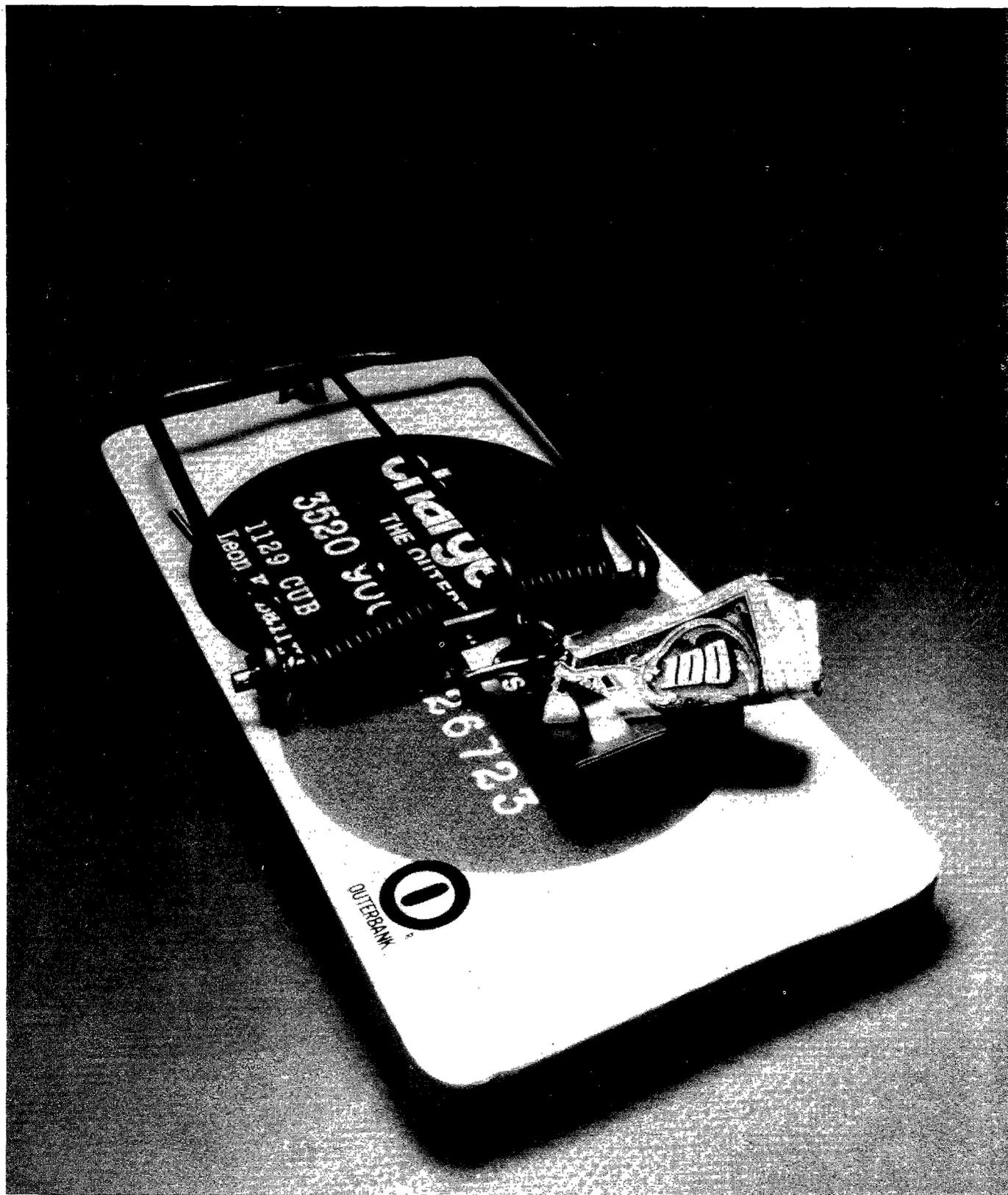


Ministry

A Magazine for Clergy/January 1983



Avoiding the Credit Trap

Daniel 9

In the May, 1982, issue I particularly enjoyed "This Incomparable Jesus," by Bryan W. Ball, and was delighted to find the article "Christ or Antichrist: The Mysterious Gap in Daniel 9." It sets forth the traditional, and I believe correct, understanding of the Messianic prophecy in that chapter.—Presbyterian Church, Queensland, Australia.

Lutherans not postmillennial

"The One Thousand Years of Revelation 20" (September, 1982) by Hans K. LaRondelle was disappointing because of its misrepresentation of the Lutheran Augsburg Confession. The article states that postmillennialism "looks forward to a long period of earthly peace without friction among nations, races, or social groups." It later claims that postmillennialism holds that "the millennium will end with the apostasy of the antichrist," and that "the Lutheran Augsburg Confession . . . [is] basically postmillennial."

If the Augsburg Confession is basically postmillennial, Mr. LaRondelle has grossly misrepresented the postmillennial view and by so doing has discredited the Augsburg Confession. Article XVII of the Confession clearly affirms of Lutherans that "they condemn also others who are now spreading certain Jewish opinions that before the resurrection of the dead, the godly shall take possession of the kingdoms of the world, the ungodly being everywhere suppressed."

Also, the article's statement that according to postmillennialists, "the millennium will end with the apostasy of the antichrist" is impossible to harmonize with the Lutheran confessions that have clearly named the pope as the antichrist way back in the 1500s even as they identified their own time as the millennium.—Evangelical Lutheran Church, Illinois.

I generally enjoy many of the articles in *MINISTRY*, but I must take exception to a comment made in the article "The One Thousand Years of Revelation 20." In it the author correctly identifies postmil-

lennialism as expecting "a conversion of all nations prior to the Second Advent." How, then, can he claim that the Lutheran Augsburg Confession is "basically postmillennial"? Article XVII [see previous letter] doesn't sound postmillennial to me. The Lutheran body of which I am a pastor is amillennial, finding nowhere in Scripture mention of a definite one-thousand-year reign on earth of God's people.—Lutheran Church, Missouri Synod, Ohio.

The author responds

Those who have written to object that the Augsburg Confession of 1530 should be called "amillennial," rather than "basically postmillennial," as I stated in my article, seem correct in view of the brief Article XVII of that creed. As they have pointed out, it rejects "certain Jewish opinions which . . . teach that, before the resurrection of the dead, saints and godly men will possess a worldly kingdom and annihilate all the godless."—Theodore G. Tappert (trans), *The Book of Concord*, (Philadelphia: Fortress Press, 1959), pp. 38, 39.

However, I would add (in the words of Loraine Boettner): "There is comparatively little difference between postmillennialism and amillennialism, at least when either of these is compared with historic premillennialism."—"A Postmillennial Response," in Robert G. Clouse (ed.), *The Meaning of the Millennium: Four Views* (Downers Grove, Ill.: InterVarsity Press, 1977), p. 199. Both amillennialists and postmillennialists consider the one thousand years of Revelation 20 to be symbolic in nature, indefinite in length, and representative of the quality of God's reign over the earth. The postmillennial view differs only in that it expects an earthly golden age of peace and righteousness—a Christianized world through the preaching of the gospel—before the return of Christ. This one feature, indeed, is not in line with the Lutheran Augsburg Confession. Yet we should not, perhaps, completely identify these certain rejected "Jewish opinions" (which expect a political government of godly

men to annihilate the godless) with classical postmillennialism, which arose much later.

Millard J. Erickson also classifies the Augsburg Confession as "basically postmillennial" (*Contemporary Options in Eschatology: A Study of the Millennium*, [Grand Rapids, Mich.: Book House, 1977], p. 61, but it seems more correct to assign this creed to the amillennial position.

It is true that the official Lutheran creed, *The Apology of the Augsburg Confession* (1537), Article XV, indicates that, for Lutherans, the apostasy predicted by Daniel and 2 Thessalonians has already been fulfilled in history. (See also *The Smalcald Articles*, Article IV, and "The Marks of the AntiChrist," *Treatise on the Power and Primacy of the Pope of 1537*; in *The Book of Concord*, pp. 300, 327.) This conviction, however, leaves room for a final upsurge of renewed persecution at the end of history, even if one adopts the church-historical principle of interpreting the Apocalypse.

An outstretched hand

If you're receiving *MINISTRY* bi-monthly without having paid for a subscription, it's not a mistake. Since 1928, *MINISTRY* has been published for Seventh-day Adventist ministers, but 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. We want to share with you our aspirations and faith in a way that we trust will provide inspiration and help to 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. Bimonthly gift subscriptions are available to all licensed and/or ordained clergy; requests should be on church letterhead.

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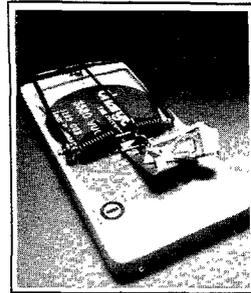
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Ministry

A Magazine for Clergy/January 1983/Volume 56/Number 1



COVER: DAVE DAMER

Avoiding the Credit Trap/4. Maybe it isn't the low pay that causes ministers to have financial problems. Maybe it's those little plastic cards they carry in their wallets. Thomas L. Are shares ideas on how to get out of financial bondage.

The Millennium: A Revelation of God's Character/7. Hans K. LaRondelle concludes his series on the millennium by emphasizing the final result—a demonstration of the character of God.

1000 Days of Reaping Launched in Manila/10. W. B. Quigley gives an enthusiastic report of the crusade held prior to Annual Council by Neal C. Wilson and his team.

Testimony to My Task/13. Don Reiber.

Sanctuary of Salvation/14. Frank B. Holbrook. In part 12 of *This We Believe*, the author explores the significance of the Old Testament sanctuary as a type of the heavenly, emphasizing Christ's priestly ministry.

English's Complete Guide to Weddings/18. If you've ever experienced an embarrassing situation just minutes before a wedding ceremony was to begin, you'll appreciate A. D. English's advice on how to avoid problems.

Imperatives of New Testament Ethics/22. In November, Norman H. Young considered "The Imperatives of Salvation." This month he explores the ethical imperatives that grow out of New Testament assertions about the gospel.

The Immaculate Perception/24. B. Russell Holt.

Reflections on a New Year/25. Dan G. Matthews.

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Avoiding the credit trap

Pastors aren't usually alcoholics; a few may be workaholics; but a great many have become charginaholics. There is a way out of economic bondage, however. Here's how. □ by Thomas L. Are



Don dropped out of the ministry because of his personal guilt. He wasn't an alcoholic, he wasn't guilty of any crime. He had created no offense against his neighbor and had never missed a day at work. Don was simply in debt. He served a medium-sized church a mile down the road from my congregation. I heard a

year ago that he had resigned.

Yesterday, when he stopped me in the parking lot of my church, I hardly recognized him. He drove up in a car that looked like a junkyard reject. Had he not been so neatly dressed, I would have thought he had been fishing.

"Hey, Don," I said, "where have you been? I haven't seen you since the Middle Ages."

"Tom," he said, "if I told you all that has happened to me in the past year, you wouldn't believe it." Don paused, stared at the ground, started to say something, and stopped. Finally he asked, "Have you ever been in debt?"

"Everybody I know is in debt; it's the American way of life, you know." I laughed, trying to keep the situation light.

"For me," he said, "it's hardly been a way of life. In fact, it almost became my death. It cost me my church, my home, and my family. I don't blame Jean for leaving me. I hardly spoke to her for six months."

"I heard about your divorce, Don. I know it's tough."

"Yeah, it is. I'm still a bit numb," he confessed. "You see, I've been on an emotional drunk for more than a year. It started when I began getting notices that

I had overspent my line of credit on six charge cards. I owed more than three thousand dollars to Master Charge and Visa alone! Then the utility companies threatened to turn off the lights and water. Before I knew it I owed more each month than I was making. My cash flow couldn't cover what I had already spent."

Don went on to explain how he would compensate for feeling so powerless by going out and buying something else. "I guess it made me feel that I was still in charge of my life. I kept buying things I didn't need. Then at home I would hide the things I bought."

"Hiding goes with the debt life," he said. "That's part of the hell of it. Debt doesn't show externally until it begins to destroy you. It corrodes you on the inside long before it's recognized by others."

As Don's financial problems mounted, he withdrew more and more into himself. He became irritable with his children, impotent with his wife, and angry with every "successful" friend he knew. Don is a high-principled man, but inflation, credit cards, and poor will-power combined to destroy his self-esteem.

Later, when I was alone and busy doing other things, I couldn't get Don out of my mind. His story could have been mine. I was drowning in debt too, but was ashamed to admit it. "I don't spend more money than I make," I often joked. "I just spend it faster than I make

it." Laughing as though I had everything under control, I refused to face the fact that each year I seemed to make more money and yet sank deeper and deeper in over my head. Credit cards had become my master.

I didn't plan it that way. Getting in debt is like riding a bicycle downhill. It's exhilarating at first. Life in the charge lane is a lot of fun. But you always have to go back home—uphill. That's how debt works. Charging is fun and easy. Dragging back home, though, is tough. An expert in this field once told me, "It takes ten months and four days for the average charge to be paid."

Americans carry more than 600 million credit cards—four apiece for every adult in the country—and we pay 23 percent of every take-home dollar to service carrying charges. It's bound to catch up sometime. Those of us whose income is mostly precommitted before we even get it can hardly afford to give away almost a fourth of our money to credit cards. Credit cards should be called "debt cards."

The largest merchandising companies in the world depend on these amazing plastic cards. Recently Sears sent me two notices in the same mail. One told me I had overspent my line of credit. The other, my regular monthly bill, said, "None," in the box showing the monthly payment due. The following month Sears increased my debt limit!

Thomas L. Are is pastor of the Shallowford Presbyterian church, Atlanta, Georgia.

Getting in debt is like riding a bicycle downhill. It's exhilarating at first. But you always have to go back home—uphill.

The company didn't want me to reduce my account; it just wanted me to keep on paying the finance charges. Sales personnel are trained to encourage customers to buy on credit.

Credit cards make it easy to use someone else's money, but it's the most expensive credit in the world. In addition to the high price of a loan (currently 18 percent in most areas), there is another aspect of credit cards even more costly. Impulse purchases. Retailers gear their business toward enticing us to purchase things that we decide to buy *after* we enter the store. And the entire scheme of buying on impulse depends upon credit.

In my basement a pair of hip boots hangs on the wall. I have never tried them on. I have no use for them. I don't even fish. But one day, while walking through the sports department, I looked up and there it was—a life-size picture of a man standing in a trout stream, reeling in a fish weighing at least eight pounds. Of course, he wore hip boots. Immediately my mind reasoned: I work hard; I need some diversions. And I deserve to catch a fish like that! So I bought the boots. I don't remember whether they cost \$16.95 or \$24.95. It didn't matter. Psychologically and emotionally I wasn't going to have to pay for them anyhow. The purchase went on a credit card.

My wife once asked, "How much do we owe Sears?"

"Thirty-four fifty a month," I answered.

The total doesn't matter when you're living in debt. The goal is to get by, not to become free. Yet, sooner or later, debt always catches up.

Don and I had joined the host of those who are unable to pay as they go because they are still paying as they had gone. Someone described us and them as "people buying things they don't need, with money they don't have, to impress neighbors they don't even like." We were in trouble. We were charginolics.

Americans are on a spending spree. The figures keep changing, but the average American has personal debts totaling more than three fourths of his annual take-home pay! And we do it to

ourselves. There are exceptions, but for the most part we put ourselves into economic bondage by buying things we don't need.

Don's experience forced me to face the fact that if I hoped to be a successful minister, I must stay out of debt.

Paul says, "Owe no one anything" (Rom. 13:8, R.S.V.).* He probably had in mind the tributes and taxes owed by each citizen to the government. But the text also speaks to me about my personal finances. The writer of Proverbs says, "The borrower is servant [slave] to the lender" (chap. 22:7). Debt has a way of destroying the debtor. We pay more than interest for our debts. The real service charge is our freedom. There can be little zest in life when we "owe our souls to the company store." I'm not saying a Christian can't use credit cards. But I am saying that if you are *consistently* paying the monthly minimum, Christian or not, you're in trouble!

Don had "hit bottom." This phrase, used by alcoholics, describes the experience of losing everything, including self-respect. I didn't slip that far—to lose everything. I never had an appliance repossessed. But I lost sleep, friends, and self-respect because of the money I owed. Some of the cruelest fights in my home have been over my financial foolishness.

I don't know why I felt such a compulsion to buy things. To impress my neighbors? Maybe so.

Someone said, "The problem is that every time we catch up with the Joneses, they refinance." But there's a worse problem yet. The real problem is that catching up with the Joneses never impresses the Joneses. We and the Joneses have a genuine need for love, respect, and acceptance. These needs are worth working for, but they don't come to us as the result of financial success. Bragging to our neighbors, no matter how subtle, turns them off. If I tell the Joneses how expensive it is to pay a servant to clean my pool, they don't give me respect. They break their necks getting away from me.

People aren't impressed with what we possess. "A pretty girl is one I notice, but

a charming girl is one who notices me." I never impress my neighbor by forcing him to notice me. I impress him by noticing *him*. So I go in debt to buy things that produce the exact opposite of the acceptance I really want. Both the debt itself and the things it buys work to take away from me those things I need most.

I needed a plan to control my spending. Fortunately, there are many books on the market today that tell the reader how to get out of debt. Most of them point out the obvious fact that a person can't spend more money than he makes and get away with it. They recommend such money-saving tips as these: Don't go grocery shopping on an empty stomach. See whether you can fix it yourself before calling a repair shop. Never decide to make a sizable purchase and then buy it on the same day. Wait for sales. (Some claim that you can get *anything* on sale if you are willing to wait for it.)

Which plan to use is not important, but it's imperative to have a plan. These helps were valuable to me in terms of dollars. However, if I had the self-discipline to follow a plan, I could have avoided debt problems in the first place. I needed something more.

The most essential addition to any plan, for me, is a partner. I needed a friend with whom I could be honest about my finances, someone who cared enough about me to take pride in the things I *didn't* buy, who would go cold turkey with me in cutting up credit cards, and who supported me in setting new standards for seeking the good life. The success of Alcoholics Anonymous is not found in its plan, but in its supportive fellowship. Those of us in debt also need a supportive partner, someone to share our circumstances.

I found my financial partner in Peggy, my wife. She insures our financial goals by her careful spending. If she chose, she could spend me broke in one afternoon, and she knows it. It's her very careful budgeting that saves us.

Some ministers combat the financial strain by sending the wife out to work.

I can't afford to tithe. There is no way for me to draw up a budget on my income and have 10 percent left over. I begin with the tithe first and budget the rest.

This may not be as profitable as it promises. One expert, George Fooshee, Jr., says, "I have even seen cases in which the cost of the mother's working exceeds her income; and a net income of 20¢ to 40¢ an hour is the rule rather than the exception for a working mother." Deduct taxes, transportation, meals at work, extra clothes, and child care, and little profit remains in the average wife's paycheck.

But a working wife involves an even greater negative: conflict of schedules. In all my ministry I have felt the need for full-time support from my wife. I cannot control my schedule. Thus, for us to have much time together, we depend upon her being free. I cannot schedule the times when her availability becomes the key factor in my survival. The effectiveness of my ministry depends upon her sensitive support of me. She is my partner.

So rather than send my wife to work, I put a value on my time and talents. For years I accepted speaking engagements without any mention of remuneration. On one occasion I flew to Hot Springs, Arkansas, six hundred miles away, spent two nights, delivered the after-dinner address at a convention, and was given an honorarium of \$125. The plane ticket alone cost more than that! Too many times I invested two days' time and hours of preparation for a \$20 "love gift." After one such experience I felt used, angry, and sure that I had in fact set myself up for it. I now set a fee for services that fall outside my normal ministerial duties to my own church.

Now when I am invited to preach a series of special services, I discuss what the inviting group have in mind, what I think I can do for them, and announce right up front that I have a "suggested" fee. A few times the invitation was withdrawn. But even on those occasions I felt good about valuing my time and was glad to stay home.

Like most pastors, I am employed by the congregation I serve. So I discuss each year my financial expectations with these partners, the church personnel committee. I "set up" this committee

meeting beforehand by having lunch with a few key members. (I always pay for the lunch.) During this informal setting, we discuss the church's total budget, expected income, and salaries of all staff members. Then I frankly ask, "Now, George, what about my salary?" I admit that I don't feel entirely comfortable with this arrangement, but it's the only way I know to avoid feeling like a kept woman.

Something is wrong with the system when the only acceptable time for a minister to discuss his salary is when he moves to a new church. I choose to remain in my present church and trust the caring support of my officers. And in the churches I have served, the officers have never failed to surprise me with their concern for my financial well-being.

I am buying my own house. The tax and equity advantages of property ownership make living in a church-owned home the most expensive "compensation" ever to plague the minister. The church that really wants to help its pastor should furnish him a car, which decreases in value, not a home! The only hope most pastors have of fighting inflation is to build up equity in a home. (Remember, IRS requires that the specific portion of the minister's salary allocated for housing be approved annually and recorded in the minutes of the official board. I have my session include a statement that says, "Up to one third of the pastor's salary may be used for housing if needed." This action covers any unusual expenses I may incur that are more than the designated housing allowances. Speaking of the IRS, I found it profitable to pay a CPA to file my income tax return. By knowing what to claim, he saves me far more than he costs.)

Finally, in spite of expenses and taxes, I splurge every now and then. Peggy and I will go to a restaurant and not even look at the right side of the menu. We order exactly what we want. I can't do this often, of course, or we'd both go to jail! Yet I find it valuable from time to time to remember that what we share together is

more important to us than the whole economic system.

My children have also become partners. Peggy does not work, but our children do. College tuitions are climbing like a homesick angel. At the same time, though, student earning power is rising too. Our high school kids find jobs. Our agreement is that one half of all they make they may spend any way they wish. The other half goes into a savings account for college.

This sense of financial partnership with my children is important both for me and them. Students who pay for their own education make better grades than those who go to school on dad.

There is one more economic essential without which I would inevitably fail. I need God as my financial partner. For this reason I tithe. In setting aside the first 10 percent of my income for the church, I am declaring that I take seriously my partnership with God. In effect I am saying, "Lord, I have learned that I can't handle my life alone. In practice, as well as in prayer, I turn its management over to you."

There can be little meaning to my life if I use all its resources only for my own benefit. In giving to the church, I become a part of all that the church does. I help to keep its doors open. My tithe represents the most satisfying money I spend.

I can't afford to tithe. There is no way for me to draw up a budget on my income and have 10 percent left over. I begin with the tithe first and budget the rest. It's a matter of faith with me, not finances. In tithing, I am saying that I trust God, my heavenly partner, to see that I make it. I have discovered that tithing is the first step to financial freedom. It protects me from choking on materialism by keeping my priorities straight.

I've learned the hard way how to make it on a pastor's pay. It still isn't easy, but it's a lot easier than being in debt.

* The Scripture quotation marked R.S.V. is from the Revised Standard Version of the Bible, copyrighted 1946, 1952 © 1971, 1973.

The millennium: a revelation of God's character

The millennium results in such a demonstration of the character of God that all created beings in heaven and earth cannot help bowing their knees at the name of Jesus. □ by Hans K. LaRondelle



The Biblical concept of a millennium is found exclusively in Revelation 20, and John's vision of a thousand-year reign of the saints as a feature of that millennium is described in no more than three verses of Revelation 20. These verses have been called "historically one of the most influential passages of the New

Testament," yet also one of the most difficult passages to expound.¹ Do these verses teach that all the covenants God made with Abraham, Moses, and David will be gloriously realized in the church during this age² or in a future earthly millennial kingdom?³ Could such conclusions possibly be derived from the promise "They will be priests of God and of Christ and will reign with him for a thousand years" (verse 6)?* What does John actually say he saw in vision?

"And I saw thrones, and they sat upon them, and judgment was given to them. And I saw the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark upon their forehead and upon their hand; and they came to life and reigned with Christ for a thousand years. The rest of the dead did not come to life until the thousand years were com-

pleted. This is the first resurrection. Blessed and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years" (verses 4-6, N.A.S.B.). †

The danger is acute to read too much preconceived theology into this difficult passage; we need to beware of a dogmatic exegesis that finds in a text what it is already looking for. First of all, we need to acknowledge the fact that there is no indication in this text that John is describing a reign over survivors of the battle of Armageddon or their descendants who presumably have been born during the millennium. Also, as others have observed, "nothing is said in verses 4-6 about the earth, about Palestine as the center of this reign or about the Jews."⁴ "There is no mention of an earthly paradise in the language of Revelation 20, or even a suggestion that the earth will become a kind of Garden of Eden during the millennial age."⁵

In fact, the scene of John's vision of the millennial reign of the resurrected saints seems to be *in heaven*. He saw "thrones" on which were seated those to

whom "judgment was given" (N.A.S.B.) or "committed" (R.S.V.). ‡ In an earlier vision John had seen God's throne in heaven, and "round the throne were twenty-four thrones, and seated on the thrones were twenty-four elders, clad in white garments, with golden crowns upon their heads" (chap. 4:4, R.S.V.). This intriguing vision of Revelation 4 seems to suggest that God as Chief Justice has commissioned twenty-four representatives from among the earthly saints to reign and to judge together with Him.⁶ These are given the promise that "they shall reign on earth" (chap. 5:10, R.S.V.). This will be fulfilled on the new earth, after the millennium, when all the saints "shall reign for ever and ever" (chap. 22:5, R.S.V.).

The vision of Satan's imprisonment in the sealed abyss (chap. 20:1-3) undoubtedly pertains to the earth, but the vision of the millennial reign of the resurrected saints in verses 4 through 6 is marked off as a new, self-contained unit by the words "Then I saw" (R.S.V.). Christ had explicitly declared that He would return to the earth in order to take all His disciples to His Father's house in heaven (see John 14:1-3). He promises all

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The judgment delineates clearly in every case the righteousness of the sentence passed. Thus God's wisdom, justice, and goodness are placed beyond question forever.

overcomers a share in His throne in heaven (see Rev. 3:21). These indications strongly suggest that the saints do not reign during the millennium over the abyss, or the desolated world. Rather, their reign is unique in nature and involves the responsibility of sharing in God's reign on His throne. This renewed assurance in Revelation 20:4-6 provides infinite consolation to the misjudged and persecuted saints that their "defeat" and "shame" will soon be reversed completely by God's tribunal into glory and triumph. In fact, the condemned and executed ("beheaded") saints will become the very judges of their persecutors. It is, therefore, deeply significant that the Apocalypse, with its passionate urge for justice, assures the saints that God will resurrect them to life and will exalt them during the millennium as priests and kings to act as judges and assessors together with Christ.⁷

All the comfort for the persecuted saints concentrates itself therefore on the most significant beatitude in the Apocalypse, "Blessed and holy are those who have part in the first resurrection" (verse 6). They will never die again. "The second death has no power over them" (verse 6), a reference to God's ultimate verdict of condemnation for those whose names are not found written in the book of life" (verse 15).

With regard to those seated on the thrones of judgment (verse 4), one could argue that the twenty-four elders on their thrones (chap. 4:4) represent all the redeemed Israelites and Christians. These twenty-four individuals would then be seen as the twelve patriarchs and the twelve apostles, who rule over Israel and the church as their elders, or judges.⁸ This idea seems to be supported to some extent by the promise of Jesus in Matthew 19:28 that in His kingdom His disciples will "sit on twelve thrones, judging the twelve tribes of Israel" (cf. Luke 22:30). It is also true that on the gates of the New Jerusalem are written the names of the twelve tribes of Israel and on the foundations the twelve apostles of Christ (Rev. 21:12, 14).

Some scholars have identified the

judgment scene of Revelation 20:4 with that of Daniel 7:9-11, 22, because of parallel features. However, the two visions possess certain fundamental differences that prevent us from equating them.

Daniel 7 does not seem to envision a millennial judgment, but one that takes place in heaven while the Antichrist on earth rages and persecutes the saints in the course of history (see verse 21).⁹ Furthermore, judgment in Daniel 7 is pronounced "in favor of the saints" (verse 22) so that they will receive the kingdom and the dominion (cf. verses 22, 27, N.I.V., N.A.S.B.); judgment in Revelation 20:4 is given to the saints and passed by them as judges who reign already with Christ and whose concern is only "to judge the world" and "angels" (1 Cor. 6:2, 3).¹⁰ In Daniel's vision the judgment serves to identify and vindicate the true saints; in John's vision these saints become judges themselves together with Christ. This is the meaningful progression of the kingdom of God. The eschatological judgment of Daniel 7 precedes the resurrection of the saints (see Dan. 12:1, 2), while the apocalyptic judgment of Revelation 20:4-6 follows the resurrection of the saints (see verse 6).

Before the devil and his hosts are executed in a "lake of fire," God's opportunity finally comes to vindicate His maligned name in a most majestic way before the universe, even from the mouths of the wicked. The final court session has arrived for Satan and all his followers among men and angels. Now justice in forensic terms is declared; absolute good and evil acknowledged; the origin, nature, and consequences of sin forever established. "Then I saw a great white throne and him who was seated on it. Earth and sky fled from his presence, and there was no place for them. And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books. The sea gave up the dead that were in it, and

death and Hades gave up the dead that were in them, and each person was judged according to what he had done. Then death and Hades were thrown into the lake of fire. The lake of fire is the second death. If anyone's name was not found written in the book of life, he was thrown into the lake of fire" (verses 11-15).

This great court scene, in which the Creator is the Judge of all His enemies, goes beyond all other descriptions of the final judgment in either the Old or New Testaments. The redeemed, having already been resurrected in the first resurrection at the beginning of the millennium (see verse 6), are therefore exempted from this final judgment of the world.¹¹ Here applies in its fullest extent what the Gospel of John teaches: "Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son" (John 3:18). "Do not be amazed at this, for a time is coming when all who are in their graves will hear his voice and come out— . . . those who have done evil will rise to be condemned" (chap. 5:28, 29). This postmillennial judgment deals exclusively with unbelievers or rejectors of Jesus Christ. Although they are all called to account for their lives "as recorded in the books" (Rev. 20:12; cf. Isa. 65:6), John makes it clear that works cannot save anyone. He states, "If anyone's name was not found written in the book of life, he was thrown into the lake of fire" (Rev. 20:15). He is not suggesting, of course, that by some divine mistake a believer could possibly have risen in the postmillennial resurrection, reserved for the lost. As Mathias Rissi states, John rather "indicates that the only criterion of salvation is the fact that our name is written in the book of life. The decisive criterion in the universal judgment is that of belonging to Christ. . . . The judgment therefore can be nothing else than the universal unveiling of decisions that have already been made."¹² Ellen G. White has also shed light on the eternal implications of this final judg-

This profound purpose of the investigation by God's saints indicates the theological significance of the millennium: the ultimate theodicy of the Creator.

ment scene: "The whole wicked world stand arraigned at the bar of God on the charge of high treason against the government of heaven. They have none to plead their cause; they are without excuse; and the sentence of eternal death is pronounced against them."¹³

The judgment delineates clearly in every case the righteousness of the sentence passed. Thus God's wisdom, justice, and goodness are placed beyond question forever. The character of God is vindicated before the universe. All creatures in heaven and on earth, the righteous and the wicked, cannot help bowing their knees at the name of Jesus and "confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:10, 11). This means the final coronation of the Son of God, exalting Him to the highest place, "above every name" (verse 9). All those around the throne of God respond with the doxology "Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!" (Rev. 5:12).

All are fully satisfied that God's "judgments are true and righteous" (chap. 19:2, N.A.S.B.). In Israel's law a malicious witness who falsely accused a fellow brother of a crime was, after "thorough investigation" (Deut. 19:18) disclosed the facts, sentenced to receive the very punishment he had sought for his brother (see verses 19, 20). Such a "thorough investigation" will take place in the saints' judgment during the millennium (see Rev. 20:4; 1 Cor. 6:2, 3). Not merely by faith alone, but by deeply settled convictions, they will then join the angels' chorus "Yes, Lord God Almighty, true and just are your judgments" (Rev. 16:7; cf. 19:1, 2; 15:3, 4).

This profound purpose of the investigation by God's saints indicates the theological significance of the millennium: the ultimate theodicy of the Creator.¹⁴ Through the gift of His Son and by the self-sacrifice of Christ, God's unselfish love and justice stand forever before the whole created cosmos as unassailable and holy. All Satan's

charges against God's character and government are finally and forever laid to rest. Christ's reign over God's enemies will therefore reach its dramatic climax at the conclusion of the millennium. He will crush the head of the Serpent under His feet (see Gen. 3:15; Rom. 16:20). The devil, the arch liar and murderer (John 8:44), will be "thrown into the lake of burning sulfur" (Rev. 20:10). Christ will excise all evil from the universe, so that "not a root or a branch will be left" (Mal. 4:1). All who have become one with sin will find their place in "the eternal fire prepared for the devil and his angels" (Matt. 25:41; cf. Rev. 20:9). "If anyone's name was not found written in the book of life, he was thrown into the lake of fire." "This is the second death" (verses 15, 14, R.S.V.).

The ultimate issue of salvation or condemnation, then, is whether one is "written in the Lamb's book of life" (chap. 21:27). Of this divine record those who are reborn from above may be absolutely sure already, now (see Luke 10:20; Phil. 4:2, 3; 3:20; Heb. 12:22-24). Salvation remains a free and sovereign gift of God. It is based not on our sanctified works, but on the Lamb's work alone (see John 1:29; 3:16; 5:24). Our works will ultimately serve as the irrefutable evidence of our actual connection with the Lamb. "Faith without works is dead" (James 2:26, K.J.V.).

It is at this time—after the millennium—that Paul's apocalyptic perspective will be fully realized:¹⁵ "Then the end will come, when he hands over the kingdom to God the Father after he has destroyed all dominion, authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death. . . . When he has done this, then the Son himself will be made subject to him who put everything under him, so that God may be all in all" (1 Cor. 15:24, 28).

Now eternity can begin: "a new heaven and a new earth, the home of righteousness" (2 Peter 3:13; cf. Rev. 21:1; Ps. 115:16). Christian salvation is paradise regained on earth, a universal, social, political reality.

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‡ The Scripture quotations credited to R.S.V. are from the *Revised Standard Version* of the Bible, copyrighted 1946, 1952 © 1971, 1973.

¹ Elis Fiorenza, "Die tausendjährige Herrschaft der Auferstandenen (Apk 20, 4-6)," *Bibel und Leben* 13 (1972), pp. 107-124; quotation from p. 107.

² See H. Bietenhard, "The Millennial Hope in the Early Church," *Scot. J. of Theol.* 6 (1953), pp. 12-30.

³ *The New Scofield Reference Bible* (New York: Oxford University Press, 1967), p. 1373. J. F. Walvoord, *The Millennial Kingdom* (Grand Rapids, Mich.: Zondervan Pub. House, 1959), p. vii.

⁴ A. A. Hoekema, in *The Meaning of the Millennium*, ed. R. G. Clouse, (Downers Grove, Ill.: Inter-Varsity Press, 1977), p. 169. Also R. B. Jones, *What, When, and Where Is the Millennium?* (Grand Rapids, Mich.: Baker Book House, 1975), pp. 66, 67.

⁵ A. H. Lewis, *The Dark Side of the Millennium* (Grand Rapids, Mich.: Baker Book House, 1980), p. 63.

⁶ J. F. Walvoord, *The Revelation of Jesus Christ: A Commentary* (Chicago: Moody Press, 1966), p. 296, considers the judges of Revelation 4:4 to be the same as in Revelation 20:4. Others who consider that a heavenly court is in view in Revelation 20:4 are L. Morris, *The Revelation of St. John*, *The Tyndale New Testament Commentaries* (Grand Rapids, Mich.: William B. Eerdmans Pub. Co., 1973), p. 236; and R. H. Mounce, *The Book of Revelation*, NICNT (Eerdmans, 1977), p. 355.

⁷ Cf. Hoekema, *op. cit.*, p. 165.

⁸ See E. M. Rusten, *A Critical Evaluation of Dispensational Interpretations of the Book of Revelation* (dissertation, New York University, 1977), Part I, pp. 263-276.

⁹ G. B. Caird, *The Revelation of Saint John the Divine*, *Harper's New Testament Commentaries* (New York: Harper & Row, 1966), p. 252.

¹⁰ This basic distinction between the judgment scenes of Daniel 7 and Revelation 20:4 is overlooked by E. M. Rusten, G. Ladd, and others, but recognized by G. B. Caird (see note 9). See also Revelation 2:26, 27; 3:21.

¹¹ Cf. M. Rissi, *The Future of the World: An Exegetical Study of Revelation 19, 11-22, 15 SBT Sec. Ser. 23* (Naperville, Ill.: A. R. Allenson, Inc., 1966), pp. 36, 37.

¹² *Ibid.* Cf. also Rev. 13:8; 17:8.

¹³ *The Great Controversy* (Pacific Press, 1911, 1950), p. 668. See the whole chapter 42, "The Controversy Ended."

¹⁴ G. E. Ladd, *A Theology of the New Testament* (Grand Rapids, Mich.: William B. Eerdmans Pub. Co., 1974), p. 631.

¹⁵ Cf. M. C. Tenney, *Interpreting Revelation* (Grand Rapids, Mich.: William B. Eerdmans Pub. Co., 1957), p. 162. G. E. Ladd, *Crucial Questions of the Kingdom of God* (Eerdmans, 1961), pp. 177-181.

1,000 Days of Reaping launched in Manila

Months of preparation by members and church leaders in the Philippines culminate in hundreds of baptisms as the president of the General Conference leads out in an evangelistic crusade to begin the church's worldwide emphasis on soul winning. □ by W. B. Quigley



Typhoon Ruping had left the day hot, humid, and overcast. Emotions were a mixture of anticipation, apprehension, and excitement. Final plans for the opening of the Good News Total Health Expo '82 in Manila's twelve-thousand-seat Rizal Memorial Arena were being tested, modified, and implemented.

At 5:00 P.M., Friday, September 10, 1982, the Wilson Crusade, as local Seventh-day Adventists dubbed it, was to begin.

All was in readiness. Sixteen booths featuring attractively decorated health exhibitions and demonstrations encircled the main floor of the arena, for emphasis on better living. Large banners announced the series inside and outside of the echoing and bustling arena, still

W. B. Quigley, associate secretary of the General Conference Ministerial/Stewardship Association and coordinator of the One Thousand Days of Reaping, prepared this report with assistance from C. L. Brooks, associate director, General Conference Sabbath School Department; J. R. Spangler, Secretary, General Conference Ministerial/Stewardship Association; and J. H. Zachary, Far Eastern Division Ministerial secretary.

damp from Ruping. But what would be the city's response? After all, had not eighty-five-mile-per-hour winds recently ripped through Manila, driving heavy rain from a typhoon's southwesterly course? Had not a large birthday celebration for President Marcos, planned for the night before in this very arena, been canceled because of this great storm? What effect would the storm have on our opening? The answer came as six thousand Filipinos streamed through the doors, examining the booths, listening to demonstrations and lectures, and taking seats for the program.

At 7:00 P.M., J. R. Spangler, platform manager, announced the closing of the fascinating health exhibits, and the people slowly began finding the best seats for both seeing and hearing. Allen Foster sat down at the keyboard of the electronic organ as C. L. Brooks, dynamic and charismatic song leader, began singing with his crusade quartet. The enthusiasm of the musicians filled the air

with an electricity that made the audience respond in song. The Manila crusade was launched! It was to be a major link in the chain of the Far Eastern Division's Target 85 evangelism plan and symbolically represented the launching of the church's One Thousand Days of Reaping program, designed to give priority to evangelism in all forms and at all levels. How fitting, then, that the world president of the Seventh-day Adventist Church, Neal C. Wilson, was to preach the evangelistic messages for sixteen nights in this Rizal Arena.

This evangelistic crusade was different in a number of ways from many such meetings. One significant difference was the way in which Manila Adventists prepared for this soul-reaping experience. The major departments of the North Philippine Union Mission and its mission conferences, the Philippine Publishing House, Philippine Union College, Mountain View College, the Manila Sanitarium and Hospital, 150

The Manila crusade was to be a major link in the Far Eastern Division's "Target 84" evangelism plan and represented the launching of the church's "1,000 Days of Reaping" program.

ministers, 150 literature evangelists, and thousands of church members blended their talents and energies to join hands in the crucial preparatory work.

Scripture teaches us that we cannot reap unless seed is sown in good soil, cultivated and allowed to ripen. Then, at last, comes harvest. For Manila, the crop was at least eight months in growing! Nine months before the opening night, twenty-two thousand Bibles in Tagalog and English were ordered to use in group Bible studies. Projectors and film strips were procured from Japan and Hong Kong. Literature, a twenty-eight-lesson Bible course, and other supplies were provided in the form of a soul-winning kit for group study.

On May 22, 1982, approximately four thousand church members began visitation from house to house. They enrolled friends and neighbors in a brief Bible course entitled Six Steps to Eternal Life. Week by week they returned to the homes for follow-up visits. The object of this phase of the work was to uplift Jesus Christ and to develop friendships with the people. Study by study, decisions were made that led to graduations that were held in various parts of the city.

On July 23, Bible seminars were begun by action teams of church members. These grew in number until 570 were in progress, with as many as six thousand persons in attendance! Several members found this work so enjoyable that they participated in more than one seminar. Between July 3 and September 10 these Bible seminars pursued the twenty-eight-lesson Bible course, and on the opening night of the crusade in the Rizal Arena, Pastor Wilson led out in a symbolic graduation ceremony. Additional graduations were held later in various churches. Manila had never experienced such comprehensive preparatory work for an evangelistic campaign.

The 150 literature evangelists who work in Metropolitan Manila played a key role in the groundwork. The publishing department has a number of chaplains whose main responsibility is to follow up interested individuals discov-

ered by these literature evangelists. The 150 book salesmen in Manila are evangelists of the first order. During the crusade itself they gave eight hours of their time daily to assist with visiting and ushering. The Philippine Publishing House prepared a special invitation that literature evangelists distributed to their customers, inviting them to come to the crusade. These door-to-door workers were among the most faithful in the personal work of the crusade.

A few illustrations of the kinds of experiences encountered during the crusade and the preparatory groundwork will give you an idea of how God worked.

Cardiologist finds Christ

It began for this military cardiologist during a lonely fifteen-day tour of duty at an isolated coastal hospital. Dr. Efrain MacLang ordinarily practices in Manila, at the two thousand-bed military hospital there. His wife, he says, has had some contact with Seventh-day Adventists since childhood, but perhaps as a result of her husband's failure to be influenced by any religious organization, she has not been active in her church. On one particular night Dr. MacLang walked the rocky coastline. A typically moist Phil-

ippine breeze stroked the sand, the rocks, and the breakers. Perhaps nature and nature's God linked arms to say something special that night to this busy, involved, yet honest-hearted professional. As the breakers crushed over the rocks he stood and thought. A reality forced itself into his consciousness that too few members of the human race ever come to acknowledge. "If one of those waves carried me out to sea," he mused, "would I be ready to meet my God?" The Spirit of God was already helping Dr. MacLang find the answer.

As soon as he got back home he told his wife that he wanted to attend the Adventist church. On the very next Sabbath, in July, 1982, they attended the Pasay English Seventh-day Adventist church, and there they heard about the coming Good News Total Health Expo '82, an evangelistic series of meetings planned for Manila in September, with Neal C. Wilson, General Conference president, as speaker. The weeks went by rapidly, and when the meetings opened, Dr. MacLang attended and eagerly listened to the message from the Bible as it was presented by the speaker night after night. He not only listened, he contributed his

One of the groups of baptismal candidates with an officiating minister in the olympic-size pool.



Over 700 have been baptized since the beginning of the work in this prison. As these converted prisoners are paroled many become literature evangelists.

talents to the health phase of the crusade. He confesses that as he attended, every doubt and question that had been in his mind regarding Christianity was erased. On October 9, Dr. MacLang was one of the 1,200 persons who were baptized in the Rizal olympic-size swimming pool. He and his wife plan to be strong members of the Pasay Seventh-day Adventist church.

Muntinlupa maximum security prison

During the preparatory phase of the Manila crusade, one team was conducting three Bible seminars inside the walls of the Muntinlupa maximum security prison, near Manila. Work for these prisoners had been going on for several years, with six baptisms having been held before this time. The real missionaries have been prisoners who have accepted Christ. The power of God has been at work there, and fellow convicts have been convicted by the Spirit of God as they have studied the Bible. Large numbers of prisoners participated in these studies. Shortly before the crusade was to begin, a group of prisoners was about to be transferred to one of the prison farms where their families could join them. But these men wanted to be baptized first without waiting for the upcoming crusade. James Zachary, Ministerial secretary of the Far Eastern Division, complied with their request, and during July baptized ninety-two. Their baptistry was a large cement trough ordinarily used for washing dishes.

But the excitement did not end here. At the close of the crusade in the Rizal Arena, 24 satellite meetings began in various churches and meeting places around Manila. Inasmuch as there was a shortage of speakers, Mrs. Lillian Knowles was asked whether she would take charge of one of the satellite meetings. After much prayer and deliberation she accepted and was assigned to do evangelism inside this prison! The Lord helped her preach 7 nights to these prisoners. The small, partially finished house of worship could hold only 250

men. But on Sabbath, October 2, another baptism was held, again using the large cement trough. In the morning W. T. Clark, president of the Far Eastern Division, baptized 8 convicts from maximum security, and in the afternoon, Pastors Clark, Knowles, Nepomucino, and Arrogante baptized an additional 212, bringing the total to 312 converts baptized from this one prison during the crusade period.

More than seven hundred have been baptized since the beginning of the work in this prison. As these converted prisoners who have been baptized are paroled to once again take up a normal life, many become literature evangelists, and it is reported that they are among the most zealous of soul winners.

The Concepcion family

Another significant victory during the preparatory phase of the Manila crusade involved the Concepcion family. Things began to change imperceptibly in their home after their 8-year-old daughter began attending the Seventh-day Adventist school. First, she began to pray before going to bed at night. Then she gathered her older brothers together for prayer. Her sweet influence encouraged a new spirit of kindness and love in the home.

When one of the Adventist church members nearby suggested to the Concepcion family that a Bible seminar be held in their home—one of the 570 that were held in preparation for the crusade—they gladly accepted. Three times a week this family of seven sons, one daughter, and the parents, met in a little shelter beside the rice paddy. A neighboring family also joined in. Things began to change more decidedly as they learned from the Bible how to live as Christians. All the members of the Concepcion family were joyfully baptized on October 9.

Health emphasis

The Manila crusade was linked to a special emphasis on health. This Health Expo represented a Gargantuan effort by the administrator, Dr. David Domon-

don, and the staff of the Manila Sanitarium and Hospital. Dr. Wilbur Nelson, health educator, and his wife, Dorothy, gave unstintingly of their time and talents to put together the sixteen booths of the Health Expo. Each booth consisted of six large 4' x 8' display boards, fastened together, and painted, and lettered over many weeks by a staff of fifteen artists. The booths were dismantled each evening at seven as the song service began, to be followed by the spoken word. The booths featured such topics as "You and Your Heart," "You and Your Exercise," "You and Your Lungs," "You and Your Teeth," "You and Your Food," "You and Cancer," "You and Your Eyes," "You and Alcohol," "You and Your Brain," "Your Health and Home," plus a large booth picturing Christ as the answer for total health.

People browsed among these fascinating booths from 5:00 to 7:00 P.M. Instruction was available on various points, appointments were made for health screening, and motion pictures were shown. Each night Dr. Wilbur Nelson lectured on a different facet of healthful living preceding Pastor Wilson's evangelistic sermon.

It could well be that this demonstration in Manila of how the health emphasis can be linked with the preached word may form a pattern of evangelistic procedure that can be used throughout the world.

The One Thousand Days of Reaping have begun, and we are conscious of the fact that the day of evangelism is not over. It is fully here. We live in its flood tide. Never did the great evangelists of the past have one whit more opportunity than the generation to which you and I belong. God's blueprint for soul winning will always work in any country or climate or people when divine unction and transparent love unite in the presentation of this message.

This surely must be our mightiest hour. Let us go forward in much prayer and diligence to give this priority to evangelism and by God's grace fulfill His Great Commission!

Testimony to my task

I am a pastor. Not by choice, but because God called me. There is no way I can abandon my call, even though I have tried. □ by Don Reiber



I am a pastor. By this I don't simply mean that I'm ordained and carry ministerial credentials in my wallet. Within our church organization we have many administrators, departmental secretaries, evangelists, educators, treasurers, book center managers, et cetera, who are ordained and carry ministerial

credentials. These are part of the ministry, but in the true sense of the word they are not pastors. A pastor, like a shepherd, lives day by day among his flock, leading and feeding them, encouraging the downcast, binding up the wounded, and seeking the straying.

I'm not a pastor by choice. God called me. It's a special calling, distinct from other tasks clustered under the ministerial umbrella. To underscore its distinctness, Paul lists it separately in his catalog of gifts (Eph. 4:11).

I often wonder why God should call to this task one so short on wisdom and so long on foolishness as I. But He did. If I were not convinced of this within the depths of my soul, I would not, and could not, carry on. For those who share this calling, no further explanation is needed; for those who do not, no adequate explanation is possible.

The call to be a pastor defies clear definition and precise description. I sense it, I feel its inner compulsion; but I can't state it as I could a mathematical equation. Perhaps the strongest reason I feel I've been called to be a pastor is the emotional and mental trauma I've experienced when tempted to abandon it.

And Satan has seen to it that I have been sorely tempted to do so. The picture he paints of quitting is done in appealing colors, a replica of the one he painted for Christ in Gethsemane. In dark moments of frustration he whispers, "Why go on? Your members aren't practicing what you're preaching. They don't lack knowledge; they just aren't

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living up to the light they already have! What have you got to show for your efforts? The negative foot draggers throw a blanket on every plan; the sharp-tongued guardians of 'the truth' drive people away; the flapping-tongued gossips keep stoking the fires of turmoil. You'll never satisfy that troublesome elder; he'll keep on writing the conference president, giving his distorted version of matters. Why not leave it all behind?

But as the joy of anticipated harvest sustained our Saviour in the darkness of Gethsemane, so the joy of anticipated harvest sustains me in my dark moments.

I know that the easy way out, as painted by the devil, is an illusion. He connives to dicker me out of my pastoral birthright for a mess of his pottage. When I've seriously considered abandoning this call from my Lord (and I confess to having done so), a chilling loneliness creeps within. I sense a nameless dread.

So I hang on, trusting that the problems that drive sleep from my eyes, and the frustrations that sap my strength and courage, will, by God's grace, make me a better pastor. He will strengthen me to "spend and be spent" (2 Cor. 12:15), even though it sometimes seems that the more I love my flock and labor for them, the less they love me.

As Christ stands between His Father and humanity, so I stand between administrators and my parishioners. I am to bridge the gap. I'm expected to implement policies and promote programs, but this is not my major task, nor am I accountable primarily to the conference president.

My major task is to lead my flock into

an experience with Christ that will transform them into dynamic, glowing, growing Christians. This will impel them to share with others what God has done for them, what He is doing within them, and what He desires to do through them. For this I am accountable to God alone. To the degree that I succeed, the policies and programs will have flesh and sinew. Otherwise they will scarcely be more than clanking skeletons.

As a pastor I may not enjoy the prestige administrators enjoy, nor have the aura of glamour that clings to evangelists. Yet my task is more important than either. In fact, of all the positions on God's team, mine is the most important.

No matter how sound and wise the decisions and plans of administrators may be, they will remain unfulfilled if I fail at my major task. Evangelists are largely dependent for success on the preparation I and my flock have made. (I'm not leaving out the work of the Holy Spirit. I'm simply referring to the human aspect.) The long-term gains from an evangelistic effort likewise depend largely on me and my flock, how we nurture the new lambs brought into the fold. Our school system will function effectively only so long as I succeed in transmitting the importance of Christian education to my people.

These are reasons why I feel that my task is the most important. I say it, not boastfully, but humbly, awed by the responsibility that is mine.

When our returning Lord asks, "Where is the flock that was given thee, thy beautiful flock?" (Jer. 13:20), His words will have particular force for me.

So will His words "Well done."

Sanctuary of salvation

“But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us” (Heb. 9:11, 12).

This We Believe 12

Frank B. Holbrook



en have created buildings for many purposes, and even God Himself once directed the erection of a very special building on earth. Nearly 3,500 years ago, during Israel's exodus from Egypt God said to Moses, “Let them make me a sanctuary; that I may dwell among them” (Ex. 25:8). At first Israel's desert

sanctuary consisted of a carefully crafted tent. About 480 years later, Solomon replaced it with a permanent Temple erected in Jerusalem. Razed by the Babylonians in the 6th century B.C., the Temple was later rebuilt, under Zerubabel's direction, by the exiles returning from captivity. In 20 B.C., Herod the Great began to remodel and embellish this second Temple, a task accomplished just a few years before its total destruction in A.D. 70 by the Romans.

The sanctuaries of Israel were unique among earthly edifices although built with similar materials. They were not built as residences for a priestly caste or for commerce and trade. They were not conceived to bring renown to their architects. Nor were they built to perpetuate the memory of some wealthy magnate. Israel's sanctuaries were sanctuaries of *salvation*. By means of these sacred structures and their accompanying rituals, the God of love, man's Creator, determined to disclose to sinners the good news of how He planned to

lead them out of the darkness and despair of the human predicament. This fact is affirmed by the writer to the *Hebrews*: “For unto us [Christians] was the gospel preached, *as well as unto them* [the Israelites in the exodus]” (Heb. 4:2, emphasis added).

The sacrificial system with its ministering priesthood was “a figure (*parabole*, literally, “a parable”) for the time present . . . until the time of reformation,” that is, until the coming of Christ (Heb. 9:9, 10). Through symbol and ritual God purposed by means of this gospel-parable to focus the faith of Israel upon the sacrifice and priestly ministry of the world's Redeemer, the “Lamb of God” who would take away the sin of the world (Gal. 3:23; John 1:29), the “High Priest of our profession” (Heb. 3:1).

Vertical dimension

Israel was fully aware that its tabernacle sanctuary was a reflection of a higher reality, that is, the heavenly dwelling place of God. Moses was instructed to make the tabernacle and its furniture “after their pattern” (or model, Heb. *tabnith*) shown to him (Ex. 25:9, 40). Archeological researches in this century

have shed new light on Near Eastern thought patterns concerning the heaven-earth relationship. The ancients conceived an analogical relationship between the two spheres. Thus many scholars would agree that Israel viewed its earthly sanctuary as a counterpart of the heavenly dwelling of the Deity.

Both in the Old and New Testaments this vertical linkage is understood and affirmed (cf. Deut. 26:1-5, 15; 1 Kings 8:13, 30, 39, 43, 49). The writer to the *Hebrews* describes Israel's sanctuary as “the copies of the heavenly things,” and “a copy of the true one” (Heb. 9:23, 24, R.S.V.).* He asserts that the relationship between the two is that of copy to original, of shadow to substance. The priests of the earthly sanctuary served as “a copy and shadow of the heavenly sanctuary” (Heb. 8:5, R.S.V.).

Parables are generally defined as short stories told to illustrate a truth, usually one major point. Details are not intended to be interpreted; they function simply to round out the account. In like manner the parable of sanctuary ceremonies and rites has certain main thrusts. In this article we will review briefly three important elements in the plan of

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salvation, which the ancient service illustrated and foreshadowed in ritual types: (1) substitutionary sacrifice, (2) priestly mediation, and (3) final judgment. The sanctuary parable may be compared to a spiritual grid upon which we may see registered, in an illustrated manner, the basic acts performed by the Deity to meet and to resolve the sin problem.

Atonement by blood

One thing that strikes a modern reader as strange is the Old Testament's heavy emphasis upon sacrificial blood. In addition to the public morning and evening ritual that kept a sacrifice burning around the clock on the altar in the court (Ex. 29:38-42; Lev. 6:9, 12, 13), there were various sacrifices representing different emphases in the Israelite's approach to God, such as worship, confession of sin, dedication, and expressions of thanksgiving. But, all had one thing in common—the shedding of blood.

What did shed blood signify? God explained the matter to Israel: "*The life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. . . . For it is the life of all flesh; the blood of it is for the life thereof*" (Lev. 17:11, 14, emphasis supplied). Obviously, the blood of the sacrifice symbolized its life. Shed blood simply meant a life given—a life laid down. Since the blood of the sacrificial animal was shed and mediated by the priest in behalf of the worshiper, it is clear that God intended to foreshadow the substitutionary atoning death of the coming Redeemer. As the writer to the Hebrews affirms: "Without the shedding of blood there is no forgiveness of sins" (Heb. 9:22, R.S.V.).

Thus the sacrificial altar illustrates several important truths. (1) in every dying victim was seen the judgment of God on sin. A holy God cannot take transgression lightly, for sin is a deep-seated rebellion against all that is good, noble, and true. It must be eradicated if

there is to be harmony in the universe. "The wages of sin is death" (Rom. 6:23). (2) In every dying victim was foreshadowed Calvary's great Substitute. "Christ died for our sins according to the scriptures" (1 Cor. 15:3). (3) In every dying victim was foreshadowed the great truth that it is God, and not man, who provides the atoning sacrifice. "God put [Christ Jesus] forward as an expiation by his blood" (Rom. 3:25, R.S.V.). (4) In every dying victim was also illustrated the truth that forgiveness, and the reconciliation with God that results, could be received by faith alone (cf. Rom. 4:6-8; Heb. 9:15).

The sacrifices of the sanctuary system were repetitive. Like a story, this ritual parable of redemption was "told and retold" year after year. By contrast, the antitype—the actual atoning death of our Lord—took place at Calvary *once for all time* (Heb. 9:25-28). On the cross the penalty for human sin was fully paid. Divine justice was satisfied. From a legal perspective the world was restored to favor with God (Rom. 5:18). Therefore, we can speak of the atonement or reconciliation being completed on the cross as foreshadowed by the ancient sacrifices. The penitent believer trusts in our Lord's finished work.

Atonement by mediation

In patriarchal worship the symbolism centered on the sacrifice. In the Israelite sanctuary the emphasis was extended to the priesthood and its handling of the sacrificial blood. Why this enlarged emphasis? Why the necessity for a priest if sin was completely atoned for in the sacrifice? What insight into the plan of salvation was God desiring to clarify?

In the religion of both patriarch and Israelite the shedding of blood symbolized a life given, a life laid down in behalf of another. The blood "spoke" of expiation and forgiveness. But another aspect in the process of reconciliation was accentuated in the office of the priest: the need for mediation between God and man. The ministry of a priesthood stresses the seriousness of sin, the sharp cleavage it has made between

heaven and humanity, and the ugliness of the estrangement between the holy Creator and the sinful creature.

Although the sanctuary was located in the midst of Israel, its arrangement excluded even the most spiritual Israelite from a direct approach into God's presence. A penitent sinner might bring his sacrifice and slay it, but he could receive no forgiveness until the priest mediated in his behalf and sprinkled the blood in the appropriate place before the Lord. He needed the priest to represent him to God and to apply the merits of the sacrifice.

This mediatorial ministry of the priest—this application of sacrificial blood—was also viewed by Israel as a form of atonement. "And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and . . . shall burn [the fat] upon the altar . . . and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him" (Lev. 4:34, 35, emphasis supplied).

The English term, "atonement," carries the idea of a reconciliation between two estranged parties. Just as the atoning death of Christ (in a legal sense) reconciled the world to God, just so the mediation, or application, of the merits of His sinless life and substitutionary death makes reconciliation with God, or atonement, a personal reality to the penitent believer.

The writer of Hebrews clearly indicates that the Levitical priesthood foreshadowed the grand priestly ministry of Jesus Christ in the presence of God. The focus is on the living Christ "who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not man" (Heb. 8:1, 2). Thus the emphasis shifts after the cross from the earthly type to its heavenly counterpart.

Furthermore, the sanctuary in heaven is seen not simply as the dwelling place of Deity, but as the great center of redemptive activity by means of Christ's priestly ministry. For "he is able also to

A holy God cannot take transgression lightly, for sin is a deep-seated rebellion against all that is good, noble, and true.

save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). "We have not an high priest which cannot be touched with the feeling of our infirmities. . . . Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:15, 16).

Our Lord's priestly ministry in the heavenly sanctuary can be seen more clearly by examining the Israelite sanctuary "parable" that prefigured it. (cf. Heb. 8:4, 5). On earth the priests engaged in two distinctive divisions of ministry—a daily and a yearly—each characterized by rituals, the daily related to the holy place and the yearly to the Most Holy.

In connection with the daily service, penitent sinners came to worship and to confess their sins. The blood of their sin offerings was sprinkled upon the altar; sometimes the officiating priest ate a portion of the sacrifice. Both ritual acts signified the removal of guilt from the penitent to the sanctuary and its priesthood, leaving the sinner forgiven and accepted before God. "God hath given it you to bear the iniquity of the congregation," Moses instructed the priests who role-played the priesthood of Christ in this salvation parable (Lev. 10:17; cf. Num. 18:1, 2).

These daily rituals occupied most of the religious year and in their various facets disclosed that this priestly ministry in behalf of the believer was one of forgiveness, reconciliation, and restoration. The counterpart in Christ's priestly mediation is not difficult to see (1 Tim. 2:5).

When a repentant sinner, under the wooing influence of the Holy Spirit, comes to God, his forgiveness and acceptance is made possible through Christ's intercession and application of His merits (Heb. 7:25). As his Saviour, Christ assumes the sinner's liability (1 John 2:1), pardons his sins (1 John 1:9), and records his name in the book of life (Luke 10:20). As he abides in a bond of union with Christ, the repentant believer will daily grow to become like

Him (Col. 3:1-3, 10).

Thus we find that the priest's daily ministry in the holy place of the sanctuary parable parallels Christ's heavenly ministry of forgiveness and restoration. These cover the various aspects of the Scriptural doctrines of justification and sanctification—the saving and transforming of the sinner who puts his trust in Christ.

Atonement by judgment

The yearly service—the second distinctive division of priestly ministry in the sanctuary parable—occurred on one day just once a year. Known as the Day of Atonement (Lev. 23:27), it was a most solemn time; to be observed with fasting, prayer, and confession (verses 28-32).

The Day of Atonement was the set time for the removal of the sins that had been figuratively transferred to the sanctuary by the blood of the sacrifices offered throughout the previous year (Lev. 16). Because it accomplished a final disposition of sin—an action that left sanctuary and people ritually clean—it may be viewed as foreshadowing the final judgment that ultimately resolves the sin problem and completely removes all trace of its presence from God's universe. In that sense it foreshadowed atonement by judgment, the final application of the merits of Christ to remove the presence of sin for all eternity.

That day's distinctive ritual centered on two sacrificial goats—the "Lord's goat" and the "scapegoat" (the word translates the Hebrew term, *azazel*, and was coined to refer to the goat that "escaped" into the wilderness). A special sprinkling of the blood of the Lord's goat in the two apartments and court of the sanctuary led to the priestly act of transferring all the sins to the head of the live goat (the scapegoat) that was then banished into the wilderness, both goat—and sin—forever removed from the camp (Lev. 16:15-22).

As far back as the second century A.D., many Christians have held the scapegoat and the Lord's goat to be double symbols of Christ (Epistle of Barnabus, 7:6, ff). However, three facts suggest a different

identification for the scapegoat: (1) the scapegoat was not slain as a sacrifice and thus could not be used as a means of bringing forgiveness. For "without shedding of blood is no remission" (Heb. 9:22); (2) the sanctuary was entirely cleansed by the blood of the Lord's goat before the scapegoat was introduced into the ritual (Lev. 16:20); (3) the passage treats the scapegoat as a personal being, the opposite of, and opposed to, God (Lev. 16:8 reads literally, "One to Yahweh and the other to Azazel").* Therefore, in the setting of the sanctuary parable, it is more consistent to see the Lord's goat as a symbol of Christ and the scapegoat—Azazel—as a symbol of Satan.

Thus the ritual of the scapegoat pointed beyond Calvary, and the simple forgiveness of sin to the final resolution of the sin problem and the banishment of sin and Satan. In the final judgment the ultimate effects of Calvary will be seen (cf. Heb. 2:14, 1 John 3:8). The throne of God, represented by the sanctuary, as well as those who have placed their trust in Him, will be cleared and vindicated. Full accountability for sin will be rolled back upon Satan, its originator and instigator. Satan, his followers, and all the effects of sin, will be banished from the universe by destruction. Atonement by judgment will, therefore, bring about a fully reconciled and harmonious universe (Eph. 1:10). This is the objective that the second and final phase of Christ's priestly ministry in the heavenly sanctuary will accomplish.

Time for the judgment

Through the illuminating insights of Bible prophecy, particularly the prophecies of Daniel 7, 8, and 9, those important salvatory acts of God registered on the grid of the sanctuary parable come alive with a time dynamic. The "70 weeks" of prophecy of Daniel 9:24-27 accurately foretold the time for the appearance of the Messiah, His atoning death, and entrance into His priestly ministry.

"Seventy weeks are determined upon thy people and upon thy holy city," the

We can speak of the atonement, or reconciliation, being completed on the cross as foreshadowed by the ancient sacrifices. The penitent believer trusts in our Lord's finished work.

angel Gabriel explained to Daniel, "to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy" (Dan. 9:24). Following historicist principles of interpretation in which a day in symbolic prophecy is equated to a year of literal time (cf. Num. 14:34; Eze. 4:6), we arrive at a period of 490 years allotted to Israel ($70 \times 7 = 490$). This could have been the nation's finest hour. The time for the arrival of the long-awaited Messiah was spelled out.

The angel continued: (verse 25) "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks." Counting this sequence of 69 weeks, or 483 years, from the decree of Artaxerxes I in 457 B.C. (the decree that gave the fullest possible restoration to the Jewish state, according to Ezra 7:11-26) one reaches A.D. 27—the time of the anointing of Jesus by the Holy Spirit at His baptism and the official entrance upon His Messianic mission (cf. Acts 10:38; John 1:32-34).

But the prophecy moved on to speak of the Messiah's death. He would be "cut off, but not for himself" (verse 26). He would confirm the covenant made with Israel in the last prophetic week, but "in the midst of the week he [would] cause the sacrifice and the oblation to cease" (verse 27).

After a short ministry of three and one-half years, our Lord was crucified. The great inner veil of the Temple was torn in two at the moment of His death, signifying that the sacrifices of the ancient ritual had met their antitype in the Saviour's atoning death (Matt. 27:50, 51). By His supreme sacrifice at Calvary Christ obtained the right to "make an end of sins." There He made "reconciliation for iniquity" and brought in "everlasting righteousness" (verse 24).

The seventy weeks prophecy also pointed to the beginning of Christ's

priestly ministry. One of the accomplishments in this period was to be the anointing of "the most Holy" (verse 24). This phrase is more accurately translated "to anoint a most holy place" (R.S.V.). When the Israelite sanctuary was first erected, it was anointed with holy oil to consecrate it for God's service. Something analogous to this appears to be alluded to.

Since the items listed in verse 24 pertain largely to Christ's redemptive work, it is reasonable to see in this phrase a prophetic reference to the inauguration of the heavenly sanctuary when, at His ascension, Christ was seated at the right hand of God as our High Priest and began His ministry. Indeed, this is the subject of the book of Hebrews (Heb. 8:1, 2; cf. Acts 2:33; 5:31; Rom. 8:34).

But the seventy weeks prophecy, which focused on the appearance, death, and inauguration of Christ's priestly ministry in heaven, is only the first part of a longer prophecy—the 2300 day-years recorded in Dan. 8:14. A careful study of chapters 8 and 9 clearly indicates that the angel Gabriel intended his remarks in chapter 9 to be a clarification of the unexplained time period in chapter 8: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed" (Dan. 8:14). Starting from the same point as the seventy weeks (457 B.C.), this longer time span reaches across many centuries, to A.D. 1844.

But what does the cleansing of the sanctuary signify? The answer is solemnly spelled out in the parallel prophecy of chapter 7. (Although we have, for brevity's sake, approached these prophecies in reverse, it is generally conceded that the four main lines of prophecy, Chapters 2, 7, 8, 9, and 10-12 of Daniel are parallel, each succeeding prophecy elaborating upon the earlier ones.)

Daniel 7:9, 10 describes the same event referred to in 8:14 in these words: "I beheld till the thrones were cast down [or placed], and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure

wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: *the judgment was set, and the books were opened*" (emphasis supplied).

It is evident from the prophecy that this is a phase of final judgment that takes place at the end of the age in heaven and prior to the second coming of Christ. It is in connection with this heavenly sanctuary judgment that Christ receives His universal dominion and His kingdom made up of those accounted worthy to be in it (Dan. 7:13, 14, 22; 12:1, 2; Rev. 3:5). Likewise, it is at this judgment that the "little horn" of Daniel 7 and 8 (analogous in part to the scapegoat in the sanctuary parable) is judged and deposed (7:25, 26), and the government and honor of God is "restored to its rightful state" (Dan. 8:14, R.S.V.) in the presence of the loyal universe (cf. Dan. 7:10; 1 Peter 1:12, last part).

Thus the prophecies of Daniel 7, 8, and 9, in conjunction with the sanctuary parable, testify to the solemn fact that since 1844 the human family has been living in the day of atonement prefigured in the earthly sanctuary. Christ is performing the last phase of His priestly ministry in the sanctuary of heaven, interceding for those whose trust is rooted in Him (Rev. 3:5).

The years of human probation are slipping away. No one knows just when the Divine voice will say, "It is enough. It is finished." But just now, while mercy lingers, a distinctive message from heaven calls "every nation, and kindred, and tongue, and people" to attention: "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters" (Rev. 14:6, 7, emphasis supplied).

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English's complete guide to weddings

Suppose you discover, minutes before the service, that the marriage license has expired. What should you do? Or what if the bride and groom want to promise only to be true "as long as we both shall love"?
From years of experience come words of wisdom. □ by A. D. English



wedding is surely one of the happier events to take place in any Christian church, but, ironically, it also can be one of the most stressful. There are several reasons: a number of people are involved, most of whom have seldom participated in a wedding; usually there is only one rehearsal before the ceremony; and

everyone in the wedding party has different, often conflicting, ideas of what should and should not be done. Thus a certain amount of tension on the wedding day is inevitable, and there is little that you as a pastor can do to reduce it. The best course is simply to remain calm yourself and let your quiet, relaxed manner have a calming effect on others.

However, there are several things you can do while the wedding is still in the planning stage to make the ceremony go smoothly.

The purpose of this article is not to teach you how to plan or direct a wedding. That task properly belongs to the wedding coordinator, not to you. In fact, you would be wise to resist anyone's attempt to cast you in the role of coordinator. It's a frustrating and time-consuming job, and in any case, it isn't your responsibility. The purpose of this article is, instead, to provide some guidance in those areas of the wedding that are the pastor's responsibility.

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Legality

You may seldom have given serious thought to this aspect of the wedding ceremony. You should. A wedding ceremony has not only moral and spiritual significance, but legal implications as well.

Remember: If any law pertaining to marriage has not been complied with, then, so far as the State is concerned, there has been no marriage! The unpleasant possibilities in such a situation are obvious. Your responsibility is to make sure that none of these possibilities become realities.

One of the first things you should do when you take a pastorate in a new State or area is to familiarize yourself with the local marriage laws. These are usually not complicated, but they *are* important. A brief visit or phone call to the county clerk's or registrar's office should give you the information you need.

One of the best investments a pastor can make is *The Abingdon Marriage Manual*, written by Perry H. Biddle, Jr., and published by Abingdon Press. This little volume is invaluable, particularly the section at the end of the book that summarizes the marriage laws of each

State. If you are invited to officiate at a wedding in a distant State, this listing could save you the embarrassment of traveling several hundred miles only to discover that you are not authorized to perform a wedding in that State!

Because of possible legal problems, approach with great caution any wedding requiring parental consent because of the age of one or both parties. Before you agree to perform such a wedding, be certain that the underage party actually does have the necessary permission. Don't rely on a phone call or verbal assurances. Obtain a copy of such permission in writing, and keep it in your files. You probably will never need it, but if you do, you will be very glad you have it.

Likewise, insist upon seeing the marriage license before you perform any wedding. If there is a date and/or time before which the marriage cannot take place it will be noted somewhere on the form. Under no circumstances perform the wedding before that date and/or time! Nor are marriage licenses valid indefinitely; the usual limit is thirty days from issuance. If the wedding does not take place during this period, a new

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license must be obtained. This means that the whole routine, including blood tests for both bride and groom (in those jurisdictions that require blood tests), must be gone through again. As annoying and inconvenient as this may be for the couple, it must be done.

For this reason, it's a good policy to examine the license as far in advance of the wedding date as possible so that potential problems can be handled in time. For example, if the scheduled wedding date is dangerously near the expiration date of the license, call this to the couple's attention and make sure they understand that they must obtain a new license if this one expires.

Also keep in mind that in some places a marriage license is valid only in the county or municipality where it is issued. If this is the case, mention this fact to the couple *before* they obtain the license. Weddings are often held in churches some distance from either party's residence. The couple should be careful to obtain a license that will be valid in the area or jurisdiction where the wedding is to take place.

Suppose you discover, even minutes before the service is scheduled to begin, that the license, for any reason whatever, is not valid. What should you do?

Your course is as clear cut as it is difficult: *You must not perform the ceremony!* The church may be packed with out-of-town guests, the ushers may already be lighting the candles, but you must not go ahead with the wedding. You will, no doubt, face a hysterical bride, an enraged groom, and two sets of angry relatives. Someone will probably suggest that you enter false information on the license. (After all, what real difference does it make where the wedding took place, or on what date?) Don't do it. If you do, the ceremony will be illegal, and the marriage invalid.

To mention only one of the many unpleasant, possible consequences of such an indiscretion: a frightening number of marriages end in separation, annulment, or divorce. An illegally-performed ceremony could easily become a weapon in the hands of a

disgruntled husband or wife; or, for that matter, in the hands of anyone who knew the truth and wanted to cause trouble. If this should happen, the stain on your personal integrity and professional competence would be embarrassing to say the least.

The marriage license usually consists of several copies. The married couple receive a copy; the officiant receives one for his files; and one or more copies, properly filled in, must be mailed to the designated office within a specified time (usually 5 days) after the wedding. The copy that is mailed to the government office is very important. This is the official record of the marriage. Without this, there is no legal record that the marriage ever took place. It goes without saying that this must not happen, so I take care of mailing this copy myself. The couple, excited and about to leave on their honeymoon, are, I fear, too likely to forget. I prepare a stamped, addressed envelope before the wedding and mail it on the way home.

While we are on the subject of legality, here is something else to remember: You are under no compulsion, legal or moral, to perform any wedding ceremony. The choice is entirely yours. The fact that the parties may have a legal right to marry in no way obligates you to marry them. If, for any reason, you have serious doubts about the advisability of any marriage, you are fully within your rights to refuse to officiate. Simply tell the couple that while you don't question their legal right to marry, you cannot, for personal reasons, officiate. If you care to explain the reasoning behind your decision, do so, but you need not make any explanation at all.

Two standard items in the wedding ceremony should, perhaps, be mentioned before we leave the subject of legality. The first is the question, "Who giveth this woman to be married to this man?" Today, many women object to the concept that they believe is implicit in this question. To them it says that the woman is a piece of property, and that at marriage, her ownership passes from one

man to another. Other people, including most parents of brides (and certainly most fathers of brides) do not use this implication at all. To them, it is simply a beautiful, tender, and touching part of the ceremony. A certain amount of friction between the bride and her parents over this question is not unusual. If your counsel is sought, the wisest course is to remain neutral. Just tell them that it is a tradition going back several centuries, but not a legal requirement, and let them work it out among themselves.

Likewise, I have encountered a growing resistance in recent years to the statement, "If any man can show lawful cause why these two may not be joined together in matrimony, let him speak now or else forever after hold his peace." Just why this should be, I don't know. Perhaps couples see the statement as an open invitation to any potential troublemaker! Perhaps they resent the implication that there could be any lawful reason why they should not marry. In any case, I discussed the matter with an attorney friend who assured me that the law does not require this statement as part of the marriage ceremony. The best way to handle the matter is simply to ask the couple whether they want it included.

Music

Another area in which you have a responsibility is the music that will be performed. More specifically, you are responsible to see that the music is appropriate. You need not be a musician to know what is appropriate; your own good taste and sense of what is fitting should be adequate.

Unless you are personally acquainted with those who will perform the music (and sometimes even if you are) you should insist on knowing exactly what music will be used. If it is something with which you are not familiar, listen to it before approving its use in your church. Don't be satisfied with a vague assurance that it is "gospel music," or that it will be performed by a "gospel singer" or a "gospel group." The word *gospel* is freely

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applied today to things which have little or no connection with the gospel, and particularly is this true of music. Some, of course, is reverent and quite suitable for use in the church; some is so irreverent as to be sacrilegious, if not actually blasphemous. Between these two extremes are many shades and variations. All you can do is listen to it yourself and decide. If you are still uncertain, you might wish to ask one or two musicians from among your church members to listen to it and advise you. Personally, I have found that the safest course, if I have any doubt at all about the suitability of a piece of music, is to ask the couple to make another selection.

The vows

If your church or denomination has an established marriage liturgy that neither you nor the couple can change, you have no problems in this area. If your church has no such liturgy, however, problems can arise. Occasionally, a couple may request a change in the marriage vows which you cannot conscientiously grant. For example, they may wish to change "so long as we both shall *live*" to "so long as we both shall *love*." The only proper reply in such a case is a flat refusal, however diplomatically it may be worded. God recognizes only those marriages which are based upon a lifelong commitment; nothing less deserves the name of "marriage." You cannot, of course, be certain that any marriage you perform will not end in separation or divorce; but you can make certain that the marriage vows don't contain a loophole that a dissatisfied partner might later use to try to justify a dissolution of the marriage.

"Once in the dear, dead days beyond recall," to quote a sentimental ballad of the past century, the groom promised to "love, honor, and cherish" his new wife, while the bride promised to "love, honor, and obey" her husband. Those days, for better or for worse, are gone forever. It is rare, indeed, to find a woman today who will promise to "obey" her husband, while he promises only to

"cherish" her. Today, the vows of the bride and groom are, in this respect at least, identical. Don't even suggest anything else, unless you are prepared to deal with a small riot! Of course, the couple themselves may request that the word "obey" be included in the bride's vow. A word of caution, however: If it is the groom who makes this request, be sure he does so in the presence of the bride and that she agrees to it. Otherwise, if the bride hears the word "obey" in her vow, when she was expecting to hear "cherish," you just might have an embarrassing interruption in the ceremony.

Today, more and more couples wish to personalize the wedding service by writing their own vows. There should be no objection if your church does not have a required marriage liturgy. Such vows can be a very beautiful and significant part of the ceremony. But you should be alert to potential problems. Request a copy of the vows well in advance of the wedding date and go over them carefully to be sure that they reflect dignity and good taste, and that they clearly express that commitment which is the foundation of Christian marriage.

When I examine such personally-written vows, I look for two specific aspects of commitment: a clear expression that is total and permanent. Total commitment is referred to in that part of the traditional vow which says, "Forsaking all others, I will keep myself only unto thee." Permanent commitment is dealt with in the next phrase, "so long as we both shall live." I'm not too concerned with the precise way in which this total, permanent commitment is worded, as long as it comes through clearly and unmistakably. I explain this to the couples who ask to write their own vows, and I have never had a problem.

If the couple have written their own vows, they will usually read them at the proper point in the ceremony. Be sure they have a typewritten copy; type the vows yourself if necessary. A nervous bride or groom squinting and stumbling over a scribbled handwritten copy of the vows adds nothing to the serenity and

dignity of the service. I have the vows typed on half sheets of paper and slip them into the back of my Bible to hand to the bride and groom at the proper time. This eliminates groping and fumbling as the groom tries to remember in which pocket he put his copy (and perhaps finds that he forgot to put it in any pocket).

If a couple plans to recite their vows from memory, warn them that human memory is very unreliable in moments of stress. If they insist, have a copy in your Bible anyway, just in case.

If they plan to repeat the traditional vows after you, be careful to speak slowly and distinctly, so that they can hear clearly the words they are to repeat. Also, be sure to pause after every three or four words, so that you don't strain their memories unduly.

The sermon

By common consensus, wedding sermons are strong contenders for the title, "Most Dull and Least Remembered." Many deserve such distinction, but they need not. The wedding is a solemn occasion, but it is also a joyous one, and the sermon—serious, but not somber—should reflect this joy. You don't have to fill it with the trite, stereotyped phrases one so often hears. The spiritual aspects of marriage can be blended with practical counsel without being dull. Even a few smiles from the wedding party and the congregation will not be out of place.

Keep your sermon short. I remember a wedding (how could I forget) at which the minister preached for an hour and fifteen minutes! Temperature and humidity were both in the 90s. One bridesmaid fainted, and the others no doubt wished they could! Fifteen minutes is ample for your sermon.

Wedding policy

When you arrive at a new pastorate, the church will probably already have an established policy governing weddings that are held in the church building. If not, see that the church board or a special committee formulates one soon.

The bride who has looked forward to candlelight shedding a soft radiance over the wedding scene will quite likely fail to see the paragraph prohibiting candles.

The policy should cover such things as: Use of the church building by members of your congregation; use by members of your denomination, but not of your congregation; use by persons who are not members of your denomination; the fees, if any, to be charged these various groups; whether clergy of other denominations may officiate at weddings in the church; use of candles, rice, and confetti in the church; use of church facilities for receptions; use of the organ by persons other than your own church organist(s); et cetera. Don't fill page after page with minutiae; what you are striving for is a set of guidelines that will deal fairly with everyone, and at the same time protect church facilities.

Once a policy has been accepted by the church, it should be neatly typed, duplicated, and an ample supply kept on hand in the church office. Important provisions of the policy should be typed in capital letters and placed at the beginning. Even so, it's still a good idea to go over these important features with individuals personally. A wedding is an exciting event, especially for the bride and groom, and they can easily overlook things in the excitement and hurry of wedding preparations. Then, too, human beings have an amazing capacity for seeing only what they want to see. If the church's policy does not permit the use of candles in the sanctuary (either because of the fire hazard or because of the wax they invariably drip on the carpet), you should point this out to the couple before they get too deeply involved in their wedding plans. The bride who has looked forward to candlelight shedding a soft radiance over the wedding scene will quite likely fail to see the paragraph prohibiting candles. She is going to be a very unhappy young lady if she doesn't become aware of the ban until an hour before the ceremony, even if she should have known. And you are probably going to be a very unhappy pastor, because you will almost certainly face a tearful young bride pleading with you, between sobs, to make an exception "just this once."

This brings us to the matter of

exceptions to the established wedding policy. The following advice comes from one who knows whereof he speaks: *Make it an iron-clad rule that only the church board can authorize exceptions to the established wedding policy. Requests for such exceptions must be made to the board in writing at least thirty days before the scheduled wedding date. In all such cases, the board's decision will be final.* Type this rule in capital letters, underline it, and put it on the front page of the wedding policy. This rule may not keep you from having to listen to the pleadings of winsome young brides on the day before the wedding, but it will give you some solid support when you refuse to yield to their pleadings. You can simply tell them, truthfully, that the matter is out of your hands.

The board should make as few exceptions to the policy as possible. Otherwise, the wedding policy will soon become meaningless. Remember, too, that once you have made an exception for one couple, it is very difficult to refuse to make an exception for another. Besides this, brides who have complied with the church's policy will be understandably upset if exceptions are made later for brides who pleaded a little more earnestly. The result is bad feeling, resentment, and accusations of favoritism. This can be avoided by working out a set of reasonable guidelines, and then sticking to them.

The rehearsal

The wedding rehearsal usually takes place the night before the ceremony. A few are pleasant, relaxed affairs; far more resemble a debate in the United Nations Security Council. Be prepared for endless discussions (or arguments) about the placing of the flowers, who will stand where, how fast the bridesmaids should walk down the aisle, and similar matters. Take no part in these discussions unless you must. If your opinion is asked, try to be noncommittal if possible. There will probably be enough tension as it is. Eventually, a compromise will be hammered out, the pieces will fall into place (more or less), and you can go home.

Dress

If you wear a black suit, black shoes, white shirt, and black tie you will be appropriately dressed for virtually any wedding, however formal. If the bride and groom want you to dress more formally than this (in a tuxedo, for example, or cutaway coat and striped trousers), it is only right that they should bear the expense of renting this type of clothing.

The introduction

You may encounter a situation in which the bride chooses, for personal or professional reasons, to use her maiden name after her marriage. This can cause a problem in the introduction of the newly married couple to the congregation. Normally, of course, you introduce them as "Mr. and Mrs. John Smith." If the bride wishes to be introduced by her maiden name, you will have to improvise. Two possibilities to consider are: "John Smith and Mary Jones, husband and wife," or "John Smith and his wife, Mary Jones." Both of these sound strange to ears accustomed to the traditional formula, but either is a perfectly workable alternative.

One final caution: If you use a lavalier microphone during the service, by all means don't forget to take it off before the recessional! When the wedding party leaves the platform you will come off last, and there will be no one to remind you if you forget. You will be walking fairly fast in the recessional, and when the microphone cord tightens, the result will not be a gentle tug! I attended a wedding where this actually happened. The slack in the cord ran out about halfway down the center aisle, just in front of my pew! I have never forgotten the incident, and I am sure that pastor has never forgotten it, either. The wedding is to be a happy occasion; it shouldn't climax with the near-decapitation of the minister!

Once you reach the vestibule, you can relax. Have the witnesses sign the license; give it to your wife and tell her to remind you to mail it; have a slice of the wedding cake; and enjoy the reception.

Imperatives of New Testament ethics

The New Testament contains many assertions about Christ's historical achievement of salvation. What ethical imperatives grow out of this accomplished fact? □ by Norman H. Young



In a previous article,¹ I discussed the "Imperatives of Salvation" and emphasized those New Testament exhortations that either urged the unbeliever to accept the gospel (imperatives of evangelism) or appealed to the believer to hold fast his faith in the gospel (imperatives of the ecclesia). In this article I wish to

examine the great New Testament assertions about the accomplished fact of the gospel and the ethical imperatives that grow out of, and are integrally related to, those assertions.

The indicative is that form of the verb that makes assertions, statements, or questions. In the context of this article the term is not limited only to those texts that contain such a verb, but refers without grammatical precision to texts that speak of Christ's historical achievement of salvation prior to human faith or acceptance. As a matter of fact, the great majority of the verses cited below as "indicatives of salvation" do indeed have their main verb in the indicative, and the tense is invariably the aorist, the tense that simply stresses action completed in the sense that it is no longer going on. The aorist verb here implies that the sacrifice itself was now completed, but has no reference to Christ's further necessary function as mediator in the further stages of the plan of salvation.

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Centrality of the cross

An examination of the great redemptive words of the New Testament quickly reveals how constantly these occur in connection with the death of Christ. The whole range of salvation words, whether forensic (*justify, acquit*), social (*redeem, reconcile, purchase, forgive*), or cultic (*sanctify, purge, expiate*), are invariably attached to a word about the cross.

The resurrected Christ was recognized by His wounds (John 20:27-28); the exalted Christ is the crucified one (Rom. 8:34; John 12:32); the enthroned Christ is represented as a slaughtered lamb (Rev. 5:6, 12); and the high-priestly Christ who intercedes in the heavenly sanctuary is the one who offered Himself once-for-all (Heb. 9:24-28). The ascending Christ commissioned His disciples to proclaim forgiveness in His name, for the blood of the new covenant had been poured out (John 20:20-23; Matt. 26:28; 2 Cor. 3:6). The resurrection, the intercession, indeed the incarnation itself must be seen as electrons held in orbit by the nucleus of the cross, never as stairs that lead away from and above the cross.

But does not Paul say of Jesus that He was "delivered for our offences, and was raised again for our justification" (Rom. 4:25)? Does he not say, "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (chap. 5:10)? Such texts should not be read as if the resurrection surpassed the crucifixion in saving power. The resurrection demonstrated the achievement of the cross, but it did not replace the centrality of the cross in the New Testament. Romans 4:25 is a rhetorical couplet and should be read as a whole, not as two stages in which the second line advances to a higher stage of salvation. The assertion in Romans 4:25 declares that Christ was "delivered" [to be crucified] as well as "raised." This combined death and resurrection was for our justification, necessitated by our trespasses.²

The centrality of the cross is likewise maintained in Romans 5:10. Paul is encouraging his readers at Rome by reminding them that if Christ's death reconciled them while they were enemies, certainly they can have confidence for the future now that they have become

The resurrection, the intercession, must be seen as electrons held in orbit by the nucleus of the cross, never as stairs that lead away from and above the cross.

His friends. Chrysostom puts it nicely: "How shall the one who has given the greater thing [i.e. reconciliation] to enemies not give the least things [i.e. final salvation] to His friends?"³

It is therefore Christ's death that the great indicative texts in the New Testament present as the central act in the drama of redemption.

Indicatives of salvation

Some of the greatest verses of the New Testament occur in contexts announcing the death of Christ as the climax of salvation history. Most of the verbs in the following texts are indicatives and all are aorists, the tense that emphasizes the finishing of an act.

"The redemption which is in Christ Jesus, whom God put forward as an expiation by his blood" (Rom. 3:24, 25).*

"Christ died for the ungodly. . . . While we were yet sinners Christ died for us" (chap. 5:6-8).

"We were reconciled to God by the death of his Son" (verse 10).

God "gave him up for us all" (chap. 8:32).

God "gave his only Son" (John 3:16).

"For Christ, our paschal lamb, has been sacrificed" (1 Cor. 5:7).

God "made him to be sin who knew no sin" (2 Cor. 5:21).

Christ, having become a curse for us, redeemed us from the curse of the law (Gal. 3:13).⁴

"Having canceled the bond⁵. . . he set [it] aside, nailing it to the cross" (Col. 2:14).

"Christ, having been offered once to bear the sins of many" (Heb. 9:28).

"Christ also suffered for you" (1 Peter 2:21).

"He himself bore our sins in his body on the tree" (verse 24).

Words from every sphere of human life have been pressed into service as the New Testament writers attempted to proclaim the redemptive act of God in the death of Jesus. From the law court are such statements as these:⁶

"Since we have now been justified by

Christ's sacrificial death" (Rom. 5:9, N.E.B.).[†]

"One man's act of righteousness leads to acquittal and life for all men" (verse 18).

"You were justified in the name of the Lord Jesus Christ" (1 Cor. 6:11).

"Who is to condemn? Is it Christ Jesus, who died?" Yes (Rom. 8:34).

"It is God who justifies" (verse 33).

"Reconciled in his body of flesh by his death, in order to present you . . . irreproachable"⁷ (Col. 1:22).

The New Testament employs numerous examples of words, generally in the aorist indicative, that have a social background:

"You were bought with a price" (1 Cor. 6:20; 7:23).

"God, who through Christ reconciled us to himself" (2 Cor. 5:18).

"Has freed us from our sins by his blood" (Rev. 1:5).

"You were washed" (1 Cor. 6:11).

"By thy blood didst ransom men for God" (Rev. 5:9).

"You were ransomed . . . with the precious blood of Christ" (1 Peter 1:18, 19).

"Having forgiven us all our trespasses" (Col. 2:13).

"As the Lord has forgiven you" (chap. 3:13; see also Eph. 4:32).

"The church of God which he obtained with the blood of his own Son" (Acts 20:28).

"He has delivered us from the dominion of darkness" (Col. 1:13).

Terms that have their setting in the Levitical ritual of the Old Testament are also sometimes used by the New Testament writers to describe the deep significance of Jesus' death:

"When he had made purification for sins" (Heb. 1:3).

"We have been sanctified⁸ through the offering of the body of Jesus Christ once for all" (chap. 10:10).

"He offered up himself" (chap. 7:27).

"To sanctify the people through his own blood" (chap. 13:12).

God "sent his Son to be the expiation for our sins" (1 John 4:10).

"I saw a lamb standing, as though it had been slain" (Rev. 5:6).

This, then, is a sampling of the New Testament statements that declare what God has established in the death of Jesus: the removal of sin and the restoration of man to God. No wonder Paul considered it a fact of Christian truth of the first importance that Christ died, was buried, and was raised (see 1 Cor. 15:3,4). But the same Paul is just as adamant that this gospel couplet—Christ's death/burial and resurrection—is a reality for the believer. Thus, to insist that the believer's involvement in the events of the gospel has no part in that gospel is a very synthetic view, which does not take into account the richness of the New Testament's understanding.

Imperatives of ethics

Paul applies each of the great saving elements (death/burial and resurrection) to the believer. He is convinced that Christ's death for all meant that "all have died" (2 Cor. 5:14). This leads him to make an ethical pronouncement: Christ's death for all has as its purpose "that those who live might live no longer for themselves but for him who for their sake died and was raised" (verse 15).

We were buried with Christ (Rom. 6:4), crucified with him (verse 6; Gal. 2:20) and raised with him (Rom. 6:5; Col. 3:1). These great gospel facts bring forth, in turn, the ethical imperatives to consider ourselves dead to sin (Rom. 6:11), to put to death earthly immorality (verses 12, 13; Col. 3:3-5), and to know that the Christian has "crucified the flesh with its passions and desires" (Gal. 5:24).

Christ's dying for sin and His resurrection are true descriptions of the believer's own experience. Christ's sin-bearing had as its express purpose "that we might die to sin and live to righteousness" (1 Peter 2:24), "that the sinful body might be destroyed, and we might no longer be enslaved to sin" (Rom. 6:6). The Christian is thus "dead to sin and alive to God" (verse 11); buried in baptism and raised to newness of life (verse 4).

(Continued on page 29)

The immaculate perception

With all the interest in spiritual gifts, we may have overlooked one of the most beneficial gifts of all. Here's how to tell if you have this providential blessing and how to use it if you do.

The lingering effects of a remark my wife had made a few days earlier must have still been rankling somewhere down in the subconscious convolutions of my thinking. "You're so dogmatic," she accused. "You're always right, and no one else's opinion counts at all!"

She was wrong of course, and I told her so. "No one is less dogmatic than I am," I insisted. And that was that. She didn't follow up on her point. (I got to thinking that maybe she felt she didn't have to.)

Be that as it may, it was her accusation that immediately came to mind when I ran across this unusual phrase—the immaculate perception—in a book I was reading. At first I thought it was the usual formula. But that didn't make sense, so I went back, slowed down, and read it again. This time, I got it right. Those three words have stayed with me. Perhaps it's just the pungent pleasure of an unexpected and delightful play on words. But I'm beginning to suspect something more. My wife may have inadvertently put her finger on something significant. Could it be that I have it—the gift of the immaculate perception?

I've known a few people who made pretensions to the gift, but they were singularly obnoxious. You know the type. If you mention that you heard on the evening news that the economy of lower Bolivia has just collapsed, this individual knows all about it—knew it three weeks ago, in fact. His brother-in-law happens to be a close friend of the ambassador to that afflicted spot and has filled him in on all the not-generally-known details.

We need not worry about this perversion of true immaculate perception. In its most beneficial aspects, it is a providential gift, and it seems to me that we preachers are the logical and most receptive persons for it. After all, our direct pipeline to Omniscience almost

demands that we possess immaculate perception of some kind.

Some of us have been blessed with the ability to know (I mean, really *know*) that God sees things our way. This is immaculate perception in its purest and most effective form. When Deacon Jemson suggests in the church board meeting that a forty-five foot flashing neon sign at the entrance to the parking lot might not actually increase attendance, all you have to do is fix a pitying eye on him and announce, "Brother, the Lord has laid a burden on my heart for the last six months that we must have this sign. Would the Ajax Electric Company volunteer to install it for half price if the Lord wasn't definitely leading in this matter? I'm convinced it is His will. Hasn't He told us not to hide our lamp under a bushel?"

After such a dazzling display of immaculate perception, even Deacon Jemson will vote to erect the sign. But you don't have to hold your gift in reserve for the really crucial issues. It works equally well on almost anything, even relatively

possess the gift in its pure form. Some poor pastors of weak faith have to struggle along with only a sort of "semi-immaculate perception." It's a handicap, of course, but not insurmountable. The key, here, is never to let your church members know you don't have the genuine article. *You* may sometimes question whether God really agrees with you in wanting the board of elders to move their meetings to Monday nights, but a true shepherd of the sheep would never let such unsettling doubts creep into the mind of his flock. (Not if he expects to get the meeting time changed!) The rule of thumb is: the greater the question mark in your mind, the greater must be the outward evidence of assurance. What kind of influence can you expect to have on your congregation if they suspect you have only a partial gift? And there is always the possibility that in convincing your people of the total harmony between your viewpoint and God's, you may convince yourself and find your faith soaring unfettered into realms never before experienced

In its most beneficial aspects, immaculate perception is a providential gift, and it seems to me that we preachers are the logical and most receptive persons for it.

insignificant items: the color of the choir robes, whether the evangelism rally shall be on the third or fourth weekend in September, the amount of money the youth group can spend for its annual campout. The secret is never to waver in your conviction that you and the Lord see eye to eye. Why should you doubt it? Aren't the two of you working together? Didn't He call you to be the spiritual leader of this church? Don't you speak for God? Of course! You *must* know best.

But it hasn't been given to all to

until you know, truly *know*, that you, too, have immaculate perception complete and unimpaired.

I bless the chance meeting of my wife's observation and that felicitous phrase—the immaculate perception—for alerting me to my gift. It is strange that after all the years we have lived together, she should confuse my gift of immaculate perception with being dogmatic. But, then, she's often mistaken. I'll have to show her how it really is as soon as I get home tonight.—B.R.H.

Reflections on a new year

Whatever the New Year means to you, it is a time for beginning again. We don't have to dread the future simply because of the past, nor see in it an escape from burdens and despair.

Depending upon who you are, where you've been, or what you have done, the year just closing may have been filled with genuine satisfaction for you, a sense of worth and happiness. If so, you may be a little reluctant to see it end. At the same time, if 1982 has, indeed, been a good one, you probably face 1983 with keen anticipation and objective joy also.

On the other hand, the passing year may have dealt you experiences that have seemed harsh and cruel; perhaps you've been misunderstood more often than not. If this has been 1982 for you, your thinking may be calloused to dread 1983 as simply the repetition of a hard lot in life. You may see in a new year only the closing of a sad chapter in life without even the possibility of turning a new, clean page.

Whatever the New Year means to

As 1982 has sped by, are you looking back wishing you had a few more days for unfinished tasks? Regretting you didn't take time, in spite of your overloaded schedule, to bring some sunshine into the life of your sickly neighbor, with a visit? Wondering why you didn't take the time to stop and listen to what your son or daughter might have been saying and entering into the joy or sorrow they might have been experiencing? Do you feel that peace and happiness are ebbing away because you haven't taken time to maintain that close communion with God through prayer and Bible study? If so, what Dan Matthews, director and speaker of the Faith for Today television broadcast based in Thousand Oaks, California, has to say about the New Year will bring fresh courage. He suggests this is a good time for the Christian to balance his account with God and man. And he sets forth guidelines that will help us face the New Year realistically. He suggests we surrender unreservedly to Jesus Christ who, then, becomes the Master of our lives, guiding us successfully through each day.—Marie Spangler.

you, it is a time for beginning again. We don't have to dread the future simply because of the past, nor see in it an escape from burdens and despair.

We live in a world that calculates by the calendar, so the Christian would do well to have a balanced account with God and man not only every day, but especially at the New Year. Changing from 1982 to 1983 can provide a reference point of new resolves and happy challenges. New Year's resolutions? Don't include those unreasonable demands that in all honesty you know you can't keep anyway. Resolutions should be made up of real commitments, submissions, relaxations, and surrenders

based not on *our* strength and determination, but on God's grace. Such resolutions carry with them the seeds of peace because we know that with God success is assured. If this is the kind of New Year's resolution we should make, we really don't have to wait till January 1 to begin our New Year! Each new day can be the beginning of a New Year of total surrender into the hands of Jesus Christ. Poet Helen Hunt Jackson wrote:

"Only a night from old to new,
Only a sleep from night to morn.
The new is but the old come true,
Each sunrise sees a New Year born."
Jesus Christ is the One who can make all things new every day. We can awaken

Prayers from the parsonage

Lord, I need Your help right now. I've tried to be calm and reasonable, but Lisa's pushing the limit.

She woke up grumbling because we won't let her attend a friend's birthday party. She understands that we don't miss church even for once-a-year celebrations, but she's naturally disappointed. That sad reality set off more complaints.

"Here are your jumper, blouse, and tights."

"I hate tights."

Lisa daddled in the bathroom, day-dreamed in the hall, and got as far as her room before announcing, "I'm not going to wear tights."

"Then try these slacks."

"Not those! I hate that color."

"Get dressed now. Breakfast is almost ready."

Five minutes later she was struggling with her sweater. "Get this on me, M-o-m-m-y!"

"I will if you can ask nicely."

The sleeve was snug over her blouse, but we got one arm through. "Hold the other sleeve so it doesn't ride up."

"I can't! I can't!"

I feel like shouting. But would that help? I could shake her. But that would be my own tantrum. How about a good swat in the name of discipline? What should be my reaction to this child?

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5:22, 23).

Love under control so that it does not excuse misbehavior. Anger under control so that it does not hurt or destroy. Lord, we both need You. Show us how to redeem this rough beginning and make a happy day.

Cherry B. Habenicht _____

to each new morning with a fresh conviction, a new hope, a new ideal, a new vision. Christ's love in our hearts will be reflected on our faces, heard in the language of heaven upon our lips, and demonstrated in a hope that finds its reality in a daily relationship with Jesus Christ.

If ever the world needed such a dynamic demonstration of a really happy New Year, it is now. But such a demonstration can be possible only in a consistent new-life experience in Jesus—a total, unreserved surrender of ourselves. Only then may Jesus Christ

become the Master of our lives, guiding us in paths of righteousness. If we will invite Him to, Christ will reproduce His character in us. Then, we are promised, He will return. This is the real goal of every Christian in every New Year.

May 1983 be for you the spiritual experience that you hunger and thirst for as you prepare to inhabit eternity. Soon, when Jesus comes, every believer from all around the world, from every year since He left, will meet in one grand New Year's celebration. In 1983, let's resolve that by His grace we will be there.

Your Wife. Gary Smalley With Steve Scott, Zondervan, 1982, 161 pages, paper, \$5.95.

In Good Spirits: A Christian psychologist shows you how to live in good spirits with yourself, with others, and with God. David J. Ludwig, Augsburg, 1982, 144 pages, \$5.50.

It's My Turn. Ruth Bell Graham, Revell, 1982, 190 pages, \$10.95.

Lead, Follow, or Get Out of the Way. Daisy Hepburn, Regal, 1982, 176 pages, \$4.95.

Love and Anger in Marriage. David Mace, Zondervan, 1982, 144 pages, \$7.95.

A Mother's Heart: A Look at Values, Vision, and Character for the Christian Mother. Jean Fleming, NavPress, 1982, 224 pages, \$3.50.

The Pastor's Wife Today (Creative Leadership Series). Donna M. Sinclair, Abingdon, 1981, 128 pages, \$4.95.

Personality Plus. Florence Littauer, Revell, 1982, 188 pages, \$9.95.

The Private Life of the Minister's Wife. Betty J. Coble, Broadman, 1981, 138 pages, \$4.95.

The Seasons of Friendship: A Woman's Search for Intimacy. Ruth Senter, Zondervan, 1982, 160 pages, \$7.95.

Some Things Are Priceless. Laura Lee Oldham, Abingdon, 1981, 128 pages, \$14.95.

Suddenly Single. Jim Smoke, Revell, 192 pages, \$8.95.

36 Devotionals for Women's Groups. Idalee W. Vonk, Standard, 1982, 112 pages.

The Treasury of Christian Poetry. Revell, 1982, 189 pages, \$12.95.

What Happens When Women Believe. Muriel Larson, Revell, 1982, 159 pages, \$4.95.

Your Best Years: Staying Young While Growing Old. J. Oswald Sanders, Moody, 1982, 137 pages.

Books for Ministers' Wives

During the past year we received review copies of many books which might be of interest to ministers' wives. Rather than review each, we decided to list them and let you choose the ones that might be of interest to you. The fact that a book is listed here is not necessarily an endorsement of its value; it is only our way of letting you know it is available. These books may be ordered through any book store.

Achieving the Impossible: Intimate Marriage. Charles M. Sell, Multnomah, 1982, 230 pages, paper, \$5.95.

After You've Said I'm Sorry. Frank Pollard, Broadman, 1982, 160 pages, paper, \$4.95.

Between Mother and Daughter. Sheila Schuller Coleman, Revell Company, 1982, 157 pages, \$7.95.

Christian Women at Work. Patricia Ward and Martha Stout, Zondervan, 1981, 240 pages, \$9.95.

A Deeper Joy. Colleen Townsend Evans, Revell, 1982, 160 pages, \$8.95.

Discipline: The Glad Surrender. Elizabeth Elliot, Revell, 1982, 160 pages, \$8.95.

Encourage Me: Caring Words for Heavy Hearts. Charles R. Swindoll, Multnomah, 1982, 87 pages, hard cover \$10.95, paper \$4.95.

For Better or For Best: A Valuable Guide to Knowing, Understanding and Loving Your Husband. Gary Smalley with Steve Scott, Zondervan, 1982, 171 pages, \$5.95.

Forty Plus and Feeling Fabulous. Ruby MacDonald, Revell, 1982, 236 pages, \$9.95.

Frankly Feminine: God's Idea of Womanhood. Gloria Hope Hawley, Standard Publishing, 1981, 150 pages, paper, \$3.95.

From Word to Life. Perry Yoder, Herald Press, 1982, 287 pages, \$12.95.

Have You Hugged Your Teen-ager Today? Parenting with love and without guilt. Patricia H. Rushford, Revell, 1982, 169 pages, \$5.95.

Homemaking: A Bible Study for Women at Home. Baukje Doornenbal and Tijitske Lemstra, NavPress, 1982, 77 pages, \$2.95.

Home Sweet Fishbowl: Confessions of a Minister's Wife. Denise Turner, Word, 1982, 160 pages, \$8.95.

How to Fail Successfully. Jill Briscoe, Revell, 1982, 192 pages, \$8.95.

How to Study the Bible. James Braga, Multnomah, 1982, 184 pages, paper, \$6.95.

If Only He Knew: A Valuable Guide to Knowing, Understanding, and Loving

It's our tenth anniversary!

For ten years we've tried to keep you informed on significant events in the world of archeology. We think we've succeeded, but with your help we want to do better in the future.

Ten years ago, *The World of Archeology and Science* was inaugurated as a regular feature of *MINISTRY*. In that January, 1973, issue we assured our readers, "With the veritable archeological explosion now taking place in Palestine (some 70 separate digs under way during the past year) you will look forward to *The World of Archeology and Science* section." The new feature was placed under the direction of Siegfried H. Horn, professor of archeology, Andrews University, respected as one of the world's most knowledgeable scholars in archeology.

Horn's own introduction to the regular feature declared its purpose to be to keep busy ministers informed of "new archeological or scientific discoveries, of trends in the thinking of scholars, and of recent literature in the areas of research." The aim was to make available nontechnical, but thoroughly reliable, articles reflective of the current level of archeological knowledge.

Horn reluctantly had to give up coordinating the feature after only one year because of increased responsibilities at

Andrews University Theological Seminary. Thus, the January, 1974, *World of Archeology and Science* section carried the notice "A regular feature sponsored by Lawrence T. Geraty." Because Geraty was conversant primarily with the field of archeology, he asked Robert H. Brown, newly appointed director of the Geoscience Research Institute, to assist in supplying articles on science and suggested that the February, 1974, byline include both names. A year later the two topics were separated, and columns devoted to each.—Editors.

In this past decade more than one hundred articles on Biblical archeology have appeared in *MINISTRY*—all but two of them written specifically for a clergy readership. The twenty-six authors have included ordained ministers, field archeologists, editors, and a museum curator, although most have been college and university professors. A preponderance of writers have been from the United States, but Australia, France, Germany, Israel, and the Philippines have been represented also. Only four women have contributed articles. The five most published contributors were Lawrence T. Geraty (with 22 articles), William H. Shea (12), Larry G. Herr (10), Siegfried H. Horn (8), and Orley M. Berg (6)—all authorities on their topics. If *MINISTRY* readers have kept up with what these scholars have provided, their archeological fare will have been balanced, comprehensive, and the equivalent of a respectable semester's course in Archeology and the Bible.

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

In terms of Horn's original goals, new archeological discoveries have indeed been shared with readers. *MINISTRY* was among the first periodicals to break the "Ebla story" (see "Archeological Update From Syria, Israel, and Jordan," February, 1977). Since the original announcement, there have been three other in-depth essays on the Ebla finds in Syria and their significance for the Bible—particularly the patriarchal period and the language in which the Bible was written (see "The Ebla Tablets: Archeological Find of the Century?" May, 1978; "Ebla Reveals Her Secrets," November, 1979; and "Update on Ebla," January, 1982). Biblical sites whose current excavation results have been reported in some depth—usually by the excavators themselves—include Heshbon (6 articles), Jerusalem (2 articles), Bab edh-Dhra and Numeirah (possibly Sodom and Gomorrah), Ammon, Caesarea, Capernaum, and Hormah.

Because of the greater time span of the Old Testament period, the majority of *MINISTRY*'s articles on archeology have dealt with the Old Testament, but fifteen articles have been of special significance for the New Testament. For

instance, two important discoveries during the decade that related to the Dead Sea Scrolls were promptly reported and evaluated. Readers learned the significance of the Temple Scroll for the New Testament and early church, but in another article they were counseled to be skeptical about the presence of New Testament manuscripts at Qumran.

Notable discoveries that have been important for the Old Testament included the find of a cuneiform tablet that may refer to Nebuchadnezzar's madness, and several seals or seal impressions that mention not only the same names as Old Testament personages but also names that likely refer to the Biblical characters themselves! Outstanding among these is Baruch, the secretary of Jeremiah. (See "Seals Owned by Biblical Personalities Identified," December, 1979.)

Among the many other inscriptions fully discussed in *MINISTRY* for their Biblical significance are those found at Caesarea referring to Pontius Pilate and the existence of Nazareth in Jesus' time, the Cyrus cylinder, the black obelisk of Shalmaneser III depicting Israel's king Jehu, the Balaam oracles found on a

plaster wall in the Jordan Valley, the Mari archive, and the Elephantine papyri.

The second of Horn's original goals for the archeology section was to share trends in scholarly thinking. This has been done through a series by Anson Rainey, of Tel Aviv University, on the general methods of archeology and their limitations, as well as by regular reports of highlights from the annual meetings of the American Schools of Oriental Research and the Society of Biblical Literature. Not only have trends been reported but there has been an attempt to help readers evaluate news and views. Typical of such efforts have been William Shea's reviews of books and films about the search for Noah's Ark, as well as the articles dealing with controverted

points of Biblical chronology by such recognized authorities as E. R. Thiele. Chronology articles discussed the dates for the Babylon captivity, the dates for the Hebrew kings, and the trustworthiness of Ptolemy's canon in light of the dispute concerning the value of his astronomical observations.

Some articles have spoken to special Seventh-day Adventist concerns: the light archeology throws on the origin of the Sabbath, the earliest mode of baptism, views of sin and judgment contemporary to the Old Testament, the date and interpretation of the prophecies of Daniel, and the nature of the daily cycle. But most contributions have been of general interest. Some of the stories from the history of archeology that never grow old have been repeated: the discovery of

the Rosetta Stone and the consequent opening up of Egyptian history, Tischendorf's amazing discovery of early Biblical manuscripts at St. Catherine's Monastery, the rediscovery of the Hittites, and the saga of the identification of Biblical Debir. Specific texts that have been elucidated by archeology have been the subject of MINISTRY articles. These include Exodus 3:21; 2 Kings 13:5; 18:16, 17; Isaiah 20:1, 2; and Daniel 8:14.

One of the contributions of archeological discovery has been a better understanding of Biblical customs and practices. MINISTRY has focused on covenants and treaties, child sacrifice, life in a typical town, early church lamps, baptism, and what can be learned from coins. Readers have also learned about

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I would like to see the following in MINISTRY's archeology section:

- Excavation reports.
- A series (3 or more articles) on one topic.
- Articles on specific Bible texts.
- Articles on general topics.
- Reports of ASOR/SBL annual meetings.
- Annual review of archeology books.
- Reprints of MINISTRY's archeological material in a book.
- Advertisements of archeological slides and other visual materials.

Suggested topics and authors:

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As part of our celebration of ten years of publishing archeological material, we're offering a free copy of *What's New in Biblical Archeology* with every order of *Relics of the Past*.

In *Relics of the Past*, Dr. Siegfried Horn takes you on a 16-page guided tour of the world's major museums, explaining the significance of each item. The regular price is \$1.00. For a limited time, with each order of this booklet, we'll include, absolutely free, the 24-page booklet which includes *What's New in Biblical Archeology*, by Dr. Horn and *Tools and Their Use in the Minister's Workshop*, by Dr. Walter Specht.

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high places, temples, altars, water systems, Solomon's royal cities, the King's Highway, and the tomb of Christ. Series of articles have explored the relationship between Israel and Assyria, the historicity of Esther, and the seven churches of Revelation.

The third of Horn's original goals for this section was to share notices of recent archeological literature, including the best books and magazine articles. An annual book review article appeared between 1971 and 1975, although this feature has not been continued. Certain key books have been reviewed since then, of course, such as the two major books on Ebla by Matthiae and Pettinato. Reader's attention was called to the *Biblical Archeology Review* through a review article and the announcement of a special subscription price. Quotations of interest to ministers have been shared in *MINISTRY* and obituaries of the following archeological giants who died during the decade have been published: Albright, De Vaux, Glueck, Lapp, Wright, and Kenyon.

Another of Horn's plans was to make known the availability of archeological visual aids of interest to ministers. Three different slide sets have been recommended along with special prices on three booklets by Siegfried Horn: *What Is New in Biblical Archeology* (a lecture given in Australia, printed as a *MINISTRY* insert in 1980), *Archeology After Thirty Years* (a lecture prepared for the naming of the Horn Archeological Museum at Andrews University in Michigan in 1978), and *Relics of the Past: The World's Most Important Biblical Artifacts** (a guide to the archeological holdings in major world museums of interest to Bible students). Horn also promised to announce opportunities to participate in archeological expeditions and tours of the Bible lands. Not only have several such announcements appeared but also notices of ministers' seminars on archeology, invitations to join the Horn Archeological Museum as a member, and an invitation to contribute to the Cairo Genizah Documents' Preservation Fund.

As we look back over the past ten years it is with some pride of accomplishment. All the original goals have been met either wholly or in part. One obviously wishes even more could have been done. Requests by certain other periodicals and books to reprint particular *MINISTRY* articles on archeology are a

heartening development that indicates we must be meeting someone's needs. More important, have we met *your* expectations? The letter columns of *MINISTRY* have contained an average of only slightly more than two letters a year commenting on the archeology articles specifically. Almost all of these have been from ministers appreciative of the archeological emphasis in a *general* way. At least two ministers wrote that they subscribed to *MINISTRY* because of the articles on Biblical archeology. One minister said he uses the archeology articles in class. Only one letter was negative: "You print too much that is questionable concerning diet, Bible prophecy, archeology, theology, science, pastoral care, and Sabbath observance." We wish the writer had been more

specific with regard to what was questionable archeologically!

Our goals remain the same as when Siegfried Horn outlined them in 1973. But we want to know from *you* whether they are being met and how we can improve. Take this opportunity right now to tell us what you think of what appeared so far and what you would like to see discussed in the future. We will make every effort to meet each request eventually. Your input is needed. *Please* fill out the opinion poll and send it to us. And thank you in advance for your help in setting the tone for our next decade!

* This is still available to *MINISTRY* readers postage paid for \$1.00. See our special tenth anniversary offer.

New Testament Ethics (Continued from page 23)

The ethical imperatives, then, often use the language of the cross-event, for the Christian is to put into effect what the indicatives assure him he already is: crucified with Christ, freed from sin (verses 6, 7) and thus alive unto God.

Take up the cross (Mark 8:34), for you have been crucified with Christ (Rom. 6:6; Gal. 2:20).

Put to death the earthly immorality (Rom. 6:11; Col. 3:5), for you have died with Christ (2 Cor. 5:14; Rom. 6:8).

Cleanse out the leaven of malice, for our Passover Lamb has been sacrificed (1 Cor. 5:7).

Put off the old nature of malice, anger, slander, etc. (Eph. 4:22; Col. 3:8), for you have been buried with Christ (Rom. 6:3-4; Col. 2:12).

"Arise from the dead" (Eph. 5:14), "set your minds on things that are above" (Col. 3:2), for you have been raised with Christ (Eph. 2:5; Col. 2:13).

Conclusion

By using the language of death/burial and resurrection to exhort and to describe Christian existence, the New Testament writers, especially Paul, integrated the believer and his conduct into the very acts of God which are the foundation of the gospel. The practical effect is to prevent any tendency to pervert Christianity into an amoral or immoral scheme by isolating the indicatives from the ethical imperatives. But it

also forbids our inclination to divorce the conduct called for by the imperatives from its grounding in the prior, and continually valid, act of God's forgiving grace in the death and resurrection of Christ.⁹ The gospel clearly includes both the indicative and the imperative. The imperative is always conditioned by the prior indicative, and the indicative always gives rise to the ethical imperative.

¹ "The Imperatives of Salvation," *MINISTRY*, November, 1982, pp. 14, 15.

² K. E. Kirk, *The Epistle to the Romans* (Oxford: Clarendon Press, 1937), p. 192.

³ Quoted by C. E. B. Cranfield in *The International Critical Commentary: Romans*, Vol. 1 (Edinburgh: T. and T. Clark, 1975), p. 268, n. 2.

⁴ I have altered the *Revised Standard Version's* word order in this text to make it more obvious that the aorist participle (*genomenos*) is referring to a finished act of Christ.

⁵ In other words, the incriminating debt of sin.

⁶ Most of the examples are again indicatives, and the tense is generally aorist (i.e. finished action).

⁷ The Greek word *anegklētos* is a legal word meaning "irreproachable," "guiltless," "without grounds for legal charge."

⁸ "Sanctified" in Heb. 10:10 and throughout the Epistle has its background in the Levitical cult.

⁹ The worst example of this tendency is when the crucifixion is dismissed as merely a pardon for the believer's past and the resurrection is praised as the sole basis of the believer's present moral existence.

* All following texts not otherwise indicated are quoted from the Revised Standard Version of the Bible, copyrighted 1946, 1952 © 1971, 1973.

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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.

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Ministry Tape of the Month. A professional-growth program covering preaching, worship, teaching, leadership, theology, evangelism, and counseling. Twelve months, one 90-minute cassette per month, \$45.

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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.

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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.

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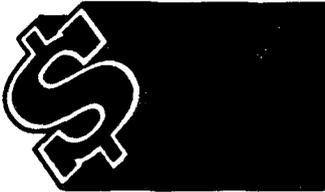
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Church growth seminar

It isn't too early to begin planning for the third annual Seminar on Church Growth and Pastoral Leadership sponsored jointly by MINISTRY and the Andrews University Institute of

Church Ministry. Peter Wagner, along with other well-known individuals in the area of church growth, are going to be there. You should be too. Dates for the seminar are September 4-8, 1983. Watch for further information.



Sources for savings

Every pastor is looking for sources of church materials at the most inexpensive prices. Here are some that you may want to investigate.

Books. Christian Book Distributors claim they can get you the books you need and save you from 20 to 70 percent. You can obtain a catalog of more than 2,000 titles by writing CBD, P.O. Box 91, E. Lynn, Massachusetts 01904.

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Projectors. World Wide Pictures offers several models of Bell and Howell 16mm and overhead projectors at savings of up to \$528 off the list price. For complete details write or call toll free: WWP, 1201 Hennepin Ave., Minneapolis, Minnesota 55472. (800) 328-4318.

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Recommended reading

An Introduction to the Parables of Jesus

Robert H. Stein, Westminster Press, Philadelphia, Pennsylvania, 1981, 180 pages, \$8.95, paper. Reviewed by Sakae Kubo, president Newbold College, England.

A great deal of study has been placed on the parables of Jesus in recent years. Until 1888 when Adolf Jülicher published his book of the parables of Jesus, the allegorical method was generally used in interpreting the parables. Jülicher's main contribution was to show that the parable has only one main point, thus doing away with the allegorical approach to the parables. Further advances on the understanding of the parables came especially through the efforts of C. H. Dodd and Joachim Jeremias.

In this excellent work of Stein we have a simple introduction to the study of the parables. He deals first with the meaning of the word *parable*, along with the purpose and the setting of the parables. Then he presents a history of parable interpretation, beginning with the period of the early Church Fathers up to the present time. As a result of this study, he sets forth the basic principle of interpretation that he feels we must follow today.

The next four chapters illustrate the method that he has suggested. In these chapters he groups together parables that deal with the following themes: the kingdom of God as a present reality, the kingdom of God as demand, the God of the parables, and the final judgment. Stein is a conservative, and the value of this book is to show how a conservative can use modern approaches to the study of the parables and still be faithful to the Word of God. Every minister who preaches on the parables should be familiar with the contents of this book.

Burnout in Ministry

Brooks R. Faulkner, Broadman Press, 1981, 193 pages, \$4.95, paper. Reviewed by Rudolf E. Klimes, associate director, General Conference Health and Temperance Department.

This is more than a useful guide on

how to recognize and avoid burnout. Faulkner clearly faces the major issues in any professional's life—the home, physical life, guilt, anger, authority, priorities, and refueling.

He is a master at highlighting problems, suggesting solutions, and illustrating them from his own and other pastoral ministries. He asks the reader to join him on his personal pilgrimage as a potential burnout. The walk through these pages with Faulkner is well worth it—for the minister who never will burn out, for the potential burnout, and for the burnout.

In his last chapter Faulkner presents excellent guidelines for refueling: assume the anxieties of ministry, learn coping strategies, develop a support network, eat right, and use an action plan.

Biblical Preaching: The Development and Delivery of Expository Messages

Haddon W. Robinson, Baker, 1980, \$9.95. Reviewed by Reginald N. Shires, pastor, Takoma Park, Maryland.

Robinson believes a sermon must start with a Biblical passage. Yet he does not ignore the needs of the people in the congregation; the sermon should relate to these needs. But unless the sermon relates the Scripture passage to the experience of the hearer, it is not effective. A modern preacher must be knowledgeable in three areas: the Bible and its knowledge, current thought trends, and the uniqueness of his parish and its response to the gospel.

The Electronic Giant: A Critique of the Telecommunications Revolution From a Christian Perspective

Stewart M. Hoover, Brethren Press, 166 pages, \$6.95, paper. Reviewed by Victor Cooper, associate director, General Conference Department of Communication.

Hoover avoids "the extreme viewpoints which have seduced many commentators on mass media," considering it to be neither "a picture of hopelessness" or a touchstone to fullness of delight. He describes some of the power

struggles going on in our global village and attempts to dispel some frequently mouthed myths about television.

Hoover outlines the history of cable TV, which was originally in the hands of small organizations, and describes the potential danger to privacy and the home by such services as cable, home video, direct broadcast satellite, security, banking, shopping, one-way teletext, and two-way videotext.

Recently Published

The Daily Study Bible—Old Testament. (Genesis, vol. 1; Genesis, vol. 2; Exodus; Leviticus; Samuel; Psalms, vol. 1; and Daniel now available.) Westminster Press, 1981, 1982, \$10.95/\$5.95.

Luther and the Papacy, Scott H. Hendrix, Fortress Press, Philadelphia, Pennsylvania, 1981, 228 pages, \$14.95.

Ready to Restore: The Layman's Guide to Christian Counseling, Jay E. Adams, Baker Book House, Grand Rapids, Michigan, 1981, 111 pages, \$2.95.

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