and Kay to the pastorate of the Harrisburg, Pennsylvania, church. His district included Sunbury, Northumberland, York, Hanover, and Lebanon. As a result of their work, a church was established in Elizabethville and a company formed in Hershey. Kay used her nursing skills only in such church-related activities as giving physical examinations to all the church school children in the conference. This preventive-medicine

is rather unpleasant to have to write this mini-history in a valedictory setting.

One of the intriguing mysteries of life is why and how we become acquainted with individuals whose influence on us is so remarkably rewarding and whom had we not met, we would have been much the losers. Individuals of this caliber give strength and courage to all they meet. In the midst of the wretchedness of this earthly exile, they bring a reason for life, a hope for a future far better than the present. In this case, "they" refers to a couple whom we affectionately call Reggie and Kay—Norman Reginald Dower and Catherine Carlson Dower.

Reggie, born of Adventist parents in St. John's, Newfoundland, where his father was captain of Dr. Wilfred T. Grenfell's vessel, which plied the waters



Scenes from N. R. Dower's 44 years of ministry include the young pastor standing on the steps of his first church in Harrisonburg, Pennsylvania; posing beside the family auto in Ohio (1935); baptizing his daughter Karen in Echo Lake, Texas, during his tenure as president of that conference; and preaching at an outdoor convocation on the Andrews University campus.



approach helped in discovering and remedying numerous childhood defects.

If any of our younger ministers think Ingathering is a difficult task today, ask Reggie about this activity in the post-depression years when goals were reached through the accumulated gifts of nickels and dimes. Dollar gifts were a rare exception and cause for great rejoicing!

Next on the list of churches pastored by the Dowers was Flint, Michigan. Carlyle B. Haynes called them to this new post in December, 1939. It was a church with the usual problems, but as the result of the working of the Spirit of the Lord and successful "cottage meetings," the church grew and soon moved to larger rented quarters. One cottage meeting was especially rewarding as some twenty-five persons as a group joined the ranks of God's last movement. Eventually Reggie led out in the building of an evangelistic center, which involved the membership's cooperation and help. The men worked long and hard building the structure, while the women aided in furnishing it. The younger

women furnished the mothers' room, while the older ladies worked to furnish the pastor's study.

During their stay in Flint, a most notable event occurred in the life of the Dowers. In 1941 Richard (Dick) Dower was born. Dick, now managing editor of the *Lake Union Herald*, is married to Nadine Platner, whom he met at Walla Walla College. This lovely family of four lives in Berrien Springs, Michigan.

From Flint, the Dowers were invited by Michigan Conference president Taylor G. Bunch to pastor the Detroit Grand River church. Under Reggie's leadership, the pastors of the eighteen churches in the Detroit area met together every Monday morning for a workers' meeting. In spite of gasoline rationing during these war years, the pastors sponsored a ten-day meeting in a large high school auditorium, with speakers from all levels of church organization doing the preaching.

Since Reggie is our *MINISTRY* editorial director, we must mention that he got his start in this type of work in Detroit. A

paper called *The Church Organ* was produced; it was sent to all the members, including more than a hundred servicemen overseas.

A second notable event in the lives of the Dowers took place in Detroit, when Karen Joanne, their secondborn, boosted the family roster to four. Like Dick, she also has two children, giving Reggie and Kay a total of four grandchildren to brag about! Karen and her family live in the Washington, D.C., area, where she attends the Beltsville, Maryland, church and works part time at Leland Memorial Hospital.

In 1946, Reggie was called to be president of the Texico Conference, with headquarters in Clovis, New Mexico. During his term, the office was moved to Amarillo, and a Book and Bible House was built. Reggie's dissatisfaction with a mere desk job, plus a deep love for souls, caused him to sublet his house to the treasurer, E. L. Moore, and move to Albuquerque, where he simultaneously administered the conference and conducted an evangelistic campaign. Douglas Marchus was the church pastor, and Bill May was an intern.

In 1950, the Dowers moved to Fort Worth, and Reggie became the Texas Conference president.

My wife, Marie, and I met the Dowers for the first time in 1952, when we were asked to pastor the Dowers' home church in Fort Worth. It is impossible for me to go further without a personal testimony. Reggie and Kay have a rare mystical quality called "warmheartedness," which they exude naturally and earnestly. They wield the wonderful weapons of friendship and hospitality



skillfully and profusely. The main thing Marie and I remember about this initial contact was not the city, the church building, conference office, or the living conditions. Rather, we remember their openhearted embrace, the sincere friendly welcome into their home, and the luscious, home-cooked food. Anyone (the number probably runs into the thousands) who has had the privilege of putting his or her tongue to a Kay Dower fork of food can be classified among the world's more fortunate! Just to inhale a lungful of tempting air from the Dowers' kitchen around 11:00 A.M. on weekends, or to peek at Reggie's lunch, spread out on his office desk at noontime, is a mouth-watering experience! In spite of such tender, loving care, Reggie amazingly maintains a lean physical frame. Evidently he is one of the few who can live with calories without an anatomical catastrophe. I am not claiming that Kay's food was the main reason we accepted the call to Texas, but it certainly helped to create a positive atmosphere in which to make an affirmative decision.

Reggie and Kay were always supportive, always available, always helpful in any situation. As a young preacher with only ten years' experience, I needed help and got it. One time a most delicate situation arose involving church school personnel, which led me to invite Reggie to attend a school board meeting. After an impasse was reached, Reggie stood and eloquently shared insights that helped us come to an amicable solution. What I learned that night in the art of problem solving has come in handy numerous times since. The Lord mightily used Reggie as a president to help me, as well as scores of other younger ministers, to make progress in our ministerial careers.

During our stay in Fort Worth, Kay effectively played an assistant pastor's role for me, without the title and without remuneration. Her intimate knowledge of every church member (including their relatives), which she shared with me, proved to be of tremendous help in my pastoring responsibilities. She seemed to know whether someone was sick before they got sick! When my wife, Marie, tripped and fell on her foot, which caused a nasty break in the heel, Kay came to the rescue. She organized the women in the church into platoons and assigned them specific tasks of cleaning our home and delivering food at appropriate times. This lasted, not for a day or two, but for several weeks, until Marie was able to get about on crutches.

We were serving in the Far Eastern Division when the call came for us to join the General Conference Ministerial Association staff in 1962. We sent our two daughters, Patricia, 15, and Linda, 10, ahead, in order for them to start school on time. Reggie was president of the Washington Conference (1957-1966) at the time. Some way, somehow, the Dowers found out about our girls coming through Seattle en route to Washington, D.C. Not only did they meet them at the airport, but they arranged for them to spend a day or so in their home, while visiting the Seattle World's Fair. Multiply that story by two, and you get the full picture, for they did the same thing for Marie and me when we came through Seattle a few weeks later. I relate these incidents only as examples and samples of what they have done, not only for us, but for hundreds of others.

Reggie's deep interest, as a conference president, in evangelistic outreach is shown in his sponsoring of evangelistic teams. For instance, during his service in Texas, he hired the Detamore-Turner evangelistic team, the Barron brothers, and Stanley Harris. His interest in youth is seen in the purchase of youth camp properties in both the Texas and Washington conferences. The Lone Star Camp, near Athens, Texas, and Sunset Lake Youth Camp property, in the foothills of Mt. Rainier, Washington, were given priority attention.

During his term as president of the Washington Conference, Auburn Academy was totally rebuilt, with the help of a willing constituency, and evangelism was again the key word as Stanley Harris and his team, and Kenneth Mittleider and his evangelistic company, preached the Advent message fervently.

At the General Conference session in Detroit in 1966, Reggie was asked to be secretary of the Ministerial Association. His fourteen years of leadership have done much to encourage the Adventist ministry around the world. His ability to suggest solutions to problems and to give counsel on perplexing questions facing the leaders of our church have been deeply appreciated. In his fourteen years as secretary of our association, the Tape of the Month Club was developed, Mission '72 was launched, with sermons and advertising materials provided in a kit and 1,600 simultaneous meetings beginning across the North American Division. The result was a surge of evangelism around the world. The "Concern" program was also developed, to reclaim lost and delinquent members; a ministe-

rial recruitment leaflet was developed and given to thousands of young people in our academies and colleges; booklets such as "Let's Get Acquainted," for introducing new members to the church departments and programs, have been produced; a new baptismal manual was prepared; a church officers' manual has been developed; a revision of the *Ministers' Manual* took place; and last but not least, the P.R.E.A.C.H. Project was launched, which is now reaching a quarter of a million clergy of all denominations around the world. These are among some of the things that have been developed for the field during his administration.

As editor of *MINISTRY* magazine, I have appreciated the faithful work of Kay as the leader of our Shepherdess organization throughout the church, and her sponsorship of the Shepherdess section of *MINISTRY*. The contacts she has made with the women of the church have brought courage and joy to the hearts of our ladies in many countries.

When Reggie discovered that we were preparing this farewell, he earnestly requested that with whatever kudos were showered on him and his leadership, due credit be given to his associates. As he put it, "Without the aid and direction of the Holy Spirit, along with the cooperation and support of a staff of loyal, hard-working individuals during my fourteen-year term, little or nothing would have been achieved."

We who have worked closely with Reggie recognize and appreciate this credit-sharing attitude as typical, but we also realize that unless a leader has vision and a sensitivity to the needs of the church, no matter how good and loyal a staff may be, things will grind to a halt or wheels will spin futilely.

I know that what I have written doesn't do justice to this tremendous couple. Mere words on paper are a feeble vehicle to convey emotions and memories and friendships that have been decades developing. But words are all we humans have to express ourselves. The beautiful part is our absolute confidence that the friendship begun here will continue through eternity. A friendship formed in the framework of Christianity and sealed by the Holy Spirit is eternal. Friendships that are cemented together with the bond of Christ's love cannot be torn asunder.

And so, we bid Reggie and Kay a reluctant farewell. They may leave these offices after long years of service, but they can never leave our hearts. 

**ITEMS
YOU CAN USE
FROM THE**

EVANGELISTIC SUPPLY CENTER

The Evangelistic Supply Center, sponsored by the General Conference Ministerial Association, in conjunction with the Review and Herald Publishing Association, has been established to provide pastors and evangelists with materials at the lowest possible cost. The following aids to your ministry are stocked at the Review and Herald and may be ordered directly by calling (202) 291-2035, or by writing the Evangelistic Supply Center, P.O. Box 4353, Washington, D.C. 20012.

When ordering by mail please make your check payable to Evangelistic Supply Center. Add 10 percent to the amount of your purchase (minimum of 85¢) to cover the cost of mailing. If you order by telephone you may use a purchase-order number or a bank charge card. Please use the identification number when ordering.

Prophetic and Sanctuary Charts

Sanctuary Set:

- Twelve charts, 20 x 35 inches, depicting the sanctuary, its furniture, and services.
- One six-foot chart of the 2300 days.
- Durable material will bend, crease, roll, even get them wet and the colors will still remain fast and beautiful!
- Only \$13.95 (identification number: 56396-5).

Prophetic Set:

- Eight charts, 20 x 25 inches, depicting the prophetic symbols of Daniel and Revelation.
- Two charts, each 50 inches tall, of the image of Daniel 2 and the woman of Revelation 12.
- Suitable for permanent mounting on cardboard, wood or metal.
- Only \$13.95 (identification number: 56395-7).

Packet on the Pope's Visit

- Slides and printed material analyzing the impact and significance of one of the greatest media events in recent times—the visit to America by Pope John Paul II. The packet includes
- 13 single-spaced, typewritten pages drawn from various published sources regarding the Pope's visit.
- Complete text of two sermons, "The Prophetic Significance of the Visit, Parts I and II."
- 34 slides covering the event.
- The complete packet—slides and printed material: \$7.95 (identification number: 56439-3)
- Slides only: \$7.00 (identification number: 56440-1)
- Printed material only: \$1.00 (identification number: 56441-9).

Pictorial Aid to Bible Study

- A beautifully bound, steel-backed picture book illustrating the great subjects of Bible prophecy and doctrine.
- Printed on lightweight but durable card.
- A valuable tool in home Bible studies and discussion groups.
- Professionally illustrated charts and symbols matched by a series of forty Bible Study Guides adapted to the illustrations.
- Developed by Pastor Frank Breaden, of Australia.
- Only \$13.95 (identification number: 16176-0).

EVANGELISTIC SUPPLY CENTER

(202) 291-2035
P.O. Box 4353, Washington, D.C. 20012.

WHO CAN THE CHAPLAIN BE?

The chaplain often feels neither fish nor fowl (and is often seen the same way), but the author envisions a unique role.

by John K. Lee

Everyone, it seems, has a different idea of what the work of a chaplain ought to be—even chaplains themselves.

Everyone agrees, in light of increasing knowledge of psychosomatic medicine, that spiritual care for the patient is important. The concern (and the disagreement) seems focused on the identity and role of the chaplain, who provides that spiritual care. Is he a "quack psychotherapist" who focuses inordinately on counseling? Is he a paramedical worker doing the same job a social worker does? Has he lost his calling as a minister? Among some church leaders and ministers the idea is voiced, "The chaplain ceases to be an effective soul winner the moment he steps into the hospital." In response, some chaplains have defiantly replied, "Chaplains are counselors, not evangelists!"

Who can the chaplain be? Indeed, who ought he to be?

As a chaplain, I believe that there is a unique work for me and my colleagues to do in the hospital. The chaplain has a special calling. He is not a paramedical extension of the institution, nor an amateur psychologist. He is a minister with a special work to do—a work that inevitably sets him apart from his peers in parish ministry, and requires that his

ministry be evaluated on a somewhat different basis, but he is a minister nonetheless.

Medical science has demonstrated repeatedly the close relationship between one's emotional and physical natures. Numerous physical diseases can be traced to a problem in the mind. Conversely, diseases may also give rise to emotional problems. Ellen G. White emphasized this connection: "The relation that exists between the mind and the body is very intimate. When one is affected, the other sympathizes. The condition of the mind affects the health to a far greater degree than many realize."—*The Ministry of Healing*, p. 241.

In the same passage she lists the conditions that cause disease: "Many of the diseases from which men suffer are the result of mental depression. Grief, anxiety, discontent, remorse, guilt, distrust, all tend to break down the life forces and to invite decay and death"—*Ibid*.

While the union between mind and body is widely recognized, many do not realize that the emotional problems that cause disease are more often in the realm of religion than in psychology. Of course, psychology deals with these problems, as does also social work and

psychotherapy. But a closer look reveals that the root difficulty is one that religion addresses particularly—the problem of sin.

Guilt comes from sin, and causes a broken relationship with God in which faith is destroyed. Distrust, doubt, and uncertainty follow. Hope vanishes, to be replaced with anxiety and fear. Remorse and discontent grow out of sin. Thus the root of those emotional problems that weaken physical health and cause disease is sin.

Psychologists may deal with sin in a superficial way. They may understand the human results of sin as manifested in the misery of human suffering and mental anguish. Yet psychology cannot follow the problem of sin to its final solution, for that lies in the realm of religion. The plan of salvation through the Lord Jesus Christ is the only answer to sin.

Herein lies the uniqueness of the chaplain's work. He is a minister of the gospel bringing the good news of salvation to people in crisis. Because of the unusual circumstances of the people to whom he ministers, he needs to be aware of the emotional problems that are often related to sickness. This psychological knowledge provides him with the tools of ministry, but his ministry goes beyond that of counseling psychology. He is a



representative of God, bridging the gap between suffering humanity and God's rich gift of salvation through Jesus Christ.

Some have sought to define the chaplain's work of pastoral care and counseling in theological terms as "forms of religious ministry which integrate the findings of behavioral science and theology in the effort to prepare the way for divine-human encounter in the midst of human crisis" (Edward Thornton, *Theology and Pastoral Counseling*, p. 27). But it is impossible to bring about a divine-human encounter without the element of faith. It is faith, then, which is lacking in humanistic schools of counseling, that is the identity of the ministry of a chaplain.

"The Saviour ministered to both the soul and the body. The gospel which He taught was a message of spiritual life and of physical restoration. Deliverance from sin and the healing of disease were linked together."—*The Ministry of Healing*, p. 111.

"To take people right where they are, whatever their position, whatever their condition, and help them in every way possible—this is gospel ministry. It may be necessary for ministers to go into the homes of the sick and say, 'I am ready to help you, and I will do the best I can. I am not a physician, but I am a minister, and I like to minister to the sick and afflicted.' Those who are sick in body are nearly always sick in soul, and when the soul is sick, the body is made sick."—Ellen G. White, *Mind, Character, and*

Personality, p. 764.

A chaplain needs to understand the mind. He needs knowledge from behavioral science and must be well versed in the technique of counseling in order to understand the emotional problems of the sin-sick soul. To meet the patient where he is means to find him in a condition of suffering, pain, dying, worry, fear, anger, doubt, and other negative emotions. At times, some may even be in a state of joy and celebration. Some may be indifferent. For others who have deep emotional problems, surface conversation will be inadequate.

Ellen White, in stating the qualification of a chaplain, stressed: "It is of great importance that the one who is chosen to care for the spiritual interests of patients and helpers be a man . . . who will have moral influence, who knows how to deal with minds."—*Testimonies for the Church*, vol. 4, p. 546.

In this way, knowledge of behavioral science and methods of counseling become *means* to an end, and not the end itself. A chaplain is not a psychologist or a counselor by profession, for his ministry transcends the human knowledge of psychology and counseling. He relates with the patient and thus interprets to him the experience of salvation and grace. The content of divine-human encounter is the forgiveness of sin, and God works through His ministers to bring about this experience.

If, in the work of a chaplain, the means becomes the end, and the chaplain loses track of his calling as a min-

ister, his work will degenerate into a psychological and counseling parody of what it ought to be. On the other hand, a chaplain who is unwilling or unable to take advantage of advances in the field of behavioral science will be ineffective in ministering to the sick and communicating the gospel to the patient.

A chaplain finds his uniqueness as a minister in the midst of human suffering in the hospital. Thus he has a golden opportunity to represent the love and grace of God. The shortness of an average hospital stay, though too short for an evangelistic approach, is long enough for the patient to experience the saving grace and love of Jesus as represented by the chaplain. His ministry prepares the way for future evangelistic approaches. The ministry of a chaplain is therefore not primarily evangelistic, but pastoral and preparatory. Paul said, "According to the commission of God given to me, like a skilled master builder I laid a foundation, and another man is building upon it. Let each man take care how he builds upon it" (1 Cor. 3:10, R.S.V.).

As the chaplain learns to accept the uniqueness of his ministry, may the church also come to terms with this uniqueness. Perhaps then we can focus our energies not on the question "Who can the chaplain be?" but on the question "How can I be more effective in the ministry given me of God?"

John K. Lee is chaplain of the Bangkok Adventist Hospital, Bangkok, Thailand.

Imminence—mainspring of Adventism

(Continued from page 6.)

placed by other urgencies, and one must conclude that Adventism is strangely changing to adapt to "necessities" of the times in which we live. Today the church remains challenged with repeated calls from our leadership, dating from recent Annual Councils, and from the 1975 world session in Vienna, that we experience revival and a finished work in our generation. Most certainly we have tramped this weary wilderness long enough. The delay of our Master's return is a frightening crisis to His church, and if both the prophetic gift of the 1880's and the godly leaders of that time knew what they were teaching—that Jesus might have come "ere this"—then

it follows that He will soon be a century overdue! The entire mission of the church is involved with this question, because as we have demonstrated, an *imminent* return of Jesus was, and still is, the mainspring of Adventism. It cannot be replaced with some substitute. The church must react to the matter of His coming. We must react to His delay; we must react to His imminence; we must react to our Laodicean condition and the absence of the attitude of imminence among us.

Let us assume that every Adventist minister and member wants in his life and experience the kind of certainty of an imminent return that our forefathers

expressed. The question then must be answered, Dare we speak today with that same degree of certainty, or is there no way for today's Adventist to have it? In the next article we will attempt to deal with this crucial question.

¹ Robert Gale, *The Urgent Voice* (Washington, D.C.: Review and Herald Publishing Association, 1975), pp. 48, 49.

² *Ibid.*, p. 61.
³ William Miller, *Evidence From Scripture and History of the Second Coming of Christ* (Boston: B. B. Mussey, 1843).

⁴ *The Church Hymnal* (Washington, D.C.: Review and Herald, 1941), p. 546.

⁵ James White, in *The Review and Herald*, Oct. 28, 1852.

⁶ G. W. Holt, *Ibid.*, March 28, 1852.

⁷ *Ibid.*, June 23, 1853.

⁸ L. E. Froom, *Movement of Destiny* (Washington, D.C.: Review and Herald Publishing Association, 1971), pp. 561-603.

⁹ *Our Firm Foundation* (Washington, D.C.: Review and Herald, 1953), vol. 2, pp. 186-188.

W. B. Quigley is editorial associate and field representative for MINISTRY.

BORN TO SERVE

Daughters of the heavenly King may take their responsibilities no less seriously than do earthly princesses.

Dear Shepherdess: When I was a child growing up in Pittsburgh, Pennsylvania, we had a neighbor who had many problems. She often came to my mother for comfort and solace.

I overheard their conversations occasionally and in my childish way wished to encourage her. When I saw her sitting on her porch I would open the front door to our house, sit down at the piano in the living room, and sing as lustily as I could the words brought to us in Mrs. Gackenheimer's article. I felt if dear Mrs. Hallgren could only understand that she was a child of the King she could tell her Father her troubles and be at peace—so I sang, "I'm a child of the King." Whether she got the message or not I never knew, but in my young heart I knew. It was

by Bernice Gackenheimer

firmly imbedded in my heart. May you have the same experience.

"There is no comforter like Christ, so tender and so true. He is touched with the feeling of our infirmities. His spirit speaks to the heart. Circumstances may separate us from our friends; the broad, restless ocean may roll between us and them. Though their sincere friendship may still exist, they may be unable to demonstrate it. . . . But no circumstances, no distance, can separate us from the heavenly Comforter. Wherever we are, wherever we may go, He is always there, one given in Christ's place, to act in His stead. He is always at our right hand, to speak soothing, gentle

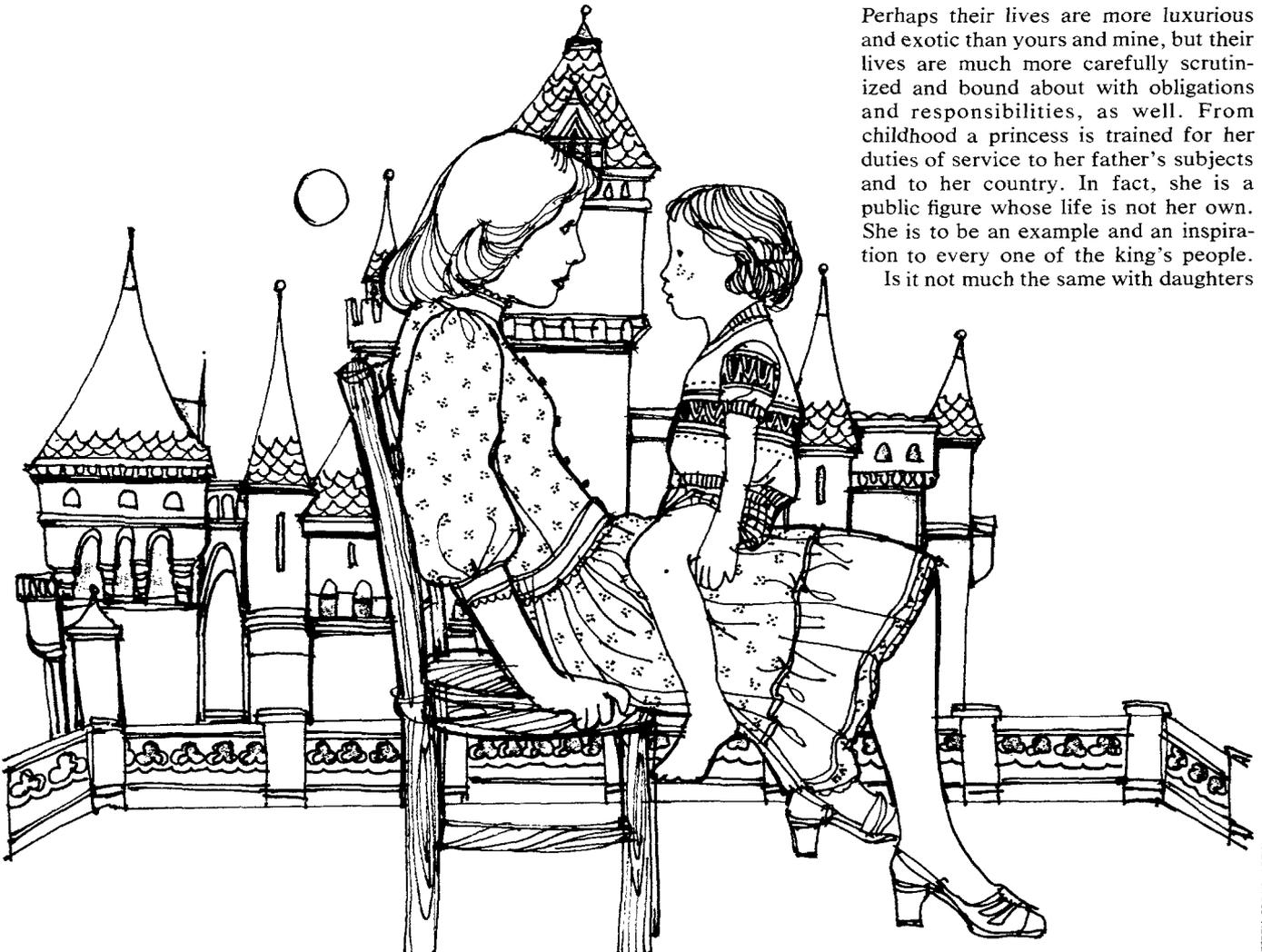
words, to support, sustain, uphold, and cheer."—That I May Know Him, p. 171. With love, Kay.

"A child of the King!/ With Jesus, my Saviour,/ I'm a child of the King!"

As I sang this song one morning the thought came to me, "A child of the King? That makes me a princess!" I was so excited that I could hardly wait to finish my work and put it down on paper. But then I thought, "What am I doing sweeping and dusting if I am a princess? A princess lives in a fine house, wears lovely clothes, and even has a lady-in-waiting. A princess does what she pleases."

But I remembered that princesses must also learn and work and serve. Perhaps their lives are more luxurious and exotic than yours and mine, but their lives are much more carefully scrutinized and bound about with obligations and responsibilities, as well. From childhood a princess is trained for her duties of service to her father's subjects and to her country. In fact, she is a public figure whose life is not her own. She is to be an example and an inspiration to every one of the king's people.

Is it not much the same with daughters



of the heavenly King? If earthly princesses are born to serve, are not princesses of King Jesus? Surely a minister's wife should always remember that when her husband is invited by a conference to serve in its field she is a part of the team and is expected to serve the church in every way she can.

An earthly princess is brought up to represent properly her father's kingdom. It is necessary that she be willing to put the duties of her office and the needs of others before her own comfort and pleasure, and even when she is very weary she is expected to smile through it all. Representing our Father's kingdom as a princess is also a great privilege. But do we feel at times that our congregation is rather demanding and yet we are expected to be considerate of all and remain smiling? Do we feel that, since we are not personally on the payroll, it is not really our duty to put ourselves to the stretch and perform all the many "required" duties of the pastor's wife? Can we who are daughters of the King demand less of ourselves than an earthly princess?

Sometimes it is imperative for the minister's wife to work outside the home, making it physically impossible for her to do all the things she would like to do. But even so, it is attitude that counts—a willingness to help, a willingness to think of the pleasure and comfort of others, a willingness to serve where and when able.

An earthly princess is expected to be familiar with the business and management of the kingdom in order to be able to assist in the administration if necessary. College courses today acquaint young ministers' wives and prospective ministers' wives with the skills they will need in the parsonage. It is good for a minister's wife to know church policies and the inner workings of the organization; however, she must assist him, not take his place, in the task of guiding the church. Her willingness to share his concern for the problems that face him and to stand beside him as an able helper will "make his day," and incidentally also make his future.

An earthly princess is taught proper decorum both in the home and in public. This important part of her education makes the difference between a considerate and gracious leader and a selfish ruler. Thus she stands as an ideal for all to emulate.

Much to her dismay, the women of the congregation will often look to the minister's wife as an example and ideal, even at times keeping her on a pedestal. Why? Because we all need examples to inspire us to higher and holier living. And what better human example should they be able to find than the loving and gracious lady in the manse—the wife of the pastor?

In 1952, while Princess Elizabeth and her husband, Prince Philip, were on a world tour and were staying at the Tree

Tops Hotel in Kenya, they received word that her father, King George VI, of England, had passed away. All their personal plans were laid aside, and they hurried home, for Elizabeth was now the queen of the British Empire. Some years later, while on mission service in the East African Union, we had the privilege of standing beside the plaque that told the story of this tragic event in the lives of these young people. Although not a British subject, I greatly admire this young woman and her ready acceptance of her responsibilities to her father's kingdom. "Lilibet" had been trained for this moment from earliest childhood because she was the first in line for the throne. On her twenty-first birthday Queen Elizabeth gave this message to the people of the British Commonwealth: "My whole life, whether it be long or short, shall be devoted to your service and to the service of our great imperial family."

Are we, as King's daughters, as willing to serve the needs of our heavenly Father's subjects? Are we as ready to accept the responsibility to carry out His work? Can we lay aside our personal wishes and ambitions and work with our minister-husband for *our* heavenly King? Are we, as King's daughters, really representing our Father, or are we just singing about it? 

Bernice Gackenheimer is a minister's wife living in Collegedale, Tennessee.

Prayers from the parsonage

by Cherry B. Habenicht

While Dick is calculating our income tax I want to thank You, God, for each paper stacked in piles on our dining room table.

These statements of earnings prove that we have a dependable income. Unlike many who are called to work for You, my husband doesn't need to hold a secular job to support a part-time ministry. Neither does he have to rely on fluctuating offerings or members' pledges for his salary. I'm grateful that the tithe system guarantees equal pay, regardless of the congregation's money or the pastor's charisma.

Thank You for all the cancelled checks showing that our bills have been paid. Although the account often has a

slim balance, we have bought some niceties, as well as necessities.

This *small* bundle of receipts reminds me of the blessing of good health. I appreciate our adequate medical coverage, but I'm glad not to have to use it. Thank You for daily protection and Biblical guidelines for abundant life.

We are privileged to return part of our increase to You. But could we have given more? What if our contributions equalled the 50-percent deduction allowed by the IRS? In what unexpected ways would You provide for our needs if we dared to give that much?

Please multiply these tithes and offerings, using them to increase the church's outreach in the world. Show us how to spend "our" money wisely so it will

always be a blessing.

I complain about sales tax, gasoline tax, State tax, and a national tax. Instead, help me to consider the advantages of living in this country, where we still take home a good percentage of our earnings. I'm grateful for each service our taxes support.

You have called us to a wonderful hope, to "the riches of . . . [Your] glorious inheritance in the saints, and . . . [Your] incomparably great power for us who believe" (Eph. 1:18, 19, N.I.V.).* Such spiritual wealth! But we are blessed financially, too, and for this I thank You.

*From the *New International Version*. Copyright © New York International Bible Society, 1973, 1978. Used by permission.

WORLD VIEW

Prayer rugs?

The North Carolina Department of Corrections now allows Moslem inmates of State prisons to buy prayer rugs as "approved religious items." The State's Inmate Grievance Commission had ruled that the prayer rugs are necessary to the practice of the Islam religion. The ruling follows the generally more relaxed approach of prison systems in allowing First Amendment rights to prisoners. And, in this case, the prison authorities did not neglect the "establishment clause" in their application of the "free exercise clause": prisoners must pay for the prayer rugs out of their own pocket.

One wonders, however, at the stipulation that rugs cannot be larger than 24 by 44 inches. Think of the prayers that might ascend from a 4-by-6-foot rug!

But let's give the authorities credit for good sense. Anyone who's seen pictures of Arabs at 20,000 feet over Baghdad, on a rug, should appreciate the size restriction!

High stakes

By some measurements, Atlantic City's legalized-gambling operation is a great success. Says a report issued by the New Jersey Department of Community Affairs: "If there are twelve casinos operating in 1982, we can expect 148,000 new jobs in three years, rather than the (previously) forecast 77,000 in eleven years."

So what's the problem? Atlantic City's gambling success doesn't extend to other sectors of the economy, which have been described by the State report as "stagnant or declining." Some 600 jobs in retail trade have disappeared, as five supermarkets and a department store have closed. Manufacturing employment has declined by 500. And "skyrocketing land values and tax increases can be expected to dislocate area businesses and prevent new retail businesses from locating," the report says.

Still, so infectious is the gambling bug that 43,000 new housing units will be needed for each of the next three years, estimates Joseph A. LeFante, State commissioner of community affairs, who predicts the population of Atlantic City will rise from its present 200,000 plus to 530,000 by 1982. Governor Brendan Byrne describes the situation as "crucial" and has hinted that State agencies may be asked to approve licenses only for casino owners willing to "assume a fair share of the regional burden for

by Roland R. Hegstad

housing and other impacts of development."

We would suggest that the governor add a few welfare agencies to care for families who have lost their monthly paycheck; funding for twenty chapters of Gamblers Anonymous; costs of monthly lie-detector tests for all public officials having anything to do with the gambling operation; and a restitution fund for gamblers who have begged, borrowed, or stolen their stake. And we have a suggestion for the casino operators also: When the governor comes with his proposals, suggest that they be negotiated over a game of blackjack. Chances are he'll go home with less than he bargained for—far less.

Indonesian laws cause concern

Christians already concerned about Israel's antimissionary law now have new cause for worry—Indonesia's recently enacted laws restricting missionary work. One new law, S.K. 70, says missionary work should not be directed toward those who already profess a religious belief. However, the Indonesian minister of religious affairs, Alamayah Ratu Perwirabegara, has stressed that a person who decides voluntarily to change his religion may do so. Another law, S.K. 77, regulates material and financial aid to religious bodies. The explanation of Prof. T. M. Soelaiman, of the Indonesian embassy in Washington: "All this is to ensure that the aid goes to the right addressee." Professor Soelaiman said that regulation of missionary personnel under S.K. 77 is because of the government's interest in their country of origin and the duration of their stay.

Indonesia is a predominantly Moslem country. Only 5 percent of its population is Christian. Three percent is Hindu.

Ordaining homosexuals

Controversy in the United Church of Christ over ordaining known homosexuals seems likely to go on for at least four more years. A ten-man panel is to make recommendations for policy development at the General Synod in 1983. Whatever their advice, homosexuality—and discrimination, as we shall see—may be pretty well entrenched by then.

During the biennial convention last June, the Reverend Loey Powell publicly disclosed her homosexuality when she led a worship service. She was ordained in 1978 with two other lesbians, in the same church in Mill Valley, California, where the Reverend William R. Johnson in 1972 became the first admitted homosexual to be ordained in a major denomination.

Now to the discrimination: It would seem that the United Church of Christ is violating the Civil Rights Act, which bans discrimination based on sex—among other things. To ordain admitted homosexuals without ordaining admitted adulterers is a discriminatory practice. Several church-related colleges have incurred the wrath of government regulatory agencies for lesser offenses.

From another viewpoint, however, one wonders how the Saviour looks on the affair. Did He come to ordain Adam's fallen children in their sins or to save them from their sins?

A good home?

Meanwhile, a family-court judge in Albany, New York, has granted permanent custody of a 13-year-old boy to an avowed homosexual minister who has adopted the boy.

Said Judge James Battista, of Greene County Family Court in Albany: "The reverend is providing a good home."

The minister, John Kuiper, 36, of Catskill, New York, adopted the boy a year and one-half ago. A court investigation was begun after Kuiper admitted publicly that he was living with a 40-year-old man, Roger Hooverman.

Mr. Kuiper, an ordained minister of the Reformed Church in America, is pastor of the Good News Metropolitan Community Church in Albany, which serves mainly homosexuals. The Reformed Church is seeking to cancel Kuiper's ordination.

Kuiper, who was married for eight years, said he didn't think his example would influence his adopted son toward homosexuality.

Maybe not. Roses do grow on compost piles. But to write off parental influence as meaningful to siblings is to write off a fundamental of Judeo-Christian civilization—the influence of the home. It is to say that children do not strive to emulate parents whom they admire. Or to say that a parent's moral standards have no influence on his child.

Someone had better ask Judge Battista for his definition of a good home.

SHOP TALK

Daniel, an angel, and the Pope on tape

Pages 8-10 of this magazine describe an exciting method of increasing evangelistic potential through the Daniel seminar. Now, as part of the April release for the Aspire Tape-of-the-Month Club, you can hear Mark Finley, the originator, explain how he conducts this program. Recorded live at the Tri-Union Evangelistic Council held in Washington, D.C., December 9-13, 1979, this two-hour presentation will answer your questions and inspire you with the possibilities for your own

church. The March tape release is also of special interest. Dick Wertz, pastor of the Hollywood church, tells of an angel's visit to him and the message he was bidden to give his church. Also included is Orley Berg on "The Prophetic Significance of the Pope's Visit," and Don Lewis on "How I Became a Seventh-day Adventist Koshar Christian." His thrilling story will help you to reach your Jewish friends with the gospel.

Aspire Tape Club

members will receive these selections automatically. Others may order monthly releases at \$4.50 each. Write, Aspire Tape-of-the-Month Club, 6840 Eastern Ave., NW., Washington, D.C. 20012. Better yet, send \$45.00 for a year's subscription and enjoy three hours of helpful, inspirational material every month.



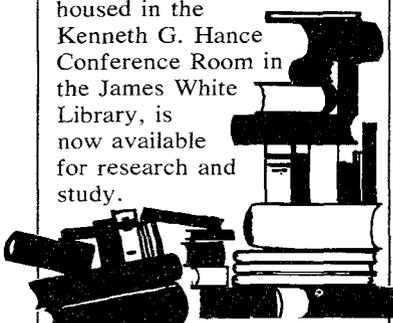
Help to a new pastor

Mary Speidel, a frequent writer in denominational periodicals, has come up with a most helpful suggestion. She points out that a pastor, when moving into a new pastorate, must frequently spend many weeks "just learning the ropes of his district." She suggests that the learning process would be greatly facilitated if he had at his disposal a notebook with at least such information as a list of church members, with telephone numbers and instructions on reaching homes. (R.R. isn't much help in locating isolated dwellings); a list of church officers; sample treasurer's report, secretary's report, and church-board minutes; a list of school-board members, Home and School leader; church-school students, indicating those not baptized; and Bible-study interests.

Such a notebook need not represent still another task for already overworked pastors, especially those who are trying to tie up loose ends of their districts before moving on to a new assignment. The notebook could be a church project, orchestrated perhaps by the church clerk, as a gift to the incoming pastor.

Communication resources donated to AU

Dr. Kenneth G. Hance recently donated to Andrews University a collection of nearly 1,000 books and journals in the fields of speech and communication. Areas covered by the collection include rhetorical theory, homiletical theory, history of public address, history of preaching, rhetorical criticism, discussion-conference, and research methods in human communication. Of special interest to ministers are the various dissertations written under Dr. Hance's direction and the texts and studies concerning approximately 1,500 speeches and sermons from many periods of time. The collection, which is housed in the Kenneth G. Hance Conference Room in the James White Library, is now available for research and study.



Your turn

Have you thought of a good, new idea that makes your ministry more effective? Have you run across a new product, a shortcut, a better way of doing something? Would your fellow pastors be interested in it? Give us the chance to print it in "Shop Talk" and make yourself \$10! For each idea or helpful hint printed in this column,



MINISTRY will pay \$10 to the person who *first* sends us the item. Keep your contribution short (no more than 250 words) and mail to Shop Talk Editor, MINISTRY, 6840 Eastern Avenue NW., Washington, D.C. 20012.

In the event of duplicate items being submitted, the one bearing the earliest postmark will be given precedence.

320 churches selected

Why are some churches growing rapidly while others grow only slowly or not at all? What identifiable elements in the pastor, the membership, and the community will most accurately predict a particular church's growth rate?

The Faith/Action/Advance Committee of the North American Division has commissioned the Institute

of Church Ministry at Andrews University to do a division-wide study in an attempt to answer these questions. Using scientific sampling methods, the Institute has selected 320 churches for study, and are asking the pastors and a representative percentage of the membership to complete a comprehensive survey in order to obtain a profile. The resulting information

will be correlated with actual growth rates of the sample churches to yield those factors most highly associated with rapid growth.

The results of this study will be valuable for the entire church, and therefore MINISTRY urges you, if your church has been selected, to take this study seriously and expedite the return of the survey materials.

RECOMMENDED READING

CRISIS IN THE CHURCH. A STUDY OF RELIGION IN AMERICA

Andrew M. Greeley, *The Thomas More Press, Chicago, Ill., 1979, 264 pages, \$14.95.*

Organized religion in the U.S.A. faces a crisis. While the fundamentalist denominations flourish, the mainline churches are declining. The crisis is especially acute for the Roman Catholic Church. Sunday mass attendance has fallen precipitously since Vatican Council II. There have been numerous resignations from the priesthood and religious life. Vocations have declined markedly.

Crisis in the Church examines several theories for the present, dramatic decline in Catholic religious practice in the U.S.: influences such as materialism, paganism, secularism, apathy, sensuality, and mass media. Father Greeley contends that none really accounts for the current emergency.

The purpose of Greeley's new book is to attack the Catholic Church's recent campaign of evangelization in its attempt to get Catholics back to the church. This, in the renowned sociologist's opinion, is a simplistic approach. He invites his church to face the more challenging question of *why* so many are disenchanted with institutional Catholicism. With pages of graphs and statistics he attacks five sets of "adversaries"—the intellectuals, the charismatics, the Catholic religious leaders, the secularists, and those who blame all the Catholic Church's problems on its leaders—in which category he places himself.

Greeley's basic conclusion

is that religious enthusiasm and behavior are closely related to family intimacy. The Catholic Church's teachings on sex, chiefly the ban on birth control, have been largely rejected by Roman Catholics who have lost confidence in their spiritual leaders. It is Greeley's contention that until the Catholic Church regains its credibility in that basic area it will hardly attract people who have turned it off.

Crisis in the Church is admittedly a scholarly book, but Greeley's attempt to understand the reasons that lie behind America's disenchantment with organized religion can be of real help to the serious preacher and minister.

Raoul Dederen

A GUIDE TO PASTORAL CARE

R. E. O. White, *Pickering and Inglis, Ltd., London, 1976, £7.50.*

White is too modest when he describes his book as "a primer for aspirants . . . intended for those entering upon pastoral responsibility." His book is much more than a primer.

Pastoral roles and functions have changed rapidly in the past fifteen years. New problems such as drug addiction and perverse moral aberrations have to be confronted. Old problems have assumed new forms. Some, such as depression, are now more common than they were. Much of the material that has been produced to meet the changing pastoral scene has been inadequate and in many cases trite. Such strictures will not be passed upon this book. There is not a single topic of importance in the work of pastoral ministry that is not constructively handled. No

pastor, novice or experienced, will find this book profitless. Many readers will find the last chapter, "The Pastor's Care of Himself," worth the price of the book. Certainly a pastor's wife will be encouraged and helped by reading it.

R. E. O. White is the principal of Cliff College in England and a man of wide experience as preacher, pastor, teacher, and author.

Patrick Boyle

SCRIPTURAL WORSHIP AIDS

Leroy Koopman, *Baker Book House, Grand Rapids, Michigan, 1978, 83 pages, \$2.95.*

This little volume, a collection of Scripture passages, can be very helpful to the pastor in his preparation for worship services. Appropriate portions of the Scriptures have been grouped under such headings as invocations, calls to worship, the law of God, offertory sentences, prayers of confession, assurances of pardon, readings for communion, and benedictions. The busy pastor will appreciate this easy access to the passages given.

Orley Berg

RUGGED HEART: THE STORY OF GEORGE I. BUTLER

Emmett K. Vande Vere, *Southern Publishing Association, Nashville, Tennessee, 1979, \$3.95, paperback.*

Dr. Emmett K. Vande Vere, professor emeritus of history at Andrews University and a well-known historian among Seventh-day Adventists, has contributed several interesting volumes

in the past several years. His present biography of George I. Butler, a former president of the General Conference, is a well-researched and well-written study of a man who led the General Conference during its formative years.

One of the benefits of Vande Vere's biography is its ability not only to portray Butler's work but also to review the interaction between Butler and the other leaders. His insights and references to James White, another General Conference president and a very strong individual, are most helpful.

Even though helpful footnotes are provided, an index and a bibliography would have added to the value of the book.

Nikolaus Satelmajer

MINISTRY

Change of Address

If you're moving, please let us know six weeks before changing your address. Print your new address at right, clip out this entire corner, including the label, and send it to us. If you have a question about your subscription, please clip this form to your letter.

Mail to: Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012.

NAME _____
NEW ADDRESS _____
CITY _____ STATE _____ ZIP _____

Attach label here, or print old address: