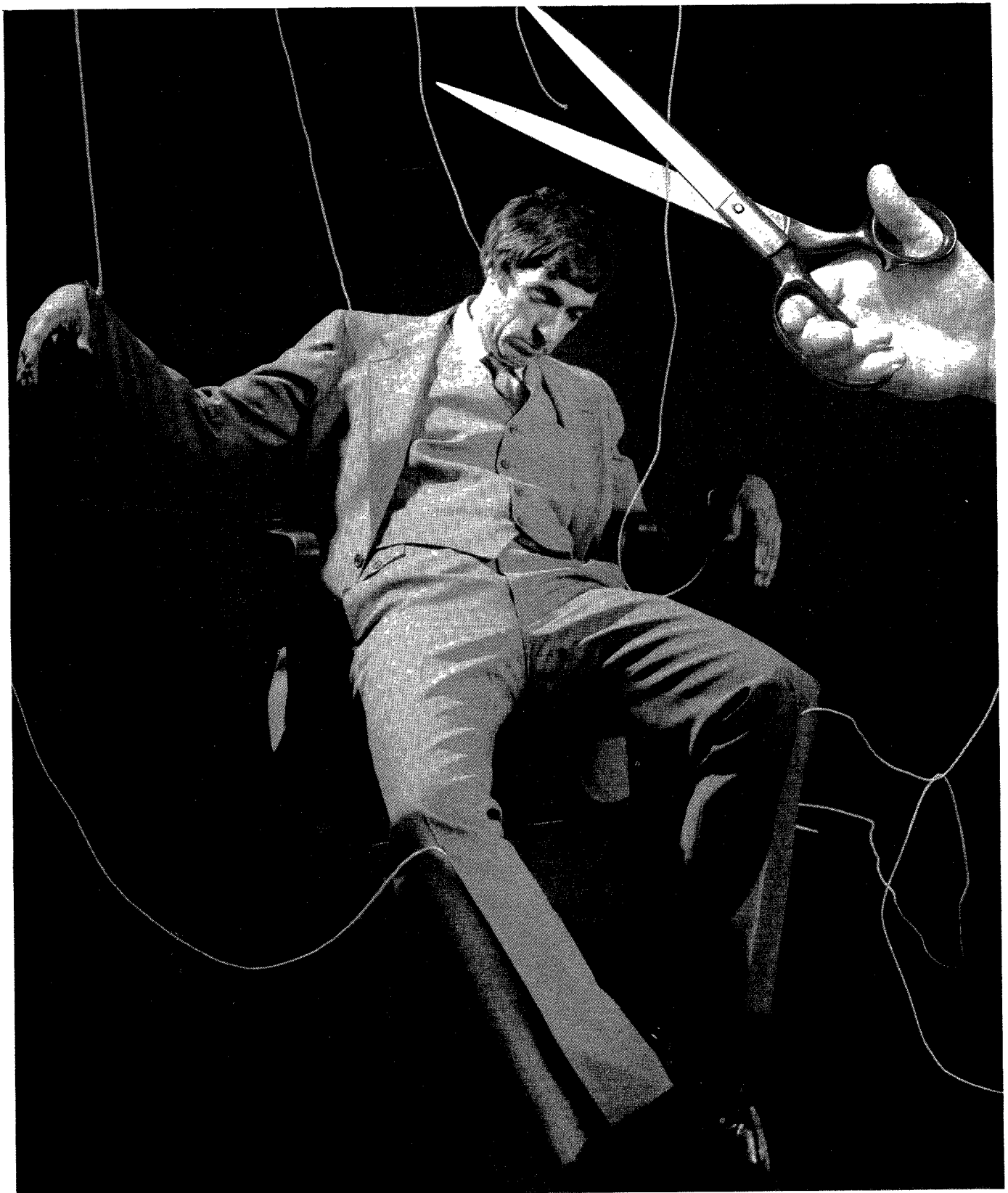


Ministry

A Magazine for Clergy/January 1982



It's Time to Do Less for Your Church Members

The September issue on homosexuality prompted many readers to write in appreciation; others were not so pleased. In fact, readers have thrown brickbats and bouquets on a number of topics.

Homosexual healing

The article "Homosexual Healing" (September, 1981) was superb. You are to be commended for tackling this difficult subject with both scriptural soundness and compassion for the wrongdoer. But what I appreciate most was the practical application of a sound theology of righteousness by faith. For too many of us righteousness by faith is a theory set quite apart from real life. Cook showed us how to make it work in the daily struggle with temptation. His principles apply to any temptation, not just homosexuality.—Marvin Moore, Seventh-day Adventist Church, Texas.

Being a homosexual, I took extreme offense at your September issue. I could rant and rave at your views, but in light of your self-righteousness it would serve no purpose. My only point is that you are quite wrong. I am happy, self-sufficient,

and very much involved in my home and a loving relationship. There are many more of us happy, loving gays than I am sure you will allow yourself to realize. If you could open your eyes and ears, you would be helping us to live better lives as we are, instead of trying to convince us that we are sick.—Name Withheld, Washington, D.C.

The September issue contains more helpful material on homosexuality than I have found in any other publication to date. One would have to read a library of books to get what you have condensed into a single issue.—Everett I. Carver, Texas.

How much I appreciated your recent article on homosexuality! I myself was a homosexual and was helped through a Teen Challenge center in New York. I have since spent five years in Europe working with Teen Challenge and sharing my testimony in different countries and situations. I hope this article will help a lot of people to understand the struggle of the homosexual who wants to change, and that the arms of the church will open a little wider and more earnestly in the homosexual's direction.—Name Withheld, Ohio.

The inexcusable approach to homosexuality in your September issue prompts me to remind you that the Bible speaks with great clarity on this matter (see Leviticus 18; Deuteronomy 23; Judges 19, 20; Genesis 18, 19). Paul also spoke incisively to the issue in Romans 1:26-32. Let us keep the standards as high as God fixed them. Let us honor God by honoring His Word.—E. Finkenbiner, Baptist Church, Ohio.

I sat down and read the entire section of the September issue dealing with homosexuality as soon as I received the magazine. It is the best thing I have ever read on the subject. I was very impressed with the wisdom it expressed.—E. L. Kast, New Jersey.

I thank God for the providence of receiving MINISTRY. I find it to be outstandingly done. It is professional, provocative, and, best of all, clearly spiritual. I was particularly impressed with the interview of Colin Cook. I have taken the

liberty of sharing that great presentation with numerous clergy friends. I believe it deserves the widest possible distribution, denominational lines notwithstanding. My particular denomination is struggling with this issue. At present it appears to be stuck in a quagmire of indecisiveness. Could we be as decisive as this article, I believe the issue of homosexuality would be defused as a matter of controversy.—Stephen H. Bancroft, Episcopal Church, Texas.

My wife and I read with interest the recent article "Homosexual Healing." It seems to be such a clear presentation of some of the factors involved in sanctification, not only for homosexual Christians but for those struggling with other life-dominating habits. I plan to use this article in a study group and would appreciate having your permission to reproduce copies for this purpose.—Gerald Hallberg, United Presbyterian Church, Kansas.

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I am not persuaded that the homosexual orientation is appropriate, but we do need to work to bring wholeness to the church so that homosexual or heterosexual, male or female, can discover the oneness in Christ. I fail to see how your article furthered this.—Robert Tsu, California.

Even though it offered a perspective contrary to my own, I found the article on homosexuality and the interview with Colin Cook to be challenging if not persuasive. I was especially pleased with the notation of sources in the individual selections and the bibliography on the back cover. It was disappointing, however, that you mentioned the work of denomination-wide task forces and study commissions by the United Church of Christ, the United Presbyterian Church, the Presbyterian Church in the United States, the Episcopal Church, and the American Lutheran Church, but failed to include those studies in your bibliography. I can give you specific information about the United Church of Christ's work—*Human*
(Continued on page 27.)

An outstretched hand

If you are receiving MINISTRY bimonthly without having paid for a subscription, it is not a mistake.

We believe the time has come for clergy everywhere to experience a resurgence of faith in the authority of Scripture and in the great truths that reveal the gospel of our salvation by grace, through faith alone in Jesus Christ. Since 1928 MINISTRY has been designed to meet the needs of Seventh-day Adventist ministers. However, we believe that we have much in common with the entire religious community and want to share with you our aspirations and faith in a way that we trust will provide inspiration and help for you too.

We hope you will accept this journal as our outstretched hand to you. Look over our shoulders, take what you want and find helpful, and discard what you cannot use.

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Ministry

A Magazine for Clergy/January 1982/Volume 55/Number 1



COVER: LUIS RAMIREZ

It's Time to Do Less for Your Church Members/4. Richard A. Morris has discovered a way to involve his members in the work of the church—it means a new leadership style for him, as well as utilizing the untapped resources of his members. You'll want to try his plan too.

What Jesus Said About Sanctification/6. From his years of study on the subject Pastor Morris L. Venden synthesizes the relationship between faith and obedience.

After the Funeral/8. J. Ralph McIntyre points out ways the pastor can continue to minister to the family in the days and weeks following the death of a loved one.

Is the Secret Rapture the Blessed Hope?/10. Is a two-stage Second Coming supported by Scripture? Hans K. LaRondelle explores what the Bible says and answers No.

Made in the Image of God/13. In part 6 of This We Believe, Neils-Erik Andreassen takes us back to Creation week in an attempt to understand the nature of man.

A More Exalted Ministry/16. Ellen G. White points out the importance of talking Christ, praying Christ, preaching Christ.

Divine Rest for Human Restlessness/18. Samuele R. Bacchiocchi. Vacations, drugs, health clubs—modern man tries them all in his search for relief. Yet in the beginning God created an answer to this deep inner need. Only as he returns to this divinely instituted rest can man find true peace.

Annual Council—Excitement & Boredom/22. J. R. Spangler.

Update on Ebla/24. Lawrence T. Geraty. Since the library of Ebla was discovered in 1975, scholars have engaged in heated debate over its significance for Old Testament studies. Now the first English language publications have appeared from the director of the dig and a scholar who has translated some of the tablets.

Reading for Winter Evenings/28. Shirley Welch.

From the Editor/22
Biblical Archeology/24
Shepherdess/28

Reader Service Page/30
Shop Talk/31
Recommended Reading/32

The idea certainly sounds appealing, but you ought to be warned that it will wipe out one of our favorite pastoral activities—making plans for other people. The result could be a radical revision of your concept of what it means to be a pastor.

Richard A. Morris

It's time to do less for your church members



As a pastor, I've never been able to get too excited about somebody else's program. Not even if it comes from the conference president himself.

But when it's my program, something opens up within me, and I invest incredible amounts of time and energy to achieve its success!

Why has it taken me so long to see that the members in my churches are no different? How many years I've wasted trying to get them to do things they had no desire to do, while practically ignoring the potential of their own hopes and dreams concerning their church and their Lord!

I have been guilty of a self-centered approach to pastoring, but I suspect I am not alone—and I'm willing to share my guilt with you. In ten years of ministry I have heard pastors and church leaders ask the same question again and again: How do we get our members to do what they "should"—that is, what we want them to do?

We ask the wrong question because we have all been cast in the same mold and can no longer discern its shape. We think

that the function of our leaders is to tell us what to do, and that our role is to do it. Likewise, we believe that if we are to be the leaders of our church, we should tell our members what to do, and their role is to do it. Then we wonder why motivation is lacking!

There is an alternative which, for me, has involved a radical revision of my ideas about what it means to be a pastor. The alternative? Doing *less* for my church members! When you become acquainted with this concept, you may want to do less for your members too. According to this idea, the right question to ask is *not*: How can we get our members to do what we want them to do? It is: How can we help our members fulfill *their own* needs for involvement, commitment, and successful ministry in the church?

I've learned that people are already motivated. Motivation theorists such as Abraham Maslow pointed this out long ago.¹ Practically everyone we deal with in our ministry is already motivated in ways essential to the task of the church. For besides the biological needs of food, shelter, and companionship, we all have basic needs for achievement, self-esteem, and recognition. This means that our members *want* to see the church grow, because they believe in it and want to see

their beliefs affirmed. They *want* to make a personal contribution to its growth because of their faith in the gifts and abilities that God has given them. They *want* to achieve recognizable success because they need the reinforcement and reassurance that their Christian brothers and sisters give.

Our job as pastors, then, is to help them recognize, express, and fulfill these needs, within the context of church fellowship.

Our churches are vast, yet virtually untapped, reservoirs of human energy and dedication. But our members are frustrated, not even knowing the source of their frustration. They blame themselves as well as the church for they know not what.

The problem is not, as we so often hear, that our members do not know *what* to do or *how* to do it. With the gifts that God has given them, in some cases they know these things better than we, their leaders, do. Training is needed, yes, also encouragement. But we need to train and encourage them in the direction in which their motivation leads them, not in some other direction.

When I was a schoolboy I experimented with various styles of combing my hair. Some styles were modish and extreme; some more traditional. All required prodigious amounts of heavy grease, for my hair had a mind and a direction of its own. When I finally learned this and made peace with my hair by combing it in the direction in which it grew, I found that that was the way it looked best. Nothing short of direct revelation could move me to change it now! In the same way, our members will give their best service when we recognize the natural direction of their Christian lives. Instead of attempting to uproot and realign them in accordance with our way of thinking, we will learn to groom and nourish their own interests and inclinations. Instead of "laying a burden" on them, we will discover ways to tap the motivational forces God has already planted within them.

This method of leadership may not appeal to some, for it seems to suggest a leader who "follows" rather than one who directs. However, it has one great advantage: It works! Like the gospel itself, it meets people where they are, not where they "should" be. And like the gospel, it dares to accord them all the dignity and respect due to saints in Christ, thereby opening a door by which their own contribution to the cause of God can be made.

I have seen these principles at work again and again among members in my churches: One head deacon showed little interest in my plans and programs. I was frustrated with him. But when I asked him to take full charge of the physical arrangements for a major evangelistic series, he took over like the true leader he was. I was able literally to forget about seating,

Richard A. Morris is pastor of the Eau Claire, Wisconsin, Seventh-day Adventist church.

ushering, lights and heating, cleaning, and equipment storage. With twelve or fifteen other men working under him, he did it all better than I ever could have hoped to do. The man was a genius for carefulness and organization, and the more I stayed out of it the better he did!

Members in all the churches I have served have been cool at first to the whole idea of public evangelism. But when I invited them to become personally involved in *planning* and *directing* the next campaign, they suddenly discovered that they were interested after all!

A church leadership seminar directed by Dr. Arnold Kurtz of the Andrews University Theological Seminary and a group of D. Min. students gave me some concepts that helped to put "handles" on motivational principles for my church. The key to an involved, committed laity, I believe, is found in two closely related ideas I call *public thinking* and *shared leadership*.

By *public thinking* I mean that in order for our members to be committed to the church and its work, the thinking, planning, and goal-setting processes that underlie that work must be completely evicted from the private sanctums of the departmental director's office and the pastor's study. They must take place instead in the full public light of discussion and decision by the laity.

This will be time consuming. It will wipe out one of our favorite pastoral activities—making plans for other people. But it is necessary if our people are ever to see the church's mission as truly their own.

Public thinking, or what Robert C. Worley calls *public process*, means that "private beliefs, intentions, and goals need to be transformed through public processes into public commitments and activity."² Through *public thinking*, the private thinking of all the members of a congregation is gathered, recognized, examined, clarified, screened, pooled, and restated as the thinking of the corporate congregation. It is the refining process by which the church comes to be "with one accord" in the Spirit as described in Acts 1 and 2.

The actual procedures by which this refining is accomplished must be individually selected, or designed, by those using them. Design materials and procedural models are available from several sources.³

The second motivational concept, *shared leadership*, means choosing a leadership style that distributes, or shares, the various roles and functions of leadership among all members of a working group according to each person's skills, abilities, and willingness to participate.⁴ Thus the group concentrates not just on getting the job done but also on developing individual and group facility in assuming the leadership roles needed for an effective group. Examples of such roles are:

The Initiator introduces something new for the group's consideration. When he or she emerges, the group has found a way to voice its own motivations, not just listen to the pastor's.

The Elaborator adds to an idea, or suggestion, already introduced. These contributions mean that the group as a whole is able to identify with the motivations of the initiator.

The Clarifier senses and relieves ambiguity and breakdowns in communication. His gift to the group is a dramatic improvement in group unity and efficiency.

The Challenger voices the group's misgivings about an idea or information presented. Loyal, but clear-minded, this individual makes the group selective in its acceptance of the contributions of its members.

The Summarizer pulls together various elements of the discussion. His appearance means that the group is now capable of synthesizing ideas toward a workable conclusion.

The Energizer elicits underlying motivation that the group shares to stimulate a higher quality of work. He motivates by reminding, not by pushing.

Many other leadership roles, including variations of these mentioned, are developed in a dynamic, shared-leadership church group. The pastor will make his contribution as one of the members and will fill only the roles he is fitted to fill—by no means all, or even most, of them. In fact, the more leadership roles carried by group members other than the pastor, the more motivated the group will be.

I must emphasize that for a pastor or a church to accept a pattern of shared leadership, or distributed functions, does not imply abdication of responsibility by the pastor. Nor is a rearrangement of authority necessarily implied. The pastor remains the responsible authority both in the local church and between that body and the conference.

Rather, *shared leadership* means that the pastor refuses to be the sole source of motivation, plans, and goals for the church. While encouraging and participating in the development of all three, he will share the development processes with all other members.

I have found these leadership concepts exciting and am presently attempting to introduce them to my churches. But there are some hurdles to clear. An active pastor

who intends to implement these principles should be forewarned of two major obstacles to their acceptance.

First, you and I are accustomed to think that leadership implies possession of both the authority and the ability to motivate and control the behavior of subordinates. It takes time and experience, not just theory, to dispel these false assumptions. The first obstacle we face is ourselves, for we will tend to be awkward in unaccustomed roles.

Second, the expectations and assumptions of our church members are molded by the same presuppositions that we as pastors have long held. When we first begin trying to lead in this new way, our church members are likely to wonder whether we have decided to stop being their pastor. They want us to tell them what to do, not only because they have been conditioned to expect it but also because it leaves us saddled with the responsibility of motivating them. If motivation fails, the guilt will not be their own. So the second obstacle we face is the expectations of our members.

But these obstacles can be overcome if we take time with our members to discuss and explain what we are attempting to do. We must have their help in changing the leadership patterns of our churches. If they themselves have a basic grasp of the principles behind what we are doing, their expectations will be different, and they will support us as we struggle with our own new concept of the role of the pastor.

By now you may have discovered that the title of this article is not entirely accurate. Following this leadership style will probably cause you to do *more*, not less, for your church members. But the important difference is that *they* are doing more as well.

¹Abraham Maslow, *Motivation and Personality*, 2d ed. (New York: Harper and Row, 1970).

²Robert C. Worley, *Dry Bones Breathe!* (Chicago: The Center for the Study of Church Organizational Behavior, 1978), p. 29.

³*Ibid.* See also: Alvin J. Lindgren and Norman Shawchuck, *Management for Your Church*. (Nashville: Abingdon Press, 1977), p. 52, Halvard B. Thomsen, "Designing and Developing an International Corporate Ministry in the Milwaukee Central Seventh-day Adventist Church" (unpublished D. Min. project paper, Andrews University Theological Seminary, Berrien Springs, Michigan, 1979).

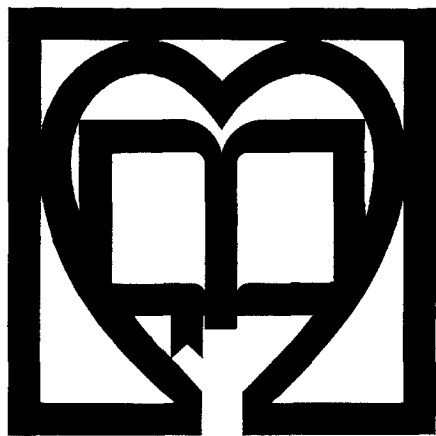
⁴David W. and Frank P. Johnson, *Joining Together: Group Theory and Group Skills*. (New York: Prentice-Hall, 1975), p. 22.

We believe that if we are to be the leaders of our church, we should tell our members what to do, and their role is to do it. Then we wonder why motivation is lacking! There is an alternative.

Both Jesus' words and His actions demonstrated that the natural, spontaneous fruit of faith is genuine obedience and victory in the Christian life. But this is a work that we can no more do for ourselves than we can save ourselves.

Morris L. Venden

What Jesus said about sanctification



What did Jesus have to say about sanctification? If we look for His specific use of the term, the only reference is found in John 17:19, where He says that He wants His followers to be sanctified the way He was sanctified.

But when it comes to the *subject* of sanctification in its modern usage, referring to Christian growth, obedience, victory, and power—in short, the work that the Holy Spirit does in us as we live the Christian life, we discover that Jesus had far more to say about that than He did about the work that God has done for us. Today some say that the proper balance of emphasis between justification and sanctification would be for us to spend 90 percent of our time talking about the work of Christ *for* us at the cross and 10 percent on the work that He is doing *in* the life. But Jesus talked at least twice as much about the work of God *in* us as He did about the works of God *for* us.

In sanctification, whether finished or

ongoing, the *method* is always by faith alone, just as much so as is justification. Although we must think of justification and sanctification as separate for the sake of acceptance and assurance, we must think of them together regarding the method of accomplishment in our experience. When we use the term *sanctification by faith alone*, this is not to deny that both faith and works will *exist* in sanctification. We are making use of the usual understanding of the word *by* in the English language. It refers to *method*. (I travel to New York *by* plane, or I make my living *by* working.) The *method* of sanctification is by faith alone.

Jesus said it, in John 15:5—"Without me ye can do nothing." He was talking about producing the fruits of obedience, the fruits of the Spirit, in the Christian life. It is plain that if we can do *nothing* without Him, then all that is done will have to be done by faith in Him. We cannot accept a gift and also earn it. And that's one of the vital questions facing us today: Can we ever work for, or earn, God's grace, whether to atone for our past sins or to receive power to overcome our present sinning? The answer is No. Sancti-

fication is as much a gift of God as is justification.

How, then, can we receive this gift? The Jews came to Jesus one day and asked a very similar question. "What shall we do, that we might work the works of God?" Jesus answered, "This is the work of God, that ye believe on him whom he hath sent" (John 6:28, 29). The only work involved in belief, or trust, is the work involved in communication; for it is possible to trust only someone we know. As Jesus said in the parable of the sheepfold, "When he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. . . . I am the good shepherd, and know my sheep, and am known of mine" (John 10:4, 5, 14).

What are the methods of communication that Jesus taught? "Watch ye and pray, lest ye enter into temptation" (Mark 14:38). "He that eateth me, even he shall live by me. . . . The words that I speak unto you, they are spirit, and they are life" (John 6:57, 63). "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). By beholding we become changed. It is a law of life even in the secular world that what gets our attention gets us. And there is a twofold application of this verse: In beholding the Lamb of God we are assured that our past sins are dealt with, but also we are assured that there is power to overcome our present sinning. Jesus said, "But one thing is needful" (Luke 10:42). That one thing is to spend time at the feet of Jesus in communication and fellowship with Him. So the methodology that Jesus taught concerning sanctification was the study of His Word, prayer, and communion with Him.

However, when we talk about getting down to a relationship with Jesus, through time spent in the study of His Word, we're talking about more than simply an intellectual assent to the truth. Jesus said, "You search the scriptures, because you think that in them you have eternal life; and it is they that bear witness to me; yet you refuse to come to me that you might have life" (John 5:39, 40, R.S.V.). The purpose for studying God's Word is not simply to gain information: it's for communication, fellowship, and relationship with Jesus.

Genuine obedience and victory in the Christian life is natural and spontaneous; obedience is the fruit of faith. A person doesn't labor on fruit—fruit is the result. Jesus compared obedience to fruit on several occasions. "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me" (John 15:4). "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit,

Morris L. Venden is pastor of the College View Seventh-day Adventist church, Lincoln, Nebraska.

neither can a corrupt tree bring forth good fruit" (Matt. 7:16-18). Bearing good fruit is natural and spontaneous for a good tree (see Isaiah 61:3).

Jesus said, "Cleanse first that which is within the cup and platter, that the outside of them may be clean also" (Matt. 23:26). How many of us have wasted our time and energy trying to clean up the outside of the cup, instead of going to the cause of the problem—the heart? If we put our attention on the cause and clean the inside, then the outside will be clean. Jesus said, "If you love me, you will keep my commandments" (John 14:15, R.S.V.). These are evidences from Jesus that genuine obedience is natural and spontaneous in the Christian life. If we are having trouble with obedience, we need to direct our effort toward learning to love Jesus more, and the obedience will follow. We cooperate with Him by coming into relationship with Him, so that love and trust spring forth spontaneously. And when they do, obedience is the inevitable result. The essence of Jesus' teaching was self-surrender. Only as we give up on ourselves and come to Him can we even begin the life of faith. Jesus said, "Whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder (Matt. 21:44). And in Matthew 13:45, 46 He warns us that we have to sell everything we have in order to obtain the pearl of great price. The pearl includes salvation in all of its aspects. Jesus said, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:33).

Throughout the Gospels Jesus refers to the cross as "our cross." He's talking about death—for us, as well as for Himself. We must die, we must come to the point of surrender, before we can begin to experience genuine sanctification. However, we cannot bring *ourselves* to this experience—only God can bring us to that point, for no one can crucify himself. It takes another to crucify us. As we continue to seek Him, to behold Him, to sit at His feet in relationship and communion, He will accomplish the rest of it for us as fast as He can, without destroying our power of choice.

The object of the Christian life is something more than simply assuring us personally that we have salvation. It is to reproduce the character of Jesus in us so that honor and glory can be brought to God. Jesus said it in Matthew 5:16: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." He said it in John 15:8: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." And He said it in John 17:10: "I am glorified in them." Our works, our obedience, our victories, are not for the purpose of saving us in heaven; they are for bringing glory to God. And if we are interested only in getting to heaven and

not in bringing glory to God, then we might seriously question whether we can expect salvation in heaven. There is an even larger business than the certainty of our own salvation—and that larger business is to bring glory and honor to God before the universe.

Sanctification is a matter of coming under God's control. Jesus often referred to our relationship to God in terms of the master/servant relationship. He said, "No man can serve two masters" (Matt. 6:24). A servant is under the control of his master. However, Jesus reminded us that coming under His control will bring us freedom. "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). When we are controlled by God, He then works in us "to will and to do of his good pleasure" (Phil. 2:13).

When we have come to the point of surrender, of crucifixion of self, of giving up on ourselves, and are under the control of God, we can know the ultimate power of God for overcoming. We don't have to wait until the end of our lives in the hope of getting in at least one good day. *So long* as we are surrendered to Him, we have victory and spontaneous obedience. The key words are *so long as*. The disciples are a case in point. One day they went and cast out devils. Another day they came to Jesus in disgrace and asked, "Why couldn't we cast them out?" On again; off again. Did this mean that they were lost? Did this mean they were no longer disciples? No! Jesus loved them and kept walking with them.

We see this same idea in Matthew 16. Peter says, "Thou art the Christ, the Son of the living God." And Jesus replies that the Father Himself has revealed this to Peter. Yet in the same conversation Jesus has to say to Peter, "Get thee behind me, Satan" (verses 16, 23). Peter gets congratulations from Jesus at one point and a rebuke at another. One minute Peter was surrendered and trusting in God's power; the next minute he drew back and tried to handle things himself.

In John 11 we have the story of Martha. One minute she exhibits a beautiful trust in Jesus, that He can do anything, even raise the dead, if it pleases Him to do so. A short time later she resists His instruction to remove the stone, as her faith falters and she depends upon herself again. In the growing Christian life, there are times when we are looking to Jesus, and we

experience victory and power. There are other times when we depend on ourselves and our own power, and we fail. Growth in the Christian life consists of depending on Jesus' power more and more constantly.

Since, as growing, immature Christians, we do not live in constant dependence upon Jesus' power all the time, we often fall and fail. God has made provision for this (see 1 John 2:1, 2). But as genuine Christians, we will remember that even though God has made provision for sin, we must never make such provision. He that is forgiven much, loves much; and he that loves much, obeys much (see Luke 7:41-43, John 14:15).

Those who believe in sanctification by faith *plus* works can believe only in imperfect obedience until Jesus comes. But those who believe in sanctification by faith *alone* can believe that perfect obedience is possible any time that they are depending upon Jesus instead of their own power.

Sanctification comes by justification. Jesus said that the more one is forgiven, the more he loves (see Luke 7:47). What does that mean? What is the purpose of studying the Bible, of praying, of a daily relationship with Jesus? It is for the purpose of understanding God's great love, His grace, His forgiveness, His death at the cross. The time spent in thoughtful contemplation of the life and death of Jesus is to lead us to know and love Him more. And as we understand His acceptance, His forgiveness, and His mighty love, we come to trust and love and obey Him more. The more we love, the more we will obey. This was shown by Jesus when the adulterous woman was dragged to Him and deposited at His feet. He said to her, "I don't condemn you" (John 8:11). That's the cross—that's justification. No one needs to feel condemned today. Jesus doesn't condemn—He justifies and forgives all who come to Him. Jesus came not to condemn the world, but that the world through Him might be saved. And only when we have understood that great truth are we enabled to go and sin no more.

The only way we can ever hope to go and sin no more is to discover, and to continue to be reminded day by day, that God doesn't condemn us. The good news is that there is no condemnation for those who are in Christ Jesus. The good news is also that Christ has made provision to keep us from sinning, that He may be glorified through us.

As genuine Christians, we will remember that even though God has made provision for sin, we must never make such provision. He that is forgiven much, loves much; and he that loves much, obeys much.

The needs of those who have lost someone close in death do not come to an end at the cemetery. Indeed, the days and weeks immediately following the funeral may be the most precious opportunities for ministry to these grieving members of our flocks. If we would truly be shepherds to them, we cannot let these moments slip through our fingers.

J. Ralph McIntyre



DON SATTERLEE

After the funeral

What kind of meaningful, personal ministry can a pastor have, with a family *after* the funeral is over? All too often our ministry to the family ends with the benediction at the graveside.

Regardless of which family member has died, things are never the same again for the other members of that family circle. There are common needs rising out of their common grief that need to be addressed. A sensitive pastor also will note and give attention to personal and unique needs of different members of the family after the funeral is over.

The death and funeral experience of a loved one creates a time and a climate for the reexamination of important subjects pushed aside at earlier times. The real issues of life and death, the meaning of time and eternity, the value structure of most members of the family, the important and unimportant things, relationships to others, to the church, to Jesus, are all being examined consciously or unconsciously at this critical time.

The pastor who sincerely desires to be a tender, yet true, undershepherd will treasure the opportunity that comes only after the funeral is over.

Many needs rush down on a bereaved family like the torrents of a waterfall. The pastor who is sensitive to his limits of ministry can be a tower of strength. There are financial and legal problems that simply cannot wait. The pastor should know those to whom he can direct his people for financial and legal help. This is a complicated age in which we live.

Unless the pastor has special training in financial or legal matters, it would be better not to try to be an amateur practitioner. But with at least the basic understanding of these matters, he can greatly assist his people in getting professional assistance from one who has a Christian perspective. Do not assume that these matters have been taken care of in advance. Do not intrude into the private,

personal, business affairs of your people, but let them know that you are ready to guide them as they have need of your experience.

If the death has been a husband or wife, many additional needs and adjustments confront the surviving spouse. Loneliness invades the house and the heart at almost every moment of the day and night. The sight of those things the loved one had or used or enjoyed brings it on. Those times of treasured sharing of the past that cannot be repeated, even though the need to share is so very real, evoke loneliness. The friendly, happy crowd at the church of which he or she had been a part will also draw the bereaved into the whirlpool of loneliness.

The pastor who truly wants to shepherd his sheep will be alert to those loneliness-creating situations in the lives of his people who have recently lost a loved one.

There is a great need to help families after the funeral to handle their guilt. No matter how close or affectionate the family has been to the one recently dead, times of almost overwhelming guilt will come when those left remember some request not granted, some need not met, some words spoken in anger not resolved. This is probably a universal experience, but the grief-stricken individual will think it peculiar to him. Help from a pastor at these times of stress and self-doubt can be very meaningful. But if you leave the survivors at the cemetery, you cannot help these suffering souls discover the reality of the love of God during those times of great need.

The effectiveness of the kind of ministry a pastor can expect to have with a family *after* a funeral depends upon the kind of relationship he has with them *before* and *during* the death experience. Is there the warmth of a personal pastor-people relationship? Is there a relationship where you genuinely respect each other? If the death came at the end of an extended illness, was the pastor present and available often during the illness? Does the pastor have the kind of relatedness to the family where he is a welcome participant in the funeral arrangement planning at the funeral home? (A note of caution here: It is best not to seek to influence a family in the matter of casket selection unless specifically asked. There is a time for this kind of advice . . . but not in the selection room.) The kind of relationship the pastor has before the funeral will greatly influence the kind of ministry he can have after the service is concluded.

To have an effective "after ministry" the pastor should include in his preaching schedule sermons on what the Christian's attitude toward death should be. Sermons on heaven and hell, the second coming of Jesus, the reality of the resurrection (other than at Easter), and messages from the Twenty-third Psalm and from John 14:1-6, should be preached often. No subjects

have more appeal or need. If the pastor preaches on these topics only at the funeral hour, he does not help his people develop healthy, Christian attitudes toward death.

The pastor is strongly urged to have an "encouragement ministry," which ought to include special seminars, studies, lessons on estate planning, financial matters, funeral facts that everybody ought to know before the critical hour of need. Invite knowledgeable people from the community to lead these special studies. It is tragic that many husbands and wives refuse to discuss death or any funeral desires with each other. The pastor who really wants to be a good pastor will prepare his people for this inevitable experience. The kind of ministry he has *after* the funeral will depend upon what he has led his people to believe about death *before* the funeral need.

The kind of funeral service the pastor has will also influence the kind of ministry he can have after the benediction is pronounced. Is the pastor kind and thoughtful and tender as well as strong in his faith? Is the funeral one of defeat or victory? Is Christ or man exalted?

On the day of the funeral plan to go to the home after the interment. This quiet time of sharing your presence with members of the family, some of whom have come to town from great distances for the funeral, will be used of God to bless. While the family is remembering all the comforting things said and done during this quiet "afterglow" time, the pastor has opportunity to be a friend and oftentimes a teacher. Many, many times people have questions about heaven and Jesus and death that can be dealt with by the pastor. Do not let this precious time slip through your fingers.

Encourage the bereaved family to be at the church services the very next week. They will be blessed, and the congregation will rejoice in the opportunity to minister to them. Their presence back in church will give the pastor occasion to befriend and help the family. Ask the family to come into your office or study before the service for a time of prayer. This experience will draw the pastor and family closer together and make possible many additional times of ministry.

In the weeks and months after the funeral do not forget to visit or telephone. Encourage, privately, other members of the church to give some special attention to the family.

The loving, caring, sharing pastor will influence his congregation to be involved in the same sweet ministry.

Please remember: After the funeral is over, don't leave the grieving family at the cemetery.

J. Ralph McIntyre is director, Church and Staff Support Division, Southern Baptist Sunday School Board, Nashville.

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Dividing Christ's second coming into two events—a secret rapture followed seven years later by His glorious appearing to destroy the antichrist—is a concept that seems to have no Biblical support.

Hans K. LaRondelle

Is the secret rapture the blessed hope?



JEFF DEVER

seven years, the great tribulation for the Jewish people (National Israel) will take place. At the rapture, before this tribulation, Christ comes only for the saints (see John 14:3); at the glorious *Parousia* or *epiphaneia* (appearing), Christ comes with the saints (see 1 Thess. 3:13). This is, in short, the program of events taught by pretribulation dispensationalists.

If, as I believe, this program is not based on responsible Biblical exegesis but is imposed upon Holy Scripture by a preconceived doctrine of the separation of Israel and the church, then a careful comparison of Scripture with Scripture should establish the true blessed hope of the people of Christ Jesus and their relation to the final tribulation. As soon as it is determined from Holy Scripture that the "rapture" and the "glorious appearing" are not two separate events but a single, glorious Advent, the doctrine of an imminent, pretribulation rapture is proven to be a defective view and a misdirected hope.

The New Testament employs three Greek terms to describe the Second Advent of Christ: *parousia* (coming), *apocalypsis* (revelation), and *epiphaneia* (appearing).

The *parousia* of Christ is described in 1 Thessalonians 3:13; 4:15-17; 2 Thessalonians 2:8; and Matthew 24:27. A comparison of these passages makes one thing clear: The *parousia* of Christ will cause not only the rapture of the church and the resurrection of the righteous dead, but also the destruction of the antichrist, the lawless one. In 2 Thessalonians 2:8 Paul speaks of "the splendor of his coming" (literally: "the *epiphaneia* of his *parousia*") thus pointing to the *parousia* as a dramatic and glorious event. To wait for this glorious appearing of Christ is, for the apostle, the blessed hope of the church: "We wait for the blessed hope—the glorious appearing [*epiphaneia*] of our great God and Saviour, Jesus Christ" (Titus 2:13). Christ even likened His *parousia* to the flash of the lightning from the east to the west, stressing again a visible event that will be evident to all people (see Matt. 24:27).

No trace of *secret*, *invisible*, or *instantaneous* rapture of the church is to be found in the New Testament. On the contrary, 1 Thessalonians 4:15-17 suggests the very opposite: "a loud command," "the voice of the archangel," "the trumpet call of God," "the dead in Christ will rise." The living saints will be "caught up" (raptured) together with the resurrected saints to meet the Lord in the air. No word about secrecy, or invisibility, or even about an instantaneous rapture is found here. In 1 Corinthians 15 Paul reveals the mystery that the church will be "changed" from mortality to immortality "in a flash, in the twinkling of an eye, at the last trumpet" (verse 52). It is this transformation that will be instantaneous, according to Paul, not the rapture from the earth to the air or to heaven. The *parousia* of Christ will be

the most dramatic, earthshaking event in human history—salvation for all the saints, coupled with judgment for the impenitent world and the antichrist—and will take place not at any moment but at the last trumpet of God's own appointed time (see verses 51-55; Acts 1:6, 7).

The destruction of the wicked persecutors of Christ's church will also take place at the *apocalypsis*, or revelation, of Jesus Christ in glory (see 2 Thess. 1:6, 7). It is at that revelation of Christ that the church will receive relief, or rest, from her persecution, not at some "secret rapture" seven years before the glorious revelation of Christ "from heaven in blazing fire with his powerful angels" (verse 7).

Paul taught the church of Corinth that they should "eagerly wait for our Lord Jesus Christ to be revealed [*apocalypsis*]" (1 Cor. 1:7). This makes the glorious *apocalypsis*, or revelation, of Jesus Christ the blessed hope of the church. This event takes place on "the day of our Lord Jesus Christ" (verse 8). Also, Peter calls the *hope* of salvation for the church, not a rapture, but the revelation of the glory of Jesus Christ (see 1 Peter 1:7, 13; 4:13). We arrive, therefore, at the conclusion that the New Testament makes no distinction between the *parousia*, the *apocalypsis*, and the *epiphaneia* of Jesus Christ. These terms signify one single, indivisible advent of Christ to bring salvation of immortal glory to all believers and judgment to their wicked persecutors.

The vocabulary of the New Testament, which describes Christ's return as the blessed hope of the church, does not allow for the idea of two comings, or two phases of His coming, separated by a seven-year period of tribulation. It substantiates only one appearance of Christ in glory, to rescue the church from the antichrist at the end of the tribulation.¹ That Advent is called, by Inspiration, His appearance "a second time" (Heb. 9:28), not "two more times."

How, then, do dispensationalists get the "secret rapture" idea from the Bible?

It is basically the result of the hermeneutic of a preconceived literalism of "Israel." C. C. Ryrie explains: "The distinction between Israel and the Church leads to the belief that the Church will be taken from the earth before the beginning of the tribulation (which in one major sense concerns Israel)."²

When one asks why the tribulation time will concern only literal Israel or the Jews and not the church, J. F. Walvoord states that the great tribulation is "a time of preparation for Israel's restoration (Deut. 4:29, 30; Jer. 30:4-11)."³

But what is the *nature* of this preparation time, according to Deuteronomy 4:29 and 30:1-10? A great tribulation? No, a time of seeking Yahweh with the whole heart and of a new obedience to His commandments! Moses made this spiritual preparation the

The New Testament teaches that the church of Jesus Christ, in spite of expecting a great apostasy and tribulation, should look forward to the blessed hope of the Messiah's second appearance when Jesus will return from heaven in divine glory to resurrect the dead in Christ, to save the living righteous, and to destroy the oppressive antichrist:

"For the Son of Man is going to come in his Father's glory with his angels, and then he will reward each person according to what he has done" (Matt. 16:27).*

"He will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him" (Heb. 9:28).

"For the Lord himself will come down from heaven [*parousia*, verse 15], with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. After that, we who are still alive and are left will be caught up with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever" (1 Thess. 4:16, 17).

"God is just: He will pay back trouble to those who trouble you and give relief to you who are troubled, and to us as well. This will happen when the Lord Jesus is revealed from heaven in blazing fire with his powerful angels" (2 Thess. 1:6, 7).

"And then the lawless one will be revealed, whom the Lord Jesus will overthrow with the breath of his mouth and destroy by the splendor of his coming [*parousia*]" (2 Thess. 2:8).

"Listen, I tell you a mystery: We will not all sleep, but we will all be changed—in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed. . . . Then the saying that is written will come true: 'Death has been swallowed up in victory'" (1 Cor. 15:51-54).

According to dispensational eschatology, the second coming of Christ must be divided into two events: the *secret* rapture of the church, which can happen at any moment, followed seven years later by the *glorious* second coming of Christ to destroy the antichrist. During these intervening

Hans K. LaRondelle, Th.D., is professor of the theology, Andrews University, Berrien Springs, Michigan.

explicit condition for a return to the promised land and a restored theocracy when Israel would be in the distress of the scattering. The assurance that God will provide for a faithful, spiritual remnant during the Babylonian exile, the time of Jacob's trouble (see Jer. 30:7), does not negate or obscure the divine prerequisite of a true repentance before such a believing remnant will be restored to the land of blessing and prosperity (see Deut. 30:1-10). A closer look at Jeremiah, chapters 30 and 31, reveals the well-known anthology of restoration promises for the twelve tribes in the *Assyrian-Babylonian captivity*. They include the new-covenant promise that Yahweh will provide a new spirit of willing obedience in the hearts of a repentant Israel and Judah (see chaps. 31:31-34, 18, 19; 30:9). Such was the spiritual nature of Israel's preparation time in her Babylonian tribulation before her restoration. The Bible presents no different program of God for Israel today or in the future. These conditional promises of God are unchanged and irrevocable for Israel until the final Judgment.

Why, then, do some leading dispensational writers infer that the church of Christ will not pass through the final tribulation, or suppression, by the antichrist? Why does the church not need such a time of preparation for her glorification?

Walvoord states, "None of the New Testament passages on the tribulation mention the church (Matt. 24:15-31; 1 Thess. 1:9-10; 5:4-9; Rev. 4:19)." ⁴ However, surely all these passages are unquestionably addressed to the church of Christ! The argument from silence proves nothing. R. H. Gundry appropriately replies: "The Church is not mentioned as such in Mark, Luke, John, 2 Timothy, Titus, 1 Peter, 2 Peter, 1 John, 2 John, or Jude, and not until chapter 16 of Romans. Unless we are prepared to relegate large chunks of the NT to a limbo of irrelevance to the Church, we cannot make the mention or omission of the term 'church' a criterion for determining the applicability of a passage to saints of the present age." ⁵

On the other hand, the Revelation of John shows that a countless multitude of believers in the Lord Jesus Christ will pass through and "come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb" (Rev. 7:14). These tribulation saints have suffered heavily for the sake of Christ (see Rev. 7:16, 17). Can we assert that these Christians are from the Jewish race only, when John does not differentiate between tribulation saints and Christians; when he even states explicitly that these victorious believers before the throne and the Lamb come "from every nation, tribe, people and language" (Rev. 7:9)? This "great tribulation" does not refer to God's retributive wrath on the impenitent, but to the fierce persecution of the saints by the antichrist and the false

prophet, in short, to the wrath of Satan (see Rev. 12:17; 13:15-17; 14:12).

Jesus warned His followers in advance that they would have trouble, or tribulation, for His sake and would even be killed in religious fanaticism (see John 16:2, 33). To the church in Smyrna, the exalted Christ sent this consolation: "Do not be afraid of what you are about to suffer. I tell you, the devil will put some of you in prison to test you, and you will suffer persecution for ten days. Be faithful, even to the point of death, and I will give you the crown of life" (Rev. 2:10; cf. 1:9; Acts 14:22; Rom. 5:3).

To escape the natural, normal interpretation of the saints as the church of Christ in Revelation chapters 6-20, the words from heaven to John in Revelation 4:1, "Come up here, and I will show you what must take place after this," are interpreted as teaching the rapture of the church from earth to heaven. But such a forced exegesis is rejected even by some dispensational writers such as R. H. Gundry. He agrees that the literal exegesis requires that those words be applied to John the revelator himself, and the phrase "after this" (*meta tauta*) to the sequence in the personal experience of John's receiving a new vision; after his vision on earth, John is called to see a new vision in heaven. There is no reference to a succession of times or dispensations of fulfillments of visions. ⁶

We conclude, therefore, that the church under Christ will go through fierce tribulations but will be victorious and withstand also the final, great tribulation of the antichrist (see 1 Thess. 3:3; 1 John 2:18; 4:3; Matt. 16:18). Paul writes that the church is destined for trials (see 1 Thess. 3:3), yet that "God did not appoint us to suffer wrath but to receive salvation through our Lord Jesus Christ" (1 Thess. 5:9). Consequently, we need to distinguish between the tribulation of persecution by the antichrist, and the retributive wrath of God appointed to the impenitent world alone.

During the seven apocalyptic plagues of Revelation 16, which are Babylon's plagues, the church on earth receives Christ's promise of divine protection just as ancient Israel enjoyed God's protection when He struck Egypt with ten plagues (see Rev. 3:10, 11; 14:20; 16:15; Ex. 11:7). The church of Christ will suffer

persecution during the final tribulation of antichristian Babylon, but she will not suffer the divine wrath. This wrath, which will be poured out from heaven on wicked Babylon during the final crisis, culminates in Armageddon and the rescue of God's people by the glorious second advent of Christ (see Rev. 13:15-17; 14:6-20; 16:18; 19:11-21). The Apocalypse knows of no pretribulational rapture of the church, but rather presents an exclusive post-tribulation second coming of Christ. This conclusion is confirmed in other New Testament apocalyptic passages by Christ and Paul, which portray the undeniable order: first the great tribulation for the church, then her deliverance by Christ's glorious appearing.

A pretribulational *parousia*, or secret rapture, of the church is not a teaching of the New Testament (neither explicitly or implicitly), but is based, rather, on the preconceived doctrine of a separation of Israelites and Christians. This separation is then forced upon the texts for the sake of the doctrine.

Any basic separation of the old and new covenant peoples has validity only if there is a Biblical separation between Yahweh and Christ, between the Redeemer of Israel and the Redeemer of the church. Jesus Christ, however, emphatically claimed to be the one Shepherd of both flocks, who had come to gather both Jews and Gentiles into one flock with one destiny—the New Jerusalem (see John 10:14-16; Rev. 21).

¹ See G. E. Ladd, *The Blessed Hope* (Eerdmans, 1960 3d pr.), Chapter 3, for a detailed study. The dispensational theologian Charles F. Baker, *A Dispensational Theology*, 2d ed. (Grand Rapids, Michigan: Grace Bible College Publications, 1972), admits after his analysis of the three words for the second coming, "We must conclude that the distinction between the coming of Christ at the time of the Rapture and His coming back to earth cannot be established simply by the words that are used" (p. 616).

² *Dispensationalism Today*, p. 159. Cf. J. F. Walvoord, *The Rapture Question* (Zondervan, 1972, 9th pr.), p. 192, "Only pretribulationism distinguishes clearly between Israel and the church and their respective programs."

³ Walvoord, *idem*, p. 193.

⁴ *Ibid.*

⁵ *The Church and the Tribulation* (Zondervan, 1973), p. 78.

⁶ See R. H. Gundry, *idem*, pp. 64-66.

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A pretribulational secret rapture of the church is not a teaching of the New Testament (neither explicitly nor implicitly) but is based, rather, on the preconceived doctrine of a separation of Israelites and Christians.

Man was originally formed after the image of God. His understanding was adorned with a true and saving knowledge of his Creator, and of spiritual things; his heart and will were upright, all his affections pure, and the whole Man was holy; but revolting from God by the instigation of the devil, and abusing the freedom of his own will, he forfeited these excellent gifts, and on the contrary entailed on himself blindness of mind, horrible darkness, vanity, and perverseness of judgment; became wicked, rebellious, and obdurate in heart and will, and impure in all his affections. Man after the fall begat children in his own likeness. A corrupt stock produced a corrupt offspring. Hence all the posterity of Adam, Christ only excepted, have derived corruption from their original parent, not by imitation, as the Pelagians of old asserted, but by the propagation of a vicious nature in consequence of a just judgment of God.—The Canons of the Synod of Dort (1619).

This We Believe/6

Niels-Erik Andreassen

Made in the image of God

We believe that man and woman were made in the image of God (see Gen. 1:26). Though taken from the common dust of the ground and shaped as a potter shapes clay, mankind reflects the image of God and exhibits His likeness. This simple belief does not solve every problem associated with human nature and life. On the contrary, as theologian Emil Brunner wrote, "Not only is the world full of riddles; he himself, who asks the riddles, has become a riddle." (*Man in Revolt*, Philadelphia, 1947, p. 17). Yet our fundamental belief regarding human nature has enabled us to turn the *problem* of mankind into the *riddle* of mankind, and thereby

Christianity has made an important gain, for a problem is a disturbing disorder in life, whereas a riddle is an invitation to explore a fascinating subject. What, then, do we say about the image and likeness of God?

The image made of clay

On the one hand, the riddle of mankind tempts us to exaggerate our perception of ourselves, and with some justification. The achievements of human culture, thought, engineering, and creativity are impressive. What splendid creatures we are, strutting about the earth on two legs, powerful, clever, godlike! The psalmist asked "What is man?" and he answered: "Thou hast made him little less than God, and dost crown him with glory and honor" (Ps. 8:4, 5).*

But there is also another picture of mankind that emerges. It is wrinkled,

sordid, and sad. It portrays human degradation, sin, illness, weakness, and death. What frail, fleeting beings we are, lasting but a moment before returning to earth and leaving hardly a trace! "What is man?" asked the psalmist a second time, and this time he answered: "Man is like a breath, his days are like a passing shadow" (Ps. 144:3, 4).

Both pictures belong in our doctrine of man. We believe man and woman to be God's splendid creation: free, noble, thinking, individualistic, gregarious beings. But there is no cause for pride, for we are all taken from the ground—frail earthlings whose life is derived totally from God (see Acts 17:28). Therefore, man and woman remain creatures, even during the most splendid moments of their life, at times of great power, prestige, and achievement. Yet they reveal the image of

Niels-Erik Andreassen, Ph.D., is chairman, Department of Biblical Studies, Division of Religion, Loma Linda University, Loma Linda, California.

God even in the most lowly stations of their existence, in moments of weakness, failure, and humiliation (see Reinhold Niebuhr, *The Nature and Destiny of Man*, New York, 1948, p. 150).

Body, soul, and, spirit

Many Christians think of man and woman as three-part beings consisting of body, soul, and spirit. This understanding has even become proverbial, as in the expression "to keep body and soul together." We do so, of course, as long as we are alive, but what happens at death? The body, some Christians believe, returns to the earth at death, whereas the soul escapes to a new life in the hereafter. The roots of this division of man reach into Greek thought, according to which a sharp distinction is drawn between the material life of the body and the spiritual life of the soul. The former was thought to be temporary; the latter, eternal.

We take exception of this popular view of man by returning to the Bible and to its explanation of human nature formulated in Genesis 2:7. According to the Scripture account, "the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being." "Living being" rather than "living soul" (K.J.V.) is the proper translation of the words *nephesh hayyah* in this verse, for man is a unit, a single, integrated human being. When this formula of man's creation is reversed, as in death, the gift of life returns to the Giver, and the body returns to the earth (see Gen. 3:19; Eccl. 12:7). There is therefore no life after death for an "immortal" soul.

Interpreters of Scripture have recognized this unique understanding of human nature for a long time. Best known is the judgment of H. Wheeler Robinson: "The Hebrew conceived of man as an animated body and not as an incarnate soul" (*Inspiration and Revelation in the Old Testament*. Oxford, 1946, p. 70). In short, man is not a combination of separate parts, but a unit consisting of distinguishable qualities. For example, the Bible recognizes that man has both strengths and weaknesses—he is spiritual, but he is also fleshly (see 1 Cor. 3:1-4). As pointed out in Psalm 103:1 and Job 12:3, he is a vibrant, living being (he is a soul) and is able to reason (he has a heart). But none of these characteristics constitutes a part of man; all of them are characterizations of the whole. In short, man and woman are not one-dimensional beings, but multifaceted creatures with enormous potentials and, alas, also with many liabilities. Yet, whatever characteristics mankind expresses, all are manifestations of an indivisible unity of body, mind, and spirit. There is no divine spark within human beings upon which they can rely for eternal life. On the contrary, their life depends entirely upon God's creative power. This understanding of human

nature also implies a close interrelationship between body and mind, something which recent studies in health, medicine, and psychology have confirmed.

The fall

The Bible teaches that mankind fell (see Gen. 3). Although the account reports that the man blamed the woman for it, and she in turn blamed the serpent, the pejorative concept that the female sex brought the Fall upon mankind is not Biblical. The Fall is a human problem, not one of gender. But what really happened to mankind at the Fall? The answer to this question has both a theoretical and a practical side. Theoretically speaking, the image of God was marred in man. But how badly? Theologians have vigorously argued the point for years. Some say that the image of God is completely lost and must be restored by a new revelation of God. Others contend that the image of God is not totally destroyed for, after all, man has the intellectual capability of recognizing God's revelation and responding to it (see J. Baillie, *Our Knowledge of God*, New York, 1959, pp. 3-43). Which view is right?

There is evidence in Scripture, corroborated by our own human experience, that in spite of a marred divine image, mankind, through the aid of the Holy Spirit, is intellectually capable of knowing its sin, feeling sorry for it, imploring divine forgiveness, and being assured of receiving it (see Ps. 51).

Practically speaking, the story of the Fall illustrates the human experience with sin. First, there is "knowing good and evil" (Gen. 3:5). This expression is a *merism*, meaning it encompasses everything in the way that the expression "from east to west" includes everything in between. To know everything in the sense of experiencing everything (for that is what "know" really means) is an indication of spiritual arrogance, of man presuming to be God (see verse 5). This is the first cause of sin.

Second, separation between man and woman follows. They saw that they were naked and suddenly realized that they were capable of exploiting each other, as well as loving each other. Therefore, they felt guilty and ashamed and sought to mend their relationship by covering themselves in leaves (see verse 7).

Third, they were afraid of God and hid from Him, ostensibly because they were

naked (though they already wore aprons of leaves). In reality they were ashamed of their nakedness before God because it revealed their true selves—people who pretended to be God, and whose relationship to Him had become disharmonious.

Fourth, they were expelled from the presence of God to die in loneliness (see verses 22-24). This account of the Fall is a piece of early human history, but it is much more than that; it is an expression of common human experience, for we have all sinned (see Rom. 3:23).

Original sin

How did the sin of the first human pair extend to all mankind? Is it an inherited affliction or an acquired trait? What is original sin? The Bible skirts these theoretical questions, but it does affirm on the practical level that all have sinned in such a way that no person can claim to be without sin at any time (see Rom. 5:12; 1 John 1:8). This is the point of the familiar expression, "in sin did my mother conceive me" (Ps. 51:5). Not the act of conception, but the very beginning of life is included under sin. Hence no human being can escape sin at any time.

This pervasiveness of sin is portrayed powerfully in Genesis 4-6. No sooner had sin appeared in the parents than it emerged in the family. In Genesis 3, sin reveals itself as a personal problem well illustrated by the question, "Where are you?" (chap. 3:8), but in Genesis 4 it has already become a social problem, as indicated by the question, "Where is Abel your brother?" (chap. 4:9). From that point it spread to the larger community and to the whole world. (see Gen. 4:23, 24; 6:1-4). Whether this condition is inherited or acquired, original or particular to each individual, is a theoretical question not explicitly discussed in the Bible. Contemporary psychology may well characterize the human frailty we call sin in all these ways and may draw some comfort from so doing. But the Bible only affirms sin's pervasiveness in the human family.

Of course the Bible is very sensitive to the fact that we are born in sin and cannot escape it. It expresses sympathetic understanding toward mankind caught in this dilemma (see Ps. 103:15-18) and considers man's condition as a mitigating circumstance in the judgment (see Zech. 3:2). However, nowhere does it excuse or ignore sin.

Man and woman remain creatures, even during the most splendid moments of their life, at times of great power, prestige, and achievement. Yet they reveal the image of God even in the most lowly stations of their existence.

Not only sin itself but also its consequences are shared by all mankind. All commit arrogance before God; all experience the guilt and shame that lead to separation. Everyone will eventually feel the fear and loneliness of being separated from his Creator, if not before, at least at the inevitable end of life, for death has passed to all mankind (see Rom. 5:12). How can this terror be stopped?

The second man

"Then as one man's trespass led to condemnation for all men, so one man's act of righteousness leads to acquittal and life for all men" (Rom. 5:18). This startling verse of Scripture introduces a second man, Jesus Christ, who will produce a new human family without the stigma of sin. He will, as it were, undo what the first man did. But can sin really be undone? If so, how can the Bible claim that all have sinned and that there is no possible way to escape this fate?

The answer of the Bible is truly remarkable, for it explains that release from sin is simply *given* as a free and gracious gift of righteousness (see chap. 5:17). Scripture characterizes this gift in many ways, for it is both a remarkable and a difficult concept, but two terms are especially powerful and penetrating. One is justification of the sinner (see Rom. 5:1) and the other is reconciliation between God and the sinner (see Rom. 5:10, 11; 2 Cor. 5:19-21). By means of justification and reconciliation the sin introduced by the first man, Adam, is cancelled by the second man, Jesus Christ. In spite of its importance, this topic cannot detain us here, but it does lead to a new question: What kind of people are the descendants of the second man?

Image of God restored

Can the free gift of grace that brings justification and reconciliation restore the image of God in man? This has been a troublesome question for Christians to resolve. If one answers, No, then the free gift of grace appears to lose some of its value. If that which was marred at the Fall is not *really* restored, how can the second man be said to have undone that which the first man did? On the other hand, if one answers, Yes, then more may be claimed for this free gift of grace than it seems able to deliver. Some Christians have attempted to shore up the gift of grace by presuming to be fully restored to the image of God already. They claim perfection for themselves now or expect to be able to do so at some point in the future. But our senses tell us that so co-called perfectionists, though they may live circumspect lives, are still subject to sin. How, then, shall we describe human nature after the gift of grace?

Regarding the image of God in which man was created, we must recall that it is not God Himself, but only a resemblance

of Him that is in man. That which once was in man may be restored through the gift of grace. There can be no talk of perfection, then, but only of a restoration of the image, the resemblance, of God in man. But this is no small event. Nor is it merely a natural development or general improvement of human conditions, for it requires an act of creation. The psalmist wrote, "Create in me a clean heart, O God, and put a new and right spirit within me" (Ps. 51:10). Therefore, to restore the image of God in man is the work of our Creator and Redeemer.

How can a person know whether he has been re-created in this way so that the image of God is being restored within him? Once again the Bible is practical rather than theoretical in its answer. Scripture says, "He who does not love does not know God; for God is love" (1 John 4:8). Or put differently, the image of God is restored in us to the degree that we do Godlike things, the first of which is love. However, even with this insight it is difficult to know how well God's image is restored in us, for the love in question is always directed towards others. "Beloved, if God so loved us, we also ought to love one another" (verse 11). If, then, the evidence of the restored image of God in us is directed toward others, how can we ourselves be sure of it? As a general rule of thumb we can conclude that the degree to which the image of God is restored in a person is perceived only by others. The one who bears the semblance of God is not aware of it; indeed, there is a sense in which the more one's character becomes like God's, the more aware that individual is of the great gulf still existing. But he will enjoy a certain confidence and assurance that springs naturally from bearing the image of God in one's person. This confidence and assurance we call faith.

Sons and daughters of God

The new human family, descendants of the second man, are called to become children of God and to fulfill the original roles assigned to mankind. These are three.

First, man and woman were created for the glory of God. This distinguishes them from all other creatures. They are given power and dominion in the earth and are a kind of divine representative. Psalm 8 describes it dramatically when portraying man as the one under whose feet are placed all the things that God made with His

hands. God seems to give more honor to man and woman than He reserves for Himself. They are invited to bask in this honor and splendor, and to praise God for it, somewhat in the way a child honors his parents by noble achievements and beauty of character. The more brilliantly man and woman rule this earth, the more glory and praise they bring to God.

Second, mankind is given a community in which to live. The family provides the inner circle of this community; clans, tribes, cities, churches, nations, indeed the whole human race, constitute additional outer circles. The community provides fellowship, partnership, and requires commitment and care. Man and woman are called to seek such fellowship and partnership and to provide care and commitment in return. Within it the human race will prosper. Children will be born; character will be developed; help will be offered; comfort provided; and even death can be faced and integrated into the life that must go on.

Third, man and woman are placed in the physical world of God's good earth, "to till it and keep it" (Gen. 2:15). The dominion over it, which they received from God, is that of a benevolent ruler (see Gen. 1:26). It does not permit them to exploit the world and its resources. On the other hand, the world is not animated, nor imbued with divinity, and there is no danger of touching a divine nerve when tilling the ground and mining the hills. In fact, the world is both material and secular, made for the use, benefit, and sustenance of mankind. It is our home, and therein lies our responsibility toward it. As God's gift, designed to sustain life and make it fruitful, the earth must be cared for and treasured. We must not destroy, deplete, pollute, or waste the gift of God's good earth, for when He created it, He made it well, and He asks the ones who bear His image to do well to the earth.

To bear the image of God, therefore, means to be a child of God, implying dependence, privilege, and obligation. To believe that we are made in the image of God and according to His likeness means to acknowledge our dependence upon Him for life, to relish the privilege of belonging to His family, and to take upon ourselves the obligations that follow.

* All texts, unless specified otherwise, are from the Revised Standard Version.

Whatever characteristics mankind expresses, all are manifestations of an indivisible unity of body, mind, and spirit. There is no divine spark within human beings upon which they can rely for eternal life.

To minister comprehends much more than mere preaching. In order to fulfill this sacred and important work, the minister must be a man who will not have an exalted opinion of himself or of his own ability, but who will lose a sense of his importance in the exalted view he has of the matchless mercy and love of Jesus Christ. He will not in word or action exalt self, but in private conversation will talk of Christ; he will pray Christ; he will preach Christ. This is the kind of ministry that proves the worker to be called and chosen of God for his sacred work.

Ellen G. White

A more exalted ministry

We are living in an important period of this world's history, and we need now to have a constant connection with God. The watchmen upon the walls of Zion need to be vigilant and faithful. Those who claim to be giving the words of the Lord to the people, should reach the highest standard of spiritual elevation; then they will not give to the people their own words. Christ says to us, "Learn of me; for I am meek and lowly in heart." Learners in the school of Christ will watch and pray. They will have faith that God will imbue them with His Holy Spirit, that they shall not speak their own words to the people, but the words the Lord shall give them. The men who are laboring to win souls to Christ will have an intense interest to be successful in this work.

We do not want to lose sight of the peculiar sacredness of this mission of ministering in word and in doctrine to the people. It is the work of the minister to speak the words of truth to the people,

solemn, sacred truth. Some form the habit of relating anecdotes in their discourses, which have a tendency to amuse and remove from the mind of the hearer the sacredness of the word which they are handling. Such should consider that they are not giving to the people the word of the Lord. Too many illustrations do not have a correct influence; they belittle the sacred dignity that should ever be maintained in the presentation of the word of God to the people.

It is the special business of God's delegated messenger to speak the truth in all its simplicity and purity. If he will learn in Christ's school, he will not depreciate his discourses by irrelevant ideas and by relating anecdotes. He should consider that he is standing between the eternal God and perishing souls. It is the duty of the gospel minister to cultivate a sense of his high and sacred calling, and to give evidence that he appreciates the privileges and opportunities placed within his reach through the example of Christ's meekness and love, and he should consider His sufferings and death, that he may bring these privileges within his reach. He should never become tame and lifeless in his efforts, but should be constantly reaching higher, and seeking to become better fitted through the grace Christ has provided. He should not be satisfied to be merely a commonplace minister, but a polished instrument in the hands of Christ. He should be constantly seeking by his words, by his deportment, and by his piety, to elevate his fellowmen and to glorify God.

The work, and how it is done, is of great importance; therefore it requires the highest culture of the mind and purity of the soul to perform it well. Every minister should make the most of the priceless opportunities placed within his reach, and should have a high and holy trust in God. He should increase by proper use the talents entrusted to him, and then his powers for doing good will increase; and he should make it his special work to win souls to Christ. There are some who make so great efforts to display their oratory that they display themselves, and show their own ability, but do not lift up Jesus Christ before the people. Some seek earnestly to be sharp in argument, but do not evidence before the people the love and grace of Christ in the heart. They do not leave the impression upon the people that they have a solemn message from God to men, and that they have a knowledge of Jesus Christ.

It is important that the minister should have the spirit of Jesus. His teachings should show that he feeds on Christ, that he lives up to every word that proceeds out of the mouth of God; and in his familiarity with the word of God, he will be instant in season and out of season to bring from the treasure house of God things new and old. He will reveal that a solemn sense of the value of souls is upon him, and that self is lost sight of as he presents the sacred truths of God to the people. He will not give the impression that he is seeking to make a display of intellect, but to hold up Jesus Christ, and Him crucified, before the people. Every one who is seeking to open the Scriptures to others should have an

Ellen G. White (1827-1915) wrote extensively on a variety of religious topics. This article, emphasizing the solemn importance of the minister's work, was written while she was in Basel, Switzerland, and appeared originally in the *Review and Herald* of February 22, 1887, under the title, "Our Sacred Calling." It was suggested to us for reprinting by Pastor Marcius Siqueira of Lincoln, Nebraska.—Editors.

abiding sense of their accountability to God, and should realize that they are standing before a congregation of souls whom they will have to meet again at the judgment seat of Christ, and that their message will prove a savor of life unto life or of death unto death. Present before your hearers in simple language the claims of God's law upon men, while your own heart is softened and subdued by His Spirit. This is our message. God has given to man His rule of life in His holy law, to guide and control his words and actions. This law permits no neutrality. It has a bearing upon every man's life, and will not relax its hold until every case is decided for life eternal or for perdition.

If ministers of the word would bear in mind that they must meet every individual hearer before Heaven's tribunal, and render an account to God of the manner in which their mission has been performed, the motive and the spirit which has prompted their actions, there would be a more exalted ministry. This is a weight of responsibility which the messengers of truth cannot evade, and the minister who has a sense of the exalted character of his work, well may inquire with Paul, "Who is sufficient for these things?" You are a spectacle unto the world, to angels, and to men. Angels sympathize with the workers in their responsibilities, and will not you, the worker, cultivate correct views of your high calling and sacred responsibilities? Well might you despair were it not for the evidence and assurance that your sufficiency is of God. The charge that Paul gave to Timothy is the charge that is given to every one whom God has sent forth to labor in the great harvest field. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom preach the word. Be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist [this means much more than mere sermonizing], make full proof of thy ministry."

To minister comprehends much more than mere preaching. In order to fulfill this sacred and important work freighted with eternal interests, the minister must be a man of vital piety, or his labors will not be accepted of God. He must be a man who will not have an exalted opinion of himself, or of his own ability, but who will lose a sense of his importance in the exalted view he has of the matchless mercy and love of Jesus Christ. He then has a close walk with God. His life of piety and

true holiness which he carries with him wherever he goes, and which is interwoven in all his works, makes him a successful and efficient worker. He is a collaborer with Jesus Christ, and is faithful in his appointed work, as Christ was faithful in His work. He will not, in word or action, exalt self, but in private conversation will talk of Christ; he will pray Christ, he will preach Christ. This is the kind of ministry that proves the worker to be called and chosen of God for his sacred work. In every discourse Christ is presented, set forth among them, not merely in the repetition of words, but in the deep fervor of the spirit; and the divine influence which accompanies the word gives full proof of his ministry. Sermonizing alone will not do this. It is the spirit of labor out of the pulpit that testifies of the true character of the worker. The special work for this time must be done in reaching the people through personal effort; it is the revealing of Christ in the deep interest that is shown for the souls of those for whom Christ has died. The habitual piety that attends the Christian worker will make its impression, and the minister will not feel that he is sufficient of himself. He will be found often in prayer, pouring out his soul, as did his Master before him, in strong crying and tears. Then his fervant, constant supplications will draw him nigh to God. He will live as in the light of His countenance. His deportment and conversation when with others will be in regard to their soul's highest interest. He will take individuals alone, will talk with them, pray with them; and it is this kind of labor that will be highly successful.

Oh there is a great want with the workers in this cause of earnest, deep love for the souls of those for whom they labor! God requires more of His servants than they give Him. Some form a habit of presenting arguments by which they obtain a surface knowledge of the truth. They have a runway of some doctrinal discourses, and they aim no higher. They do not seek to become familiar with the Scriptures, studying the prophecies that they may handle them at all times and in all places. They have not the living, abiding Christ in the heart, and therefore they do not love to dwell upon the practical teachings of Christ. Instead of giving full proof of their ministry, they show that they have but a limited knowledge of the truth. They are ignorant, both

of the Scriptures and the power of God. They do not spend time in meditation and prayer. They are not acquainted with the movings of the Spirit of God. They neither pray, nor watch unto prayer. They keep Christ apart from their lives. Their discourses are tame, spiritless, Christless, as destitute of the vital elements as was Cain's offering, in which was not expressed the world's Redeemer, the efficacy of the blood of Christ.

Jesus is not preached in very many of the pulpits of today. Anything and everything but Christ is preached, for the very reason that the preacher is not acquainted with Christ. Some make it practice to study different authors, and think this will help them greatly in their discourses. They flatter themselves that they have a very intellectual discourse, and so they may have; but the flock is not fed with the bread of life; the crib was placed above their reach. That which the world and churches need today is the preaching of the blood of Christ and the virtue of His atonement, and to be taught what constitutes sin, and to have the spirit of Christ interwoven in all their labors. What the world needs today is to know what they must do to be saved. There are many interesting and pleasing discourses given that the speaker counts the very height of success, but they are not thus registered by Him who weighs the thoughts and motives of man, who looketh not at outward appearances but at the heart, who weighs such discourses in the balances of the sanctuary and pronounces them wanting. The only element which could make them a success is lacking—Jesus, the Light of the world.

There is need of most earnest prayer from the heart of the worker for the divine blessing, before he ventures to speak to the people. When the heart is at peace with God, when heaven's light illuminates the soul, then the lips will surely speak forth the words of Christ, by presenting the merits of the blood of a crucified and risen Saviour. The atmosphere of heaven will surround the speaker, and souls will indeed feel that they sit together in heavenly places in Christ Jesus. There is no one subject more necessary than to teach the people, by precept and example, true godliness, faith and love in Jesus Christ. The great masses of the people are more

(Continued on page 21.)

Jesus is not preached in very many of the pulpits of today. That which the world and churches need is the preaching of the blood of Christ and the virtue of His atonement, and to be taught what constitutes sin.



GENE AHRENS

Divine rest for human restlessness

The Sabbath expresses God's best news to the human family: the news that He has created us perfectly, that He has redeemed us completely, that He loves us immensely, and that He will restore us ultimately.

Samuele R. Bacchiocchi

Human restlessness! Our lives, tension-filled and anguish-compressed, long for rest. The heart specialist often admonishes us, saying, "You need to slow down and rest." Yet, how difficult it is to work off tension, to quiet restlessness! Some join athletic clubs; others, meditation groups. Still others seek release by taking vacations, tranquilizers, drugs, or alcohol. Experience tells us, however, that even fabulous vacations or magic pills provide at best only a temporary evasion, but not a permanent quieting, of inner tension and restlessness.

How, then, can our restless lives experience perfect rest and peace? Augustine points to the real solution when he says, "Thou hast made us for Thyself, and our

heart is restless until it find rest in Thee."

True rest is to be found not in places or through pills but rather in a right relationship with a person, the Person of the Saviour, who says: "Come to me, all you who are weary and burdened, and I will give you rest" (Matt. 11:28, N.I.V.).* Perfect rest and peace are not a human achievement but a divine gift. It is an experience that comes to us when we allow Christ to harmonize our lives.

Why is divine assistance needed to experience true rest and peace in our lives? The answer is found in the fact that perfect rest does not come about accidentally but is the result of a harmonious accord of the physical, mental, and spiritual components of our being. Can we by ourselves harmonize these three—our body, mind, and soul? We can stretch our tired body on a bed, but if our mind and soul are troubled, we have no rest, but agitation,

Samuele R. Bacchiocchi is associate professor of religion at Andrews University, Berrien Springs, Michigan.

tension, or even nightmares. Just as the various components of an orchestra need the direction of a skillful maestro to blend them into harmonious music, so the physical, mental, and spiritual components of our being need the direction of our Supreme Master in order for us to experience harmonious rest and peace.¹

How can we enable Christ to harmonize and quiet our restless lives? God gave mankind before and after the Fall a vital institution, the Sabbath day: a day specifically designed to free us from secular concerns so that we might freely find rest in God (see Heb. 4:9, 10). Unfortunately this divine institution has often been neglected, disregarded, or even perverted. This occurred in Old Testament times, and it is happening also in our materialistically oriented society. Many people today view God's holy day as a time to seek for personal profit and pleasure rather than for divine power and presence.

The story is told of a pastor calling upon a member who had missed church services for several weeks. "What keeps you away?" he asked.

The member replied, "I'd rather be in bed on Sunday morning thinking about the church than in the church thinking about my bed. At least my mind is in the right place."

Indeed, many believe the right place to be on their "Lord's Day" is not in God's sanctuary but in the sanctuary of a bed, a boat, a car, a restaurant, a football field, a cinema, or a shopping mall. Even those Christians who attend morning church services often revert in the afternoon to places of business or entertainment. This is hardly reflective of the Biblical notion of Sabbathkeeping, namely, a day set apart to experience God's restful presence in our restless lives.

This prevailing trend raises a crucial question: Is the Sabbath institution a superseded religious tradition no longer relevant to space-age Christians, or is it still essential to Christian growth and survival? It is hard to believe that at the very time when the tyranny of things enslaves many lives, there should no longer be any need for the Sabbath—the day whose very function is to free human beings from the bondage of materialism in order for them to experience divine peace and rest in their restless lives. The Sabbath is indeed a vital divine institution that provides time and opportunities to develop a growing relationship with God and fellow human beings. In a special sense the celebration of God's holy day enables the Lord of the Sabbath to bring His peace and rest to restless lives.

Rest of Creation

The Sabbath brings Christ's rest to our souls, first, by constantly reassuring us that our lives have meaning, value, and hope, because they are rooted in God from Creation to eternity. We may call the

Sabbath "Christ's creation rest" for the human soul. It is the rest that Christ brings to those thinking persons who search for life's meaning and value in their ancestral roots; to those who wonder whether their existence, as well as that of the whole cosmos, is the result of chance or of choice, of a merciless fate or of a merciful God. Through the Sabbath Christ offers His restful assurance that our ancestral roots are good because they are rooted in God Himself (see Gen. 1:26, 27); that our existence has value because it is not the product of chance, but of a personal creation and redemption by a loving God.

This reassuring message of the Sabbath is found in the Creation story, where the imagery of God's rest is used to proclaim the good news that God originally created this world and all its creatures in a perfect and complete way. The believer who celebrates this good news on the Sabbath by renewing his or her faith in the perfect Creator and by delighting in the beauty of God's creation experiences Christ's rest of Creation. To do so means to rejoice in the divine assurance that human existence, in spite of its apparent futility and tragedy, has value because it proceeds from God and moves toward a glorious divine destiny. As eloquently expressed by Augustine, "Thy resting on the seventh day after the completion of Thy works foretells us through the voice of Thy Book, that we also, after completing our works through Thy generosity, in the Sabbath of eternal life shall rest in Thee." To celebrate the Sabbath in this restless present means to experience a foretaste of the future rest and peace that awaits God's people; it means to rest in the assurance that "he who began a good work in you will bring it to completion at the day of Jesus Christ" (Phil. 1:6, R.S.V.).

Rest of divine presence

A second way in which proper Sabbathkeeping brings Christ's rest to our lives is by enabling us to experience His divine presence. It was Christ's presence that brought stillness to the stormy lake of Galilee (see Matt. 8:23-27), and it is also the assurance of His presence that can bring peace and stillness to our troubled lives. This is basically the meaning of the holiness of the Sabbath, which is frequently stated in the Bible. The holiness of the Sabbath consists in the special manifestation of God's presence through this

day in the life of His people. The believer who on the Sabbath lays aside his secular concerns, turning off his receiver to the many distracting voices in order to tune in and listen to the voice of God, experiences in a real sense the spiritual presence of Christ. The heightened sense of the nearness of Christ's presence experienced on the Sabbath fills the soul with joy, peace, and rest.

Relationships, both at a human and human-divine level, need to be cultivated if they are to survive. I vividly recall the privilege system that governed social relationships among students of the opposite sex at Newbold College, in England, where I received my college training. A couple with an "A" status was entitled to a weekly encounter of about one hour in a designated lounge. Those couples who qualified for a "B" or a "C" privilege could officially meet only biweekly or monthly. I did my best to maintain the "A" status because I viewed those brief weekly encounters with my fiancée as indispensable for the survival of our relationship. The Sabbath is, in a sense, a special weekly encounter with our Creator-Redeemer. This encounter, however, lasts not merely one hour but a whole day. It is a sobering thought that to enter into the holy Sabbath day means to enter in a special sense into the spiritual presence and communion of the Lord. Believers who cultivate Christ's presence during the Sabbath, experience His rest and peace every day of their lives.

Rest from competition

True Sabbathkeeping brings Christ's rest to our lives by releasing us from the pressure to produce and achieve. The pressure that our competitive society exerts on us can cause untold frustration. It can dishearten, dehumanize, and demoralize; it can turn friends into foes. In order to keep up with the Joneses, some Christians today, like the Israelites of old who went to gather manna on the Sabbath, choose to moonlight on God's holy day. But the Scripture points to the senselessness of such greed when it states with irony, "They found none" (Ex. 16:27). The Sabbath teaches a greedy heart to be grateful, and a grateful heart is the abiding place of Christ's peace and rest.

By temporarily restricting our productivity, the Sabbath teaches us not to compete but to commune with one

Through the Sabbath, Christ offers His restful assurance that our ancestral roots are good because they are rooted in God Himself, that our existence has value because it is not the product of chance.

another. It teaches us to view fellow beings not quantitatively but qualitatively, not in terms of their income but in terms of their human values. If Mr. Jones lives on social security, we may be tempted during the week to think of him in terms of his small income. On the Sabbath, however, as we worship and fellowship with Mr. Jones, we appreciate not the little that he makes but the much that he offers to the church and community through his Christian witness and example. Thus, by releasing us from the pressure of competition and production, the Sabbath enables us to appreciate more fully the human values of people and the beauty of things. This free and fuller appreciation of God, people, and things brings joy, harmony, and rest to our lives.

Rest of belonging

Genuine Sabbathkeeping also brings Christ's rest to our lives by reassuring us of our belonging to Him. At the root of much human restlessness is a sense of alienation and estrangement. The sense of not belonging to anyone or anything causes feelings of bitterness, insecurity, and restlessness. In a relationship of mutual belonging, however, one experiences love, identity, security, and rest. To enable human beings to conceptualize and experience a belonging relationship with Him, God has given such helpful signs and symbols as the rainbow, circumcision, the Passover lamb and blood, the bread and wine. The Sabbath occupies a unique place among these various God-given covenant signs, or symbols, having functioned as the symbol par excellence of the divine election and mission of God's people. Being the symbol of divine ownership, the Sabbath constantly reminds the believer who keeps this day of his belonging to God. "The Sabbath," aptly writes Charles Scriven, "is the insignia of the man of faith, a sort of badge worn at God's request in order to recall God's loyalty to us and our loyalty to God. . . . It is a placard we carry to show the world what we stand for and whom we serve."³

During the week a person may feel frustrated by a sense of anonymity. "Who am I?" he asks, as he lives and moves among the crowd. The answer that often echoes back is, "You are a cog in a machine and a number in the computer." On the Sabbath the answer is different. The Christian who observes God's holy and chosen day hears the Lord saying, "You may know that I, the Lord, sanctify you" (Ex. 31:13, R.S.V.). Being the symbol of divine ownership and sanctification, the Sabbath assures the Sabbathkeeper of his own divine election and sanctification. Moreover, the Sabbath offers not merely an assurance of belonging to God but also a concrete weekly opportunity of expressing such a commitment by reenacting the baptismal covenant of self-renouncement and renewal. By renewing the sense of belonging to our Creator-Redeemer, the

Sabbath restores a sense of human dignity, identity, peace, and rest to our lives.

Rest from social tensions

A fifth way in which true Sabbathkeeping enables us to experience Christ's rest is by breaking down social, racial, and cultural barriers. The inability or unwillingness to appreciate and accept another person's skin-color, culture, language, or social status, is a major cause of much unrest, hate, and tension in our contemporary society. After the Fall, an important function of the Sabbath has been to teach equality and respect for every member of the human society. Every seven days, seven years (sabbatical year), and seven weeks of years (jubilee year), all persons, beasts, and property were to become free before God. And genuine freedom leads to equality.

The uneven divisions of the Hebrew society leveled out as the Sabbath began. Samuel H. Dresner rightly complains that this equalizing function of the Sabbath has seldom been recognized, and then he states: "Although one Jew may have peddled onions and another may have owned great forests of lumber, on the Sabbath all were equal, all were kings: all welcomed the Sabbath Queen, all chanted the *Kiddush*, all basked in the glory of the seventh day. . . . On the Sabbath there was neither banker nor clerk, neither farmer nor hired-hand, neither rich nor poor. There were only Jews hallowing the Sabbath."⁴ It is noteworthy that Isaiah reassures the outcasts of Israel, specifically the eunuchs and the foreigners who were prevalent following the Assyrian and Babylonian wars, that by observing the Sabbath they would share in the blessings of God's covenant people, "for my house shall be called a house of prayer for all peoples" (Isa. 56:7, R.S.V.).

Many social injustices could have been avoided both in ancient and modern society if the concern for human rights expressed by the Sabbath (and its sister institutions) had always been understood and practiced. The Sabbath forces upon us the important issues of freedom and humanitarian concern for all, from our son to our servant (see Ex. 20:10; 23:12; Deut. 5:14). By placing such issues before us at the moment of worship—the moment when we are truest to ourselves—the Sabbath cannot leave us insensitive toward the suffering or social injustices

experienced by others. It is impossible on the Sabbath to celebrate Creation and redemption while hating those whom God has created and redeemed through His Son. True Sabbathkeeping demands that we acknowledge the Fatherhood of God by accepting and strengthening the brotherhood of mankind. The bond of brotherhood that the Sabbath establishes through its worship, fellowship, and humanitarian services influences by reflex our social relationships during the week. To accept on the Sabbath those of all ethnic backgrounds or social statuses as brothers and sisters in Christ demands that we treat them as such during the weekdays as well. It would be a denial of the human values and experience of the Sabbath if one were to exploit or detest during the week those whom the Sabbath teaches us to respect and love as God's creatures. By teaching us to accept and respect every person as a human being created and redeemed by the Lord, the Sabbath breaks down and equalizes those social, racial, and cultural barriers that cause so much tension and unrest in our society. Consequently, it makes it possible for the peace of Christ to dwell in our hearts.

Rest of redemption

Sabbathkeeping brings Christ's rest to our lives by enabling us to experience through physical rest the greater blessings of divine rest and peace of salvation. A very close relationship exists between the Sabbath rest and Christ's redemption rest. From being the symbol of God's initial entrance into human time, the Sabbath became after the Fall the symbol of God's promise to enter human flesh to become "Emmanuel . . . God with us." The rest and liberation from the hardship of work and from social inequalities which both the weekly and annual Sabbaths granted to all members of the Hebrew society was understood not merely as a commemoration of the past Exodus deliverance (see Deut. 5:15) but also as a prefiguration of the future redemption rest to be brought by the Messiah. Christ fulfilled these Old Testament Messianic expectations typified by the Sabbath by identifying His redemptive mission with the good news of Sabbath release and redemption, thus making the day the fitting vehicle through which to experience His salvation rest (see Luke 4:21). It was on a Sabbath that Christ inaugurated His public ministry in the

Sabbathkeeping brings Christ's rest to our lives by enabling us to experience through physical rest the great blessings of divine rest. A close relationship exists between the Sabbath rest and Christ's redemption rest.

synagogue of Nazareth by quoting Isaiah 61:1, 2 and by claiming emphatically to be the fulfillment of the sabbatical liberation announced in that passage. In His subsequent ministry Christ substantiated this claim by revealing His redemptive mission especially through His Sabbath healing and teaching ministry (see Luke 13:16; Matt. 12:5, 6; John 5:17; 7:22, 23). Finally, it was on that historic holy Sabbath that Christ rested in the tomb after completing His redemptive mission. "It is finished" (John 19:30; see Luke 23:54-56). Christ's Sabbath rest in the tomb reveals the depth of God's love for His creatures. It tells us that in order to give them life He was willing to experience not only the limitation of human time at Creation but also the suffering, agony, and death of human flesh during the Incarnation. In the light of the cross, then, the Sabbath is a time to celebrate not only the good news of God's perfect creation but also the glad tidings of Christ's complete redemption. It is the weekly celebration and jubilation of a liberated people, the day when we cease from our work to allow God to work in us, to bring to our lives His rest of forgiveness and salvation.

Rest of service

The Sabbath brings Christ's rest to our lives by providing time and opportunities for service. Inner peace and rest are to be found not in selfish relaxation but rather in unselfish service. The Sabbath provides the time and the reasons for serving God, self, others, and our habitat. We serve God

on the Sabbath by resting to acknowledge His claim over our lives and by worshiping to celebrate His marvelous creation, redemption, and ultimate restoration. This celebration of God's goodness offers us a fresh experience of divine rest and peace in our lives. We serve our personal needs on the Sabbath by taking time to reorder our lives, to sharpen our moral consciousness, to experience divine forgiveness, presence, and rest.

We serve others on the Sabbath by coming closer to loved ones, friends, and needy persons, sharing with them our friendship and concern. The service we render unto others on the Sabbath honors God and enriches our lives with a sense of restful satisfaction. We serve our habitat on the Sabbath by learning to act as curators rather than predators of this earth; by taking time to admire rather than to exploit God's creation; by experiencing rest and peace through an appreciation of God's creation.

Does the Sabbath bring divine rest to our human restlessness? Yes, as we have seen, the Sabbath does enable the Saviour to bring perfect rest to our lives. Is the Sabbath, then, good news or bad news? A day of celebration or frustration? We have found in the Scriptures that the Sabbath expresses God's best news to the human family: the news that He has created us perfectly, that He has redeemed us completely, that He loves us immensely, and that He will restore us ultimately.

In this cosmic age the good news of the Sabbath provides the basis for a cosmic

faith, a faith which embraces and unites Creation, redemption, and final restoration; the past, the present, and the future; man, nature, and God; this world and the world to come; a faith that recognizes God's dominion over the whole creation and human life by consecrating to Him the seventh day; a faith that fulfills the believer's true destiny in time and eternity; a faith that offers divine rest for human restlessness.

¹For further treatment of this concept, see chapter 6 of my book, *Divine Rest for Human Restlessness* (Rome: The Pontifical Gregorian University Press, 1980).

²Augustine, *Confessions* XIII. 36.

³Charles Scriven, "Beyond Arithmetic: A Look at the Meaning of the Sabbath," *Insight*, Sept. 7, 1971, pp. 17, 18.

⁴Samuel H. Dresner, *The Sabbath* (1970), p. 43.

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If you were challenged by this article . . .

This article is chapter 7 from Dr. Samuele Bacchiocchi's new book, *Divine Rest for Human Restlessness*, a thought-provoking interpretation of the Sabbath for contemporary human needs. (We thought our readers would enjoy the book, so we made arrangements with the author to offer it to our readers for \$7.95.) Details on how to order can be found on the Reader Service Page (page 30).

A more exalted ministry

Continued from page 17

ignorant than many suppose. They need to be instructed line upon line, and precept upon precept, in regard to what they must do to be saved. Graduates of colleges, and persons in the highest walks of life, eloquent orators, able statesmen, men in high and important positions of trust, have given the powers of their being and their intellect to other matters, but have neglected the things of highest importance to them. They are ignorant of the Scriptures and the power of God. When such men are seen in the congregation, the speaker generally strains every power to preach an intellectual discourse, and a subject is chosen that will have as little of the simplicity of true Bible religion and heart service to God in it as possible. They do not preach Christ. They do not define that sin is the transgression of the law. They seldom make plain the plan of salvation. They seldom tell what one must do to be saved. That which would have touched the hearts of the learned, the men in responsible positions, would have been to have shown them Christ upon the cross of Calvary, to bring redemption within their reach. They are to be taught as children

how to make Jesus their friend, how to bring Him into their life work.

Ministers need to have a more clear, simple manner in presenting the truth as it is in Jesus. Their own minds need to comprehend the great plan of salvation more fully. Then they can carry the minds of the hearers away from earthly things to the spiritual and eternal. There are many who want to know what they must do to be saved. They want a plain and clear explanation of the steps requisite in conversion, and there should not a sermon be given unless a portion of that discourse is to especially make plain the way that sinners may come to Christ and be saved. They should point them to Christ, as did John, and with touching simplicity, their hearts aglow with the love of Christ, say, "Behold the Lamb of God, which taketh away the sins of the world." Strong and earnest appeals should be made to the sinner to repent and be converted. Those who neglect this part of the work need to be converted themselves before venturing to give a discourse. Those whose hearts are filled with the love of Jesus, with the precious truths of His word, will be able to

draw from the treasure house of God things new and old. They will not find time to relate anecdotes; they will not strain to become orators, soaring so high that they cannot carry the people with them; but in simple language, with touching earnestness, they will present the truth as it is in Jesus.

We need vital godliness in order to teach it to others. Those who live the religion of Christ, will bear a living testimony for Jesus. Of such Christ says, "Ye are my witnesses." We have a sacred and sanctifying truth to present to an unbelieving, gainsaying world. We have faithful testimonies of warning to be given to the world, and we can reach the people only through God. We must bring the sanctifying influence of the truth into our own daily lives, and God will qualify us for the work of arousing the slumbering, deadened consciences of sinners. We are not to be satisfied until the hearers are pierced to the heart by the powerful convictions of the Spirit of God of their guilt and sinfulness, and under a sense of their peril, cry out, What shall I do to be saved?

Annual Council—excitement & boredom

Crossing t's and dotting i's alternate at the church's yearly planning session with bold commitments to a comprehensive program of continuing education for ministers and absolute priority for evangelism.

Once each year, early in October, approximately 325 Seventh-day Adventist administrators, treasurers, secretaries, and departmental personnel from around the globe meet for eight days at the church's world headquarters in Washington, D.C., to plan church strategy for another year.

What is Annual Council like? Undoubtedly, it is one of the smoothest and best organized of the church's major meetings. It is long days and short nights. It is multiplied hours of sitting in various committees and meetings. It is the opportunity to speak out on an issue dear to one's heart. It is praying and worshiping with colleagues. It is minutia and technicalities. It is substantive matters with long-lasting effects on God's work. It is blue notebooks that begin with some fifty pages of material and bulge at the close of the meeting with a total of perhaps 300 pages of actions, plans, and reports. Annual Council is, in short, excitement combined with boredom.

The group that meets in October feels a special closeness—knit by a common bond of belief and objectives, by policies that cover every aspect of church organization and work, and by the financial bond of a world church that depends largely on funds allocated during the Council. (Last October's meeting voted a General Conference budget of \$152,572,000. This budget is an action of faith because it represents, not money that is on hand, but funds that are expected to come into the General Conference treasury through the faithful giving of members during 1982. This budget, of course, is over and above the offerings received week by week in the 21,861 Adventist churches around the world or the tithe and offering percentages retained by the local and union conferences. The \$150 million-plus budget for 1982 represents an increase of more than \$10 million over 1981—no small sum when related to a total church membership of only slightly more than 3.5 million persons.)

Since many of you seldom have the opportunity to be present for an Annual Council session, you may appreciate a brief view of the daily proceedings from this weary delegate's perspective.

The day officially begins at 8:00 A.M. with a one-hour worship service, followed

by a ten-minute break before the business session starts. These short breaks occur about three times a day and are precious, for they give delegates the chance to meet one another, renew old acquaintances, transact church business, comment on the proceedings, and carry out all the apparently necessary chores that have not been allotted time in the regular schedule. In fact, these interludes become such a happy time that the chairman often finds it difficult to bring the meeting to order again. When he does manage to settle things down, the chairman introduces various items on the agenda. Point by point we will begin to go through the first of several hundred items. Microphones, placed strategically throughout the auditorium, wait for the delegates' use. Many of the agenda items are the crossing of t's and the dotting of i's in policy changes. This is where the boring part comes in. A number of the delegates congregate elsewhere—in the halls or outside—to carry on personal business while the lengthy policy changes are being made by modifying a word here and there. However, the number who stay inside to sit through the entire proceedings is truly amazing.

Most delegates demonstrate an uncanny sense of knowing when a very important item is coming on the floor. They hurry back inside, and those who have been listening with something less than full attention wake up, ears tuned and eyes focused on the secretary as he reads through some proposal that affects the entire delegation. As is done with each item, a motion is made that the recommendation be accepted. Quickly someone seconds it, and then the discussion begins. If it is a sensitive issue, several people will be lined up at the microphones, waiting a turn to speak. Sometimes the speeches become quite emotional. Opportunity is given for ample discussion; no one is cut off who wants to speak. That is one reason why eight days are spent in an Annual Council.

Committees begin meeting at 12:30 P.M. and continue throughout the afternoon until four o'clock, when the plenary session resumes its work. One individual is assigned to keep the daily committee schedule, and delegates receive two pages

of committee schedules daily. A sample: French Bible Textbook Coordination Committee, 1:00 P.M.; North American Health Services Board, 1:30 P.M.; Student Missions—Global Strategy, 3:00 P.M.; Nominating Committee, 5:00 P.M. Several hundred committees are meeting in various locations in the complex. After the plenary session is dismissed at 5:30 P.M., a short break for an evening meal is followed by additional committee meetings during the evening hours. Lights don't go out until ten-thirty or eleven. The General Conference president, with the Steering Committee staff, are together again at seven the following morning, so top leadership can expect fifteen-hour days during the session.

Annual Council is also a grueling time for the plenary session chairmen, who have to field the questions and keep track of who speaks next. Yet, in spite of long hours and tired minds and bodies, a Christian spirit is exhibited throughout the entire session.

One special action of particular interest to readers of MINISTRY magazine was taken at the Annual Council last autumn. It deals with a Center of Continuing Education for Ministry. Continuing education is a field that has mushroomed and proliferated, especially in recent years. Many ministers are recognizing and asserting their need to continue to learn. A recent study of morale among Adventist pastors in North America, based on statistically valid sampling techniques (see MINISTRY, December, 1981, pp. 4-9), determined in part what changes in pastoral ministry would bring about greater morale. The item pastors most frequently mentioned was the need to raise their professional level by means of continuing education.

In view of these needs, a Center of Continuing Education for Ministry is now being set up as an extension of the Theological Seminary at Andrews University and the General Conference Ministerial and Stewardship Association. It will be operated as a part of the Andrews University Institute of Church Ministry. The voted action set up an advisory council and an executive committee. As chairman of both these groups, I am determined to provide courses and materials that will

Update on Ebla

The clay tablets in Ebla's archives have been hailed as "one of this century's most important archeological discoveries." Now two recent publications give the English-speaking world its first detailed look.

The Bible tells us quite a bit about Abraham and his descendants, but very little about their predecessors. In those distant third-millennium B.C. days, what was life like in the Fertile Crescent—that agriculturally and economically important corridor through which Abraham traveled from the valley of Euphrates and Tigris rivers through Syria down into Palestine? Perhaps historians of the ancient Near East could fill in the gaps left by Genesis. Unfortunately they have not been all that helpful. As recently as 1971 the author of the revised and prestigious *Cambridge Ancient History* wrote that nothing was known of the ethnic makeup or language of third-millennium Syria. He saw its inhabitants as primarily nomadic and even questioned their familiarity with writing.

But now all that has changed! As readers of MINISTRY know (see "Archeological Update From Syria, Israel and Jordan" February, 1977; "The Ebla Tablets: Archeological Find of the Century?" May, 1978; "Ebla Reveals Her Secrets," November, 1979), the archeological excavation of Tell Mardikh in Syria since 1964 and the discovery there of some 17,000 cuneiform tablets and fragments since 1974 have already provoked wide interest and even debate on the relationship of the contents of the third-millennium archive to the historical, cultural, and linguistic backgrounds of the Biblical patriarchs.

Even if one ignored the possible Biblical "connections," this find would be exciting. The tablets from Ebla (Tell Mardikh's ancient name) constitute the earliest such archive ever found. In fact, all the tablets produced by excavations in Mesopotamia that date from the introduction of writing to the end of the third millennium B.C. amount to about one fourth of the documents from Ebla. Its archives compare in both intrinsic worth and extent with the great cuneiform libraries of the second and first millennia found at Ugarit and Mari in Syria, Bogazkoy (the Hittite capital) in

Turkey, and Nineveh and Ashur in Mesopotamia.

The story of the discovery of Ebla is now fairly well known. The Italian team from the University of Rome worked at Tell Mardikh in comparative obscurity until the discovery in 1967-1968 of a part of a statue containing a 26-line inscription whose decipherment permitted the identification of Tell Mardikh with ancient Ebla, already known from other cuneiform sources. The second important landmark in Ebla's philological discovery was the 1974 uncovering of 42 tablets and fragments scattered on the floor of the royal palace. This resulted in the decipherment of the language of Ebla—and it turned out to be a hitherto unknown Semitic language related among others to Biblical Hebrew! The following year Ebla's royal library was uncovered—at least 5,000 complete or partially restorable tablets, with thousands of other fragments.

New books

In the intervening years there have been exaggerated claims, vehement denials, political intrigues, and heated debates about the finds and their significance. Scientific articles began to appear—mostly in obscure Italian journals. However, 1981 saw the publication of two important books in English. The first *Ebla: An Empire Rediscovered* (Doubleday, \$14.95), was authored by Paolo Matthiae, the director of the archeological expedition. It gives the history of the dig and details the most interesting discoveries in their ancient Near Eastern historical context. In September the second book appeared: *The Archives of Ebla: An Empire Inscribed in Clay* (Doubleday, \$15.95), by Giovanni Pettinato, the scholar originally in charge of deciphering and publishing the tablets. To expect the final word so soon on such a huge collection of documents would be asking too much, but the volume is nevertheless extremely important because it gives the English-speaking world its first detailed look at the contents of many of the clay tablets.

The tablets were written in a wedge-shaped writing system (cuneiform) common to ancient Mesopotamia, but the language of most of them was not

Sumerian—as were other third-millennium documents—but a previously unknown Northwest Semitic language now called Eblaite. Though there is a debate among linguists as to just how this new language should be classified, Pettinato argues that it is an Old Canaanite language demonstrating a close relationship with Ugaritic, Phoenician, and Biblical Hebrew. He was able to decipher the new language because some of the documents were bilingual.

Date of tablets

There is also a debate as to the exact date of the archive. Matthiae and most archeologists argue for a date about 2250 B.C., while Pettinato and most linguists are convinced the tablets are 250 years earlier—contemporary with the dynasty of Mesalim of Kish in Mesopotamia and with the fourth-dynasty pyramid builders in Egypt. The only sure synchronism so far is between Ar-Ennum, the third king of Ebla, and Iblul-Il, a king of Mari, whose date is not certain.

Most of the documents from the royal archive are economic and administrative in character and are important for understanding the structure of the Eblaite state, the division of power, and the society and daily life of the imperial capital. The second main category of documents are historical and juridical—that is, royal ordinances, edicts, letters of state, international treaties, contracts of purchase and sale, et cetera. The third category includes lexical texts, school exercises, scientific lists, and bilingual vocabularies. Finally come the literary texts, including twenty myths, epics (especially the Gilgamesh Epic, which in later recensions contains the Flood story), hymns, incantations, rituals, and collections of proverbs. In many ways these last, though most interesting, are the most difficult to interpret and understand successfully. Hence very few appear in Pettinato's book.

Religion

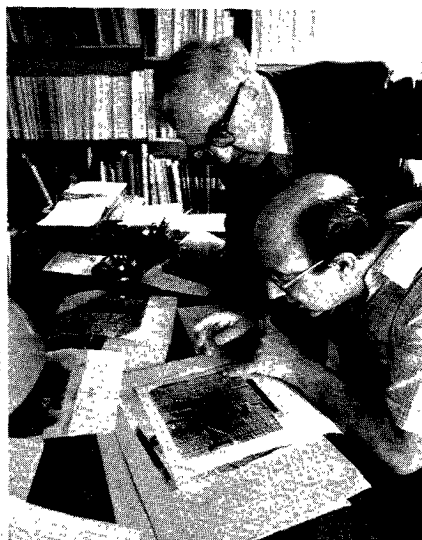
One such text that is translated, however, apparently echoes the words of Genesis 1:

"Lord of heaven and earth:
the earth was not, you created it,

Lawrence T. Geraty, Ph.D., is associate professor of archeology and history of antiquity at the SDA Theological Seminary, Andrews University, Berrien Springs, Michigan.

the light of the day was not, you created it,
the morning light you had not [yet] made exist."

Evidently the writer saw the existence of the cosmos due to a Superior Being who created it. Pettinato theorizes that the Eblaïtes evolved from polytheism into henotheism, the worship of a supreme creator-god within the pantheon. Furthermore, there is impressive evidence for the existence at Ebla of the name Ya for a deity—perhaps linguistically related to Yahweh, the Biblical Hebrew proper name for Israel's God. Under king Ebrum this name replaced Il (related to Hebrew Elohim) as the divine component in personal names. It is clear, however, that the Eblaïtes were primarily polytheists and that the divinities in their pantheon were predominantly Canaanite. Familiar ones included Baal, Chemosh, Dagan, the son god Sipish, the storm god Hada, and the goddess of the primordial ocean waters Tiamat. Both priests and priestesses were "anointed," and "prophets" moved from one city to another announcing the divine



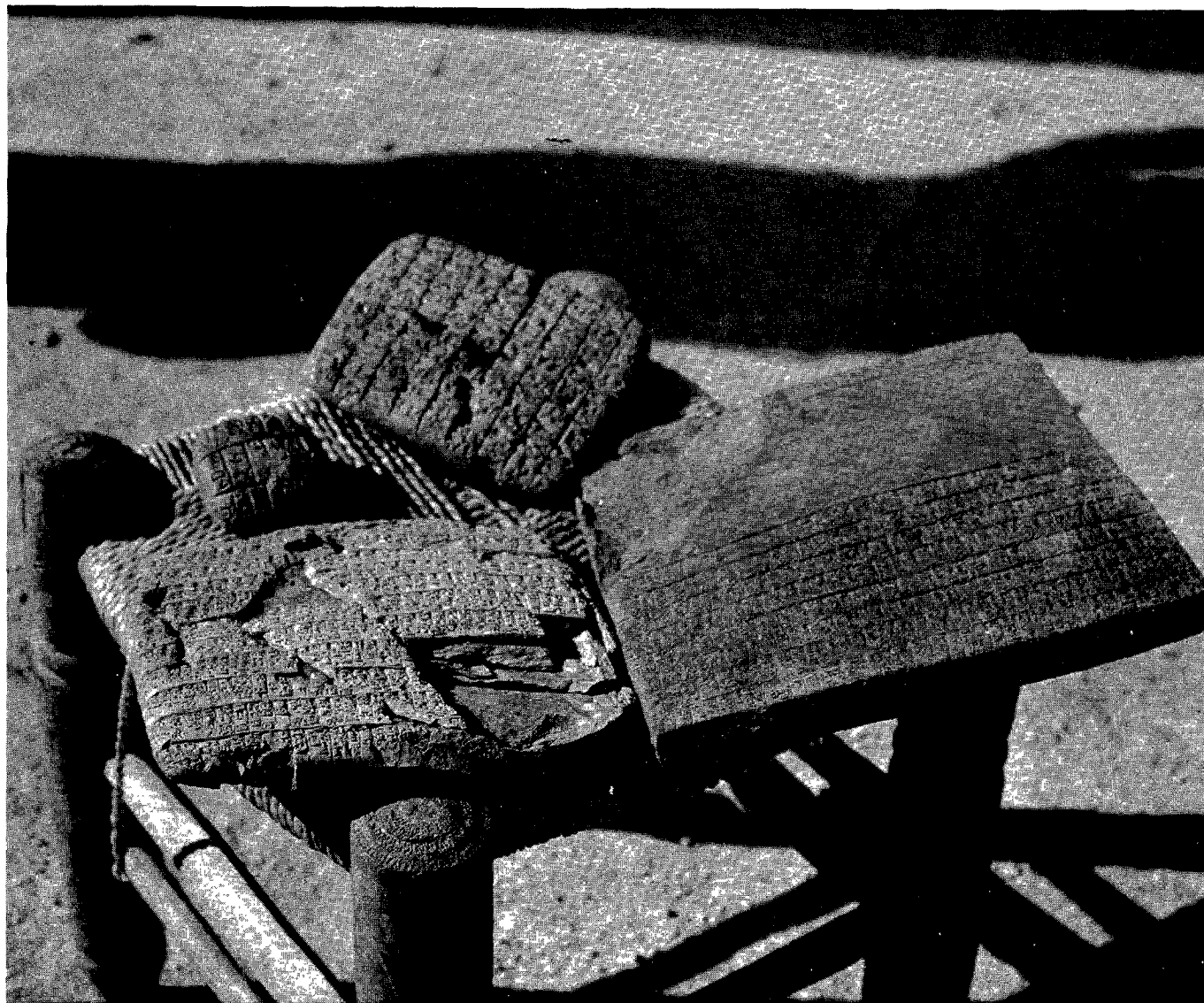
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message. These holy men were called *nabūtum*, a term related to the Biblical Hebrew word for "prophet." Temple offerings included both unbloody (bread, beer, oil) and bloody offerings (smaller livestock), as well as ex-votos of cloth and metal, including gold.

Feasts of purification, anointing, and consecration were observed. There is yet no evidence, however, of a weekly day of rest, a day when all operations ceased, though the related verb *shabat*, "to cease, desist," was used at Ebla. For that matter, there is no evidence of a weekly cycle, either. Their year, however, was a solar year divided into twelve lunar months. Synchronization was achieved by the occasional introduction of an intercalary month.

A preliminary study of the tablets

Above: Dr. Giovanni Pettinato (seated) and Dr. Mitchell Dahood. Below: Examples from the Ebla archive include (clockwise, beginning with largest) economic documents, lexical texts, historical tablets, and literary compositions. The tablets were written in a wedge-shaped writing system (cuneiform) common to ancient Mesopotamia, but the language of most of them was not Sumerian, but a previously unknown Northwest Semitic language.



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indicates that five large groups formed the body politic of Ebla: employees of administration, merchants, artisans, peasants, and laborers. In addition to these citizens, Ebla contained foreign mercenaries, prisoners, slaves, and guests (traders, scribes, and prophets). The state was presided over by an elected king, sometimes joined by a coregent. He could negotiate treaties, as is illustrated by a particularly interesting treaty with Ashur. This treaty—as do treaties preserved from the Biblical world—concludes with a curse formula: “Whenever (he) does wrong, may the sun god, the god Hada, and the stars who are witnesses, scatter his decision in the steppe: for the merchants who undertake a journey, let there be no water; may you have no stable abode; may you undertake a journey of perdition!”

Greater Ebla, with a population of at least 260,000 permanent residents, was made up of some 250 towns and villages. The entire personnel of the state totaled 11,700 functionaries, of whom 4,700 worked in the palace. Eblaite women were not necessarily relegated to the home, but participated in important decisions and bore considerable responsibility in certain sectors of the economy.

The economy

The wealth of the Eblaite kingdom lay in its farm products (cereals, malt, olives, grapes, and other fruits) and livestock (breeding cattle was intensely developed). The texts seem to reflect a patrician economy created and maintained by a number of great families who ran an economic-commercial empire rather than a political-military complex. Their textile industry produced wool and flax fabrics in the state spinning mills, which materials were then shipped to points as far away as modern Iran. They were well known for their damask (linen or woolen fabrics intertwined with gold threads), a Syrian tradition that continues to this day in the city of Damascus. The metal industry dealt with copper, tin, lead, and bronze, but especially precious metals.

Because of its ideal geographical position, Ebla must have also coordinated the flow of goods among many lands remote from one another. To the south, Ebla's range of influence extended through all of Syria and Palestine as far as Sinai. Familiar cities mentioned include Byblos, Ashdod, Jaffa, Akko, Sidon, Megiddo, Lachish, and Damascus. To the west, Ebla traded with Cyprus, and to the north, with many cities in Turkey. However, it was to the east that Ebla's commercial activity flourished most. It controlled the Euphrates region of northern Mesopotamia, but its influence reached farther, to northern Iran and to central and southern Mesopotamia.

The tablets reveal not only a booming economy but a high culture at some distance from the only previously known

academies of southern Mesopotamia. Ebla's corpus of texts includes lists of cuneiform signs, syllabaries (the earliest ones previously known date only to 1800 B.C.) revealing the pronunciation of Sumerian words, the oldest dictionaries and vocabularies on record, lists of words arranged by subject (perhaps school handbooks), and a gazetteer of the ancient Near East that embraces the entire area of the Fertile Crescent, with particular emphasis on Syria-Palestine.

Ebla and the Bible

Many scholars consider the Ebla tablets to be much too early to be relevant for Old Testament studies. After all, Abraham did not live for another 500 years! But in an afterword (“Ebla, Ugarit, and the Bible”) to Pettinato's new book, Mitchell Dahood, Catholic Biblical scholar and author of *The Anchor Bible Psalms*, argues that the careful employment of early material to elucidate later expression and practice is legitimate. He suggests that the written documents uncovered at second-millennium Ugarit may serve as a bridge between third-millennium Ebla and the mostly first-millennium Old Testament. He proceeds then to illustrate his thesis by specific linguistic insights. Many scholars consider his methodology weak because he lacks rigid controls, but some of his suggestions seem plausible and helpful.

For instance, until now the only attestation of “man” (Adam) outside the Bible appears in the form of personal names in Old Akkadian texts from about 2350 B.C. Now precisely the same personal name has cropped up at Ebla, too. In Ugaritic one of the titles of El, the head of the pantheon, is “El, the father of mankind (*Adam*).” Compare Genesis 1:26. The unique spelling of the god-name Chemosh in Jeremiah 48:7 has also turned up at Ebla. Dahood says such preservations are not accidental, but suggest long continuity in religious, cultural, and linguistic traditions.

With regard to the theologically interesting Hebrew root *kpr*, which underlies “ransom,” “payment,” “atonement,” et cetera, Dahood says, on the basis of its appearance in an Eblaite bilingual vocabulary: “Hence biblical *kpr* could originally have meant ‘copper,’ and since the setting of differences between Israelites themselves or between Israelites and God involved the transfer of something of value (a person, an animal or commutation of

such in the form of commodity or currency), this etymology would accord with the subsequent development of this institution.”—*Ebla: An Empire Rediscovered*, p. 282.

Based on linguistic parallels from Ebla, Dahood claims he can correctly translate such difficult passages as Genesis 4:7 and Proverbs 26:23, and better understand such words as the following that appear only once in the Bible: ‘*abrek*, in Genesis 41:43 (“the superintendent of the royal palace” instead of “bow the knee”), and *mhm*, in Job 15:29 (“his property” paralleled with “his wealth”).

Dahood suggests that one is able to understand fully the polemical significance of a text like Isaiah 60:19, 20 only when it is read against the background of the pervasive cult of the sun god, popular as early as the days of Ebla. He also points out the significance for dating of Biblical material when words formerly thought to be only late are now found as early as Ebla. For instance, he suggests that the Aramaic form *shūm*, “name,” found eleven times in the books of Ezra and Daniel and which has sometimes been ascribed to Akkadian influence, may well be an alternate Canaanite form already documented at Ebla. Or the unit of weight known in the Bible as *mīnāh* (e.g., 1 Kings 10:17), considered by some to be of Babylonian origin, may well be Canaanite in origin, since it appears repeatedly in Ebla's economic texts.

Conclusions

Such specific suggestions are sure to be debated in the days ahead. But Dahood is surely right when he suggests that Ebla will have an impact on Biblical studies in at least three ways: (1) the gradual demolition of the psychological wall that has kept the Ras Shamra-Ugarit discoveries out of Biblical discussions (the continuity of linguistic and religious traditions in Canaan); (2) the attitude of Biblicists toward the literary capacity of Old Testament writers (they had fallen heir to a venerable literary tradition and deserve to be taken seriously); (3) the utilization of evidence from Ebla for Biblical philology and lexicography (many Biblical *hapax legomena*, or words of a single occurrence, are being found at Ebla).

From a historical point of view, we now have the evidence in Matthiae's and Pettinato's books that the first great

We can be sure that Ebla is just beginning to share her secrets, a knowledge of which will be bound to illuminate the background of the patriarchs and the language in which the Old Testament was written.

Semitic empire may not have been built by Sargon and the other kings of Akkad, as we had thought, but rather by the Eblaites, whose most illustrious king was Ebrum. Ebrum bore the same name as Eber, the patriarch listed in Genesis 10 and 11, from whom the Hebrews descended. Though it is conceivable chronologically that Ebrum and Eber were one and the same individual, it is improbable. We know from the Bible that Eber's sons were Peleg and Joktan; neither of these names seem to appear among Ebrum's twenty-five or so

sons' names in the tablets. But it is probable that they all came from the same cultural milieu and that for the first time we are now beginning to get a glimpse of what life was like for Abraham's forebears, whom the Bible indicates were Syrians (Deut. 26:5).

Pettinato himself says: "But if Ebla of 2500 B.C. is beginning to throw light on the preceding millennium, many shadowy zones of the second millennium are also coming to assume clearer shapes. The chief beneficiary is the West Semitic world in

which fourteenth-century Ugarit stands out, to be followed by Phoenician culture and the world of the Old Testament of the first millennium."—*Op. cit.*, p. 268.

These new books only whet our appetite for the results of continuing excavation and continuing decipherment of the tablets already found. We can be sure that Ebla is just beginning to share her secrets, a knowledge of which will be bound to illuminate the background of the patriarchs and the language in which the Old Testament was written.

Letters

Continued

Sexuality: A Preliminary Study, United Church Press, 1977, 258 pages, \$4.95 in paperback.—James A. Langdoc, United Church of Christ, Nebraska.

Your interview with Colin Cook in the September issue just bursts with insights. It deserves to be read far and wide. The article throws much light on a difficult question in a way only the Spirit of Christ can do.—Robert Buholzer, Wisconsin.

Noble disarray?

The Shepherdess column is usually a nice addition to *MINISTRY*, yet as both a minister's wife and secretary, I found the September article by Patricia Maxwell to be offensive to both professions. The article glorified disorganization, implying that the minister's wife must accept a haphazard life of missed appointments and unprepared-for events. It is not clever to have life in disarray. The Scriptures tell us to do everything "decently and in order" (1 Cor. 14:40), yet many ministers' wives seem to feel noble in their disorderliness because they are busy with church duties. Being a competent, on-time, dependable individual is not trivial, nor is the secretarial profession a joke. Filing and other such skills are acquired by serious, hard-working women. For a minister's wife to suggest that she herself be filed under "Miscellaneous" is to imply that her life has no purpose or plan. While I would never deny the importance of the part I play in the church as the spouse of the pastor, I certainly would not want to admit that I had no direction or goals outside of my husband's sphere.—Sharon Dolinsky, Seventh-day Adventist Church, Michigan.

Brickbats and bouquets

MINISTRY is chocolate-coated false doctrine! You are trying to deceive preachers into thinking you also believe in salvation by grace through faith. You know you don't! Stop sending your magazine to me.—William Wert, Ohio.

Ministry is done in more places than just congregations. I find your concept almost myopically congregational.—Fred Peters, Minnesota.

I appreciate *MINISTRY* more than any other professional magazine I receive. Thank you so much for this helpful gift.—Lowell Thuma, United Methodist Church, Kansas.

I read your magazine by mistake the other day (that is, I read some other pastor's copy that I received by mistake) and was delighted with its contents.—Kenneth Wortley, Baptist Church, Colorado.

I find *MINISTRY* a great spiritual tool. The material has a fine grasp of the present ministerial profession.—Daniel Evan, Minnesota.

MINISTRY has done more than "share aspirations and faith." It has provided inspiration for me ever since I received my first issue. It would be difficult to name the articles that have been of greatest help to me, because they have been so many.—Frank Glace, Jr., United Methodist Church, Pennsylvania.

Please cut the deception! By printing articles on occasion by genuine born-again believers, you give the impression of straddling the fence. The sin-blinded liberals eat it up.—William C. Bidwell, Minnesota.

I find various articles helpful, and as a Lutheran I am interested in noting points of theological agreement between *MINISTRY* and my church.—Paul W. Heist, Lutheran Church, Pennsylvania.

I appreciate *MINISTRY* very much. The articles are stimulating and often give another side to an issue with which I am concerned.—Dale E. Luther, United Methodist Church, Illinois.

I want to add my voice to those thanking you for such a fine magazine. It proves that an evangelical-fundamental mind-set is not the same thing as intellectual suicide. I read every word of every issue—even the advertisements. I especially enjoy the irate letters of sputtering liberals!—Robert R. Branch, Congregational Church, Connecticut.

Thank you for the variety of articles in *MINISTRY*. The November issue addressed needs that I am tackling this very morning. I have made copies of Alvin Rose's article, "To Such Belongs the Kingdom of Heaven," for some seminary students and have recommended "The Pastor and His Pastime" to several friends who are charter members of "The Coronary Club" (p. 27). Blessings on you for writing about the issues of our day with love and insight.—Maggie Finefrock, Association of Unity Churches, Missouri.

Pastors and children

"To Such Belongs the Kingdom of Heaven" (November, 1981) was a most helpful article full of sound philosophy of preaching, worship, and education, as well as being practical. One of the most basic ideas was not discussed, however—the need for a pastor to become better acquainted with the children in his congregation. If they know him as a regular visitor to the nursery, kindergarten, primary, and junior classes of the church school, they will be much more comfortable with the familiar figure in the front of the church during the worship service. He will be better able to speak the language of the children and not be flustered by their behavior. I recognize how much is expected of a pastor on a worship morning. He already knows that to understand his adult parishioners and to minister effectively to them he must become acquainted with them outside the worship time. This is even more true of the children in his church.—Bette Day, South Dakota.

Reading for winter evenings

Start the new year with a good book! Whether you've been wanting to learn some new vegetarian recipes, find a gift book for a special friend, or delve into Romans, there's something here for everyone.

Although for years MINISTRY has devoted two or three pages to an inspirational or practical article for the minister's wife, rarely have we mentioned books that might be of interest to this important segment of our readership. While we realize that many women read with interest the Recommended Reading section of the magazine, we wanted to provide a survey of recently published books which pertain more directly to them. The resulting list should have something for everyone. And there's enough here for many long winter evenings. I hope you enjoy reading the books as much as I enjoyed compiling the list. Happy reading!

Cooking

Cooking with Love and Cereal

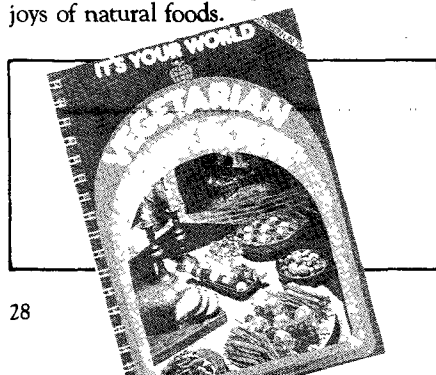
Betty McMichael with Karen McDonald, Christian Herald Books, Chappaqua, New York, 1981, 224 pages, \$9.95.

In some cultures grandparents are assigned primary care of children. Although this is not the case in America, grandparents still have opportunities to influence grandchildren. Doing things together is one of these ways, and what better place to do things together than in the kitchen! The author and her granddaughter worked together to bring you this special collection of recipes for grandparents and grandchildren—all using breakfast cereal. Of course parents and children will also have fun with this delightful collection. Interspersed among the recipes are little gems of wisdom that will provide food for thought.

From God's Natural Storehouse

Yvonne Baker, David C. Cook, Elgin, Illinois 1980, 185 pages, \$4.95.

Not only does this book present a Christian view of eating, but it provides recipes for gradually introducing the family to the joys of natural foods.



It's Your World Vegetarian Cookbook
Fern Calkins, Review and Herald Publishing Association, Washington, D.C., 1981, 304 pages, \$9.95, wire binding.

Although it has over 500 recipes utilizing natural foods as well as meat analogs, this isn't just a collection of recipes! It includes nutritional counts for each recipe, plus charts, nutritional tables, and other explanatory material—making it a valuable source of information on vegetarian cookery.

Devotional

Adventures in Solitude

Lois Erickson, Review and Herald Publishing Association, Washington D.C., 1981, 30 pages, \$9.95.

This delightful little book encourages you to take "time out" and spend some time catching your breath in life—just as small children can call "King's X" and stop to tie a shoe during a game of tag. You'll be refreshed and encouraged to find your own time for quietness and solitude.

Intimate Portraits of Women in the Bible

Lee Roddy, Christian Herald Books, Chappaqua, New York, 1980, 268 pages, \$9.95.

This book contains short portraits of women in both the Old and New Testaments. The author's attention to background and historical setting makes the book valuable for reference as well as inspirational reading. Written from an evangelical perspective, it is a study of Bible women that relates the lessons of their lives to women of today.

The Wise Woman

Joyce Rogers, Broadman Press, Nashville, Tennessee, 1981, \$6.95.

Women and the Word of God

Susan T. Foh, Presbyterian and Reformed Publishing Company, Phillipsburg, New Jersey, 1981, \$6.95, paper.

Family

Building Little Christians

Alice Lowe, Review and Herald Publish-

ing Association, Washington, D.C., 1981, 208 pages, \$8.95, paper.

Drawing on her many years of working with small children in the Sabbath school and studying child development, the author presents valuable insights for parents and Sabbath school leaders and teachers in guiding the moral development of children.

Channels Worth Watching: A Parents' Guide to Character Development in Children

Madeline Steele Johnston, Review and Herald Publishing Association, Washington, D.C., 1981, 64 pages, \$.95.

Our five senses—the pathways to the soul—need to be guarded constantly against invasion. It is the responsibility of parents to guard these avenues and to teach children to guard them for themselves. This little book discusses each of the five senses and how parents can use these in character development.

Footprints: Walking Through the Passages of Life

Howard and Jeanne Hendricks, Multnomah Press, Portland Oregon, 1981, 96 pages, \$8.95, paper.

Walk with the authors through their past as they reminisce about the early days of their marriage, their experiences as family managers, and the challenges they faced after their children left home. Laugh with them, cry with them, grow with them, as they recount God's leading in their lives.

Moral and Spiritual Development for the Young Child

Doris Haver Rouse and C. Sybil Waldrop, Broadman Press, Nashville, Tennessee, 1981, \$7.95.

Raising Other People's Kids: Successful Child-rearing in the Restructured Family

Evelyn H. Felker, Eerdmans, Grand Rapids, Michigan, 1981, 164 pages, \$4.95.

If anyone in your church is faced with the problem of raising stepchildren, you might want to recommend this book to them. It offers a frank and positive look at the challenges faced by stepparents and will provide valuable insights to teachers and counselors as well.

When Teen-agers Cry Help!

Roger Dudley, Review and Herald Publishing Association, Washington, D.C., 1981, 128 pages, \$5.95, paper.

Counseling is something many teen-agers need, but it sounds like a job for a professional. Not so, says the author. Most counseling of young people has to do with just listening and helping the young person arrive at his own conclusions. The author lists some of teen-agers' most common problems and illustrates with interesting case histories.

Gift Books

For Those Who Hurt

Chuck Swindoll, Multnomah Press, Portland, Oregon, 1981, \$3.95.

Meditations for the Expectant Mother

Helen Good Brennenman, Herald Press, Scottsdale, Pennsylvania, 1981, 80 pages, \$3.50, oversize gift paperback; \$4.95, deluxe edition.

Meditations for the New Mother

Helen Good Brennenman, Herald Press, Scottsdale, Pennsylvania, 1981, \$3.50, oversize gift paperback; \$4.95, deluxe edition.

Meditations for the Newly Married

John M. Drescher, Herald Press, Scottsdale, Pennsylvania, 1981, \$7.95.

Who Can I Turn To? Reflections from the Valley of the Shadow of Death

Paul Johnson and Larry Richards, Multnomah Press, Portland, Oregon, 1981, \$2.50, paper.

Interpersonal Relationships

Beloved Unbeliever: Loving Your Husband Into the Faith

Jo Berry, Zondervan, Grand Rapids, Michigan, 1981, 167 pages, \$4.95. Many Christian women face the heart-breaking situation of being married to an

unbeliever with whom they cannot share their deepest spiritual concerns, and sometimes even a life-style. These spiritually isolated women need help and encouragement. Jo Berry has provided just that kind of help. The workshop sections of the book make it valuable for personal study or for group use.

Forgive, Forget and Be Free

Jeanette Lockerbie, Christian Herald Books, Chappaqua, New York, 1981, 148 pages, \$7.95.

If we do not make the choice to forgive, we clog our emotional machinery. But according to the author, although forgiveness may be hard, with the Lord's help it is possible. In this book you will find illustrations that will probably parallel your own, and you will discover that forgiveness is worth the price.

Caring Enough to Forgive/Caring Enough Not to Forgive

David Augsburg, Herald Press, Scottsdale, Pennsylvania, 1981, \$4.95.

Marriage

Sex Begins in the Kitchen: Renewing Emotional and Physical Intimacy in Marriage

Kevin Lemmon, Regal Books, Glendale, California, 1981, \$8.95.

Strike the Original Match: Rekindling and Preserving Your Marriage Fire

Charles R. Swindoll, Multnomah Press, Portland, Oregon, 1980, 198 pages, \$7.95 hardback; \$4.95 paperback; couple's guide, \$2.95, paper.

God's design for married couples is drawn from the Scriptures, enabling this book to fill the gap created by the scarcity of Biblical books on marriage. The author shares insights from his own marriage, along with proven principles, and calls for a fresh look at God's original blueprint for home and marriage. The study guide can be used by individuals or in groups.

You and Your Husband's Mid-Life Crisis

Sally Conway, David C. Cook, Elgin, Illinois, 1981, \$4.95.

The author, wife of Jim Conway, who wrote *Men in Mid-Life Crisis*, draws on her own experience, plus extensive research, to bring help and encouragement to women whose husbands are going through this difficult period.

Study Groups

An Ever-Widening Circle: A Workable Plan for Women's Bible Studies

Naomi Wright, Multnomah Press, Portland, Oregon, 1978, 175 pages, \$3.95 paper.

Although published several years ago, this book provides the kind of practical help many pastors' wives may be looking for. The author tells the story of the successful Chris-Town Women's Bible Study begun by the author and a neighbor in Phoenix, Arizona, and describes how you can start a similar study group.

Keys to Successful Bible Study

John R. Martin, Herald Press, Scottsdale, Pennsylvania, 1981, \$5.95, paper.

A Woman's Workshop on Romans

Carolyn Nystrom, Zondervan, Grand Rapids, Michigan, 1981, Leader's Manual, 128 pages, \$1.95; Student's Manual, 128 pages, \$2.95.

These latest volumes in the Women's Workshop series provides an opportunity for women to delve step by step into the often frightening depths of Paul's letter to the Romans. The student's manual provides discussion points and application principles. The leader's manual provides back-up material for guiding the students. Other titles in the series include: *Behold Your God*, *A Woman's Workshop on the Attributes of God*, *A Woman's Workshop on Faith*, *A Woman's Workshop on Proverbs*, *A Woman's Workshop on Bible Marriages*; and *A Woman's Workshop on James*.

Prayers from the parsonage

It is 9:00 A.M. Already I've laid out Lisa's clothes and dressed Hans; made breakfast and packed lunches; given Ruff fresh water and the cat warm milk; cleared the table and wiped the counter; kissed Dick off to work and Lisa to school; zipped Hans into his jacket and put on his boots; stripped a bed and started a washload; washed the dishes and scoured the sink; let Hans back in and swept the hallway.

I feel as if I've accomplished a lot, but

every one of these actions will be repeated tomorrow, the next day, and the next.

There is satisfaction in moving smoothly through daily routines, but I am sometimes fretful that so much of life is spent on what is so easily undone. Duty then becomes drudgery, and I seem to be running a familiar maze that leads nowhere.

"And he went down with them, and came to Nazareth, and was subject unto them" (Luke 2:51).

Lord, You also performed menial tasks in Your humble home, even after You'd

felt the call to be about Your Father's business. For eighteen more years You worked in the shop of Your earthly father sawing timber and lugging beams; sorting nails and repairing furniture; sanding wood and mixing polish; sweeping the floor and dusting the shelves; putting tools up, only to take them down again; closing the door until another day.

Please put a song in my heart and joy in my spirit. Let me not be dulled by routine. Rather, fill my mind with truth while my hands are busy at mechanical jobs. May I do even the simplest work as unto You.

By Cherry B. Habenicht

Reader Service Page

This page lists in one convenient place all the ministerial resources currently being offered to our readers. Select from a variety that includes sermon planning, healthful living, archeology, and more.

Books

From Sabbath to Sunday. Investigates the intriguing question of how Sunday came to be observed as the day of rest and worship by the majority of Christians. By Samuele Bacchiocchi. 372 pp., \$7.95.

Quantity _____ Total \$ _____

The Desire of Ages. An appealing book that draws spiritual lessons from the life of Christ. Excellent study aid for preaching and personal devotions. By E. G. White. 734 pp., \$2.00.

Quantity _____ Total \$ _____

Divine Rest for Human Restlessness. Offers a theological interpretation of the value of the Sabbath for such contemporary problems as human tension and restlessness, human rights, identity crisis, competitive pressures, and marital tensions. By Samuele Bacchiocchi. 320 pp., \$7.95.

Quantity _____ Total \$ _____

The Great Controversy. Unfolds the drama of the conflict between Christ and Satan, beginning with the fall of Satan and continuing until the battle is over and the earth has been restored to a perfect state. By E. G. White. 640 pp., \$2.00.

Quantity _____ Total \$ _____

Marked! Recent release that explores what the Bible says about the "beast" and its "mark." Avoids sensationalism while focusing on God's most solemn warning. By MINISTRY Editor J. R. Spangler. 156 pp., \$1.50.

Quantity _____ Total \$ _____

The Ministry of Healing. This health classic has inspired many to adopt a more healthful way of life. By E. G. White. 383 pp., \$1.00.

Quantity _____ Total \$ _____

Steps to Christ. A small devotional treasure that describes the steps in the conversion process and leads the reader to an understanding of the joy of Christian living. By E. G. White. 134 pp., free, one per reader.

Quantity _____

MISCELLANEOUS

Archeology, Bible Study Tools. "What Is New in Biblical Archeology?" by Dr. Siegfried H. Horn, and "Tools and Their Use in the Minister's Workshop," by Dr. Walter F. Specht. Originally included in April, 1980, MINISTRY. 24 pp., \$1.00.

Quantity _____ Total \$ _____

Relics of the Past. Description of the important Biblical artifacts that repose in the major museums of the world. Dr.

Siegfried H. Horn explains their significance to Bible history. 16 pp., \$1.00.

Quantity _____ Total \$ _____

Sermon Plan Book. From Advent through the Trinity season, this new workbook provides one planning page for each religious service regularly scheduled during the entire year. Each page serves as a practical outline for drafting future sermons, together with all other aspects of the service. \$3.95.

Quantity _____ Total \$ _____

The Complete Plan Book for Sunday Eucharistic Celebrations. The Catholic version of the sermon plan book described above, edited by the Word of God Institute, and fully reflecting the appropriate theology and semantics of the liturgy of the Roman Catholic Church. \$3.95.

Quantity _____ Total \$ _____

Packet of Four Pamphlets: "How to Stop Smoking," "If You Smoke," "Alcohol: Ten Reasons Why You Don't Need It," and "Is Marijuana Really All That Bad?" Plus catalog from Narcotics Education, Inc. \$1.00.

Quantity _____ Total \$ _____

Life-style Centers. Information on life-style centers offering health-enhancement programs and treatment of heart disease. Free.

Quantity _____

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Smoke Signals. A monthly how-to help, toward nonsmoking that includes scientific information. \$4.00 a year.

Quantity _____ Total \$ _____

Indicate the items you wish to order, fill your name and address, and mail the entire page (or a photocopy of it) along with payment to: MINISTRY Services, Box 217, Burtonsville, Maryland 20866.

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Shop talk

More bargains for booklovers. The Andrews University Bookstore is offering substantial savings on the Abingdon Preachers Library and the "Theological Wordbook of the Old Testament."

Save on preaching tools

The last three volumes of the Abingdon Preachers Library—*A Theology of Preaching: the Dynamics of the Gospel*, by Richard Lischer; *Integrative Preaching: the Pulpit at the Center*, by William H. Willimon; and *Preaching Biblically: Exegesis and Interpretation*, by William D. Thompson—have recently come from the press, and the entire twelve-volume series is now available to MINISTRY readers at a special discount.

Lischer's book is an affirmation of the importance of preaching as a theological enterprise; Willimon's contribution to the series examines the pulpit in its practical relationships to other pastoral functions; and the volume by Thompson presents a simple methodology by which one can construct an authentically Biblical sermon. Other volumes in the series include *Creative Preaching: Finding the Words*, by Elizabeth Achtemeier; *Designing the Sermon: Order and Movement in Preaching*, by James Earl Massey; *The Preaching Moment: a Guide to Sermon Delivery*, by Charles L. Bartow; *The Ser-*

mon as God's Word: Theologies for Preaching, by Robert W. Duke; plus others.

If these books were purchased individually, the total cost would be \$59.90, and the regular retail price for the twelve title set is \$49.95, but a special discount for MINISTRY readers makes the entire collection available to you for \$34.95 plus \$2.50 shipping costs.

You can also save substantially on the two-volume *Theological Wordbook of the Old Testament* from Moody Press. This scholarly work includes discussions of every Hebrew word of theological significance in the Old Testament plus brief definitions of all other words found in the Brown, Driver, and Briggs Hebrew lexicon. The articles focus on theological meanings and do not include lengthy, technical linguistic discussions. Edited by R. Laird Harris, Gleason L. Archer, and Bruce K. Waltke, this helpful volume contains more than 1,400 articles written by 43 Old Testament scholars.

The regular retail price of the two volumes is \$34.95. You may obtain the set, how-

ever, for \$24.50 plus \$3.50 for shipping.

Order directly from: Andrews University Bookstore, Berrien Springs, Michigan 49104. Please enclose payment with order, and mention MINISTRY.

Build your library

Another good source for basic reference volumes that belong in every minister's library is the newest catalog of the Christian Discount Book Center. As the name implies, prices are quite attractive in most cases, and credit cards are accepted for purchases of more than \$20. In addition to reference works, a wide variety of religious publications is also offered. For your copy of the latest catalog, write: Christian Discount Book Center, P.O. Box 8549, Grand Rapids, Michigan 49508.

When a child is born

The first church service after the birth, have a long-stemmed red rose brought to you at the pulpit. Announce the birth of the baby, its name, date of birth, and the names of the parents. You might then say something like this:

"I hold in my hand a rose. Little Heidi, born just yesterday, is much like this rose—a delicate flower that requires tender care. As little Heidi becomes a part of our church family, we, her adopted 'aunts and uncles,' want to be sure we treat her very tenderly and lovingly.

"We want to pray for the parents, Mr. and Mrs. —, for they have the primary responsibility to take care of this little one. Will you bow your heads with me as we thank God for this lovely gift, little Heidi, who has come to grace our church."

After prayer, have a special place at the front of the church to place the rose. That afternoon, take the flower to the hospital or home and present it to the parents, telling them about the service of the morning. They will be thrilled that you showed this special attention to their baby.

Some cautions: (1) If you begin this practice, be sure to do it for every child that is born to members of your congregation. (2) This little service is not just for the first child born to a family; do it for each one that is born. (3) Be sure the service moves quickly; two minutes is plenty of time.—Arthur C. Carlson, Chanhassen, Minnesota.

Scripture and worship

I have been using scriptural headings for the different parts of the order of worship in the weekly church bulletin. These brief passages from God's Word enhance the spiritual atmosphere as the congregation moves through the steps of the worship experience. Many variations are possible; one example is: "Unto thee lift I up mine eyes" (Ps. 123:1), prelude; "Prepare your hearts unto the Lord" (1 Sam. 7:3), call to worship, choral introit, invocation; "Come before his presence with singing" (Ps. 100:2), hymn of praise; "Let my prayer be . . . as incense" (Ps. 141:2), prayer for the congregation, the "amen"; "Leave there thy gift before the altar" (Matt. 5:24), dedication of tithes and offerings, offertory; "Blessed are they that hear" (Luke 11:28), anthem, sermon, hymn of consecration, benediction; "Be ye doers of the word" (James 1:22), meditation, postlude.—Howard A. Welkin, Thousand Oaks, California.

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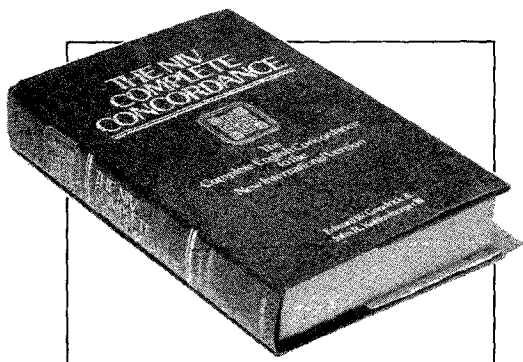
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I certify that the statements made by me above are correct and complete.

ROBERT S. SMITH, Circulation Manager

Recommended reading

Congratulations to Zondervan for producing the first concordance for use with the New International Version of the Bible. The authors, with the help of a computer, have produced an invaluable study tool.



The N.I.V. Complete Concordance

Edward W. Goodrick and John R. Kohlenberger III, Zondervan Publishing House, Grand Rapids, Michigan, 1981, 1,044 pages, \$19.95.

This is the first concordance produced for use with *The New International Version* of the Bible. The word *complete* in the title indicates that every reference to a word is included under the key entry word. Approximately 250,000 references are listed in 1,039 three-column pages, covering every major word and many minor words of the N.I.V.—12,800 words.

Each word is listed exactly as it is spelled in the N.I.V., so it is not necessary to think of the word's dictionary form, and the words are listed exhaustively—every occurrence of the word in the N.I.V. is listed in order. The words are listed in alphabetical order, but cross-references to variations in spelling and form allow words to be found easily. Every proper name, including the names of God, are given along with the context. The contexts in which the key words are listed are longer than in most other concordances, making it especially useful. The first letter of the entry word is given in italic, but no other word in the entry phrase is abbreviated.

This concordance is unique in that it was written by an electronic computer named CYber/175. The authors spent two years on the book; the computer spent 240 hours. The result is an invaluable study tool that will enhance one's understanding of God's Word.—Shirley Welch

Resources in Black Ministries

God's Soul Medicine (57 pages, \$4.95); *Preaching From the Bible* (70 pages, \$2.45); *Preaching in Ebony* (151 pages, \$3.95), J. Solomon Benn II, Baker Book House, Grand Rapids, Michigan, 1981.

This series of three paperbacks states its purpose well in its title, *Resources in Black Ministries*. The author, J. Solomon Benn, who is currently pastor of the St. Paul A.M.E. church in Detroit, has beamed his messages for the busy pastor who needs an extra lift in his ministry. Thus it has value for all clergy, and is not limited to black pastors.

God's Soul Medicine has twenty-one devotional/inspirational messages centered upon a scriptural text. *Preaching From the Bible* begins with several nicely done sermon outlines, followed by a section on sermon ideas, and concluded with more fully developed sermon sketches. *Preaching in Ebony*, which is actually a compilation of material, contains eighteen sermons by various black preachers and is prefaced by a section on Biblical preaching and black theology by Dr. Carl H. Marbury, dean of Garrett Evangelical Theological Seminary. Seven of the sermons are those of Dr. Benn.

A Psychology for Preaching

Edgar N. Jackson, Harper & Row, San Francisco, California, 1981, 208 pages, \$5.95, paper.

One of the first volumes on the relationship between preaching and pastoral counseling is now available in paperback. The author joins the disciplines of preaching and counseling and discusses the implications for the sermon.

Eerdmans' Concise Bible Encyclopedia

Pat Alexander, ed., Eerdmans, Grand Rapids, Michigan, 1980, 256 pages, \$8.95, paper.

A concise edition of the popular *Eerdmans' Family Encyclopedia of the Bible*, this edition contains nearly all the material found in the original edition. Arranged in easy-to-use alphabetical format accompanied by black-and-white illustrations, this book is so compact that it can be snugly inserted into the inner coat pocket of a man's suit or into a lady's purse.

Eerdmans' Concise Bible Handbook

David and Pat Alexander, eds., Eerdmans, Grand Rapids, Michigan, 1980, 384 pages, \$9.95, paper.

A companion book to the *Eerdmans' Concise Bible Encyclopedia*, this is the

concise edition of the million-copy best-seller, *Eerdmans' Handbook to the Bible*. Accompanied by diagrams, charts, and illustrations, this is in reality a one-volume Bible commentary. Having the identical format as its companion volume, it should be a handy resource for both pastors and laymen alike who are always on the go and need a ready reference when Biblical questions arise.

Testaments of Love: A Study of Love in the Bible

Leon Morris, Eerdmans, Grand Rapids, Michigan, 1981, 298 pages, \$12.95.

The book deals with the theme of love in both the Old and New Testaments. While it is helpful in bringing together in one book this theme from both testaments, one can imagine how difficult it is to say too much new on this topic. The theme and material are familiar, though the author indicates that love as a topic has been neglected in works on Biblical theology. His conclusion that "the love of God is a love for the completely undeserving" (p. 271) and that its measure is seen in the cross and demands a response is hardly unexpected.—Sakae Kubo

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