

GLORY TO GOD



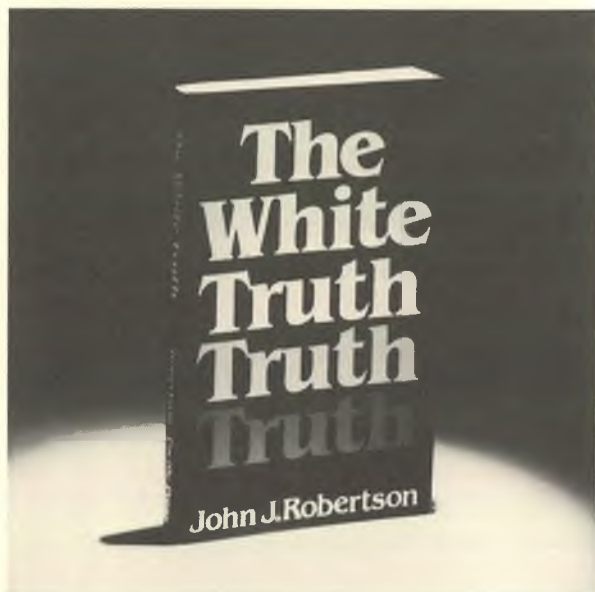
Collegiate Quarterly

April-June 1982

A North American Youth Ministries Publication

Ellen G. White a plagiarist? Is her credibility in question?

Whatever you've heard or read about the matter, you'll not know the full story until you read this remarkable new book.



The White Truth

By John J. Robertson

A book that will quicken your faith and erase doubts, regardless of how you see Ellen G. White. Unmasks the story behind the headlines and reveals some facts about the prophetic gift, both past and present, that may surprise you.

Order your copy TODAY. U.S. \$3.95.

Please add tax and 10% (minimum \$1) for postage and handling. Order from your Adventist Book Center or ABC Mailing Service, 1350 Villa St., Mountain View, CA 94042. Prices subject to change without notice. Prices are in U.S. funds.





Dear Members and Friends:

This quarter the Euro-Africa Division has the privilege of benefiting from the Thirteenth Sabbath Special Projects offering. In advance, we wish to thank you and the Lord for your generous help, which will contribute toward two projects in Spain and Belgium.

1. Evangelistic Center in Brussels, Belgium

This interesting city with its international atmosphere has over a million inhabitants. The Belgian metropolis presents a real challenge to the proclamation of the three angels' messages. Our two churches in Brussels, the one French and the other Flemish-speaking, urgently need suitable meeting halls. This need must be met now, for wonderful opportunities have opened up for evangelistic work.

2. Girls' Dormitory at Sagunto College, Spain

This school was founded in 1965 and since then it has grown rapidly. The theological department, which has 35 students enrolled at the present time, offers Spanish and Portuguese young people the first two years of ministerial training. The total student body numbers well over 200. The college's greatest need is for a girls' dormitory. At the moment the girls are living in the school classrooms. The shortage of space has become so acute that something must happen soon.

We look forward to being able to carry out these two projects in the very near future. Once again, may we extend to you our heartfelt thanks for your support. When God's children determine to further God's cause, great things are achieved.

Your brother in Christ,

E. Ludescher,
President

The cat's not out of the bag ... yet.

Portland is a well-kept secret, but for how long, we don't know. Unless you've been here, you have no idea what you're missing out on. Surrounded by forests, Portland boasts fine shopping, over 1200

restaurants, opera, ballet, museums, art galleries, a zoo, eight colleges and universities, and two rivers for waterskiing. We're only 90 miles from the rugged Oregon coast; 120 miles from the high desert with 12 months of sunshine; and 60 miles from year-round skiing at Mt. Hood. We're called America's "most" livable city (based on a comparison of 243 metropolitan areas). Why dwell on all of this?

Because life doesn't stop when you get off work.

Portland Adventist Medical Center

We're looking for applicants in all fields and offer primary nursing, excellent benefits (including tuition assistance), the latest equipment, and a new 284 bed facility. For more information, write to Personnel, Portland Adventist Medical Center, 10123 SE Market, Portland, OR 97216, or call us collect at (503) 239-6130. Be sure to ask about our free car incentive for night nurses.



Collegiate Quarterly

A KALEIDOSCOPE OF CHRISTIAN THOUGHT

April-June, 1982
Vol. 5, No. 2

Editorial Office:
Union College
Lincoln, Nebraska 68506

Place orders with Pacific Press
Publishing Assoc., 1350 Villa
Street, Mtn. View, California
94042.

Staff

Editor: Eugene B. Shirley, Jr.
Associate Editor, Management
Public Relations: Linda L. Bowers
Associate Editor: Doug R. Stuva
Business Manager:
Todd Mekelburg
Copy Editor: Shelley Schurch
Art and Design: Heide Klooster
Editorial Advisor: H. Ward Hill

Advisors: Eric Graham
Larry D. McGill
Karl-Heinz Schroeder
Maylan Schurch
Printing: Pacific Press
Mtn. View, California

Collegiate Quarterly Committee
Thomas Ashlock, *chairman*
Larry D. McGill, *secretary*
Members

Richard Barron
Dean Hubbard
W. E. Peeke
Les Pitton
Eugene Shirley
Doug R. Stuva
Seppo Vartija
Rebecca Wells

Reading Committee

Thomas Ashlock
Richard Barron
H. Ward Hill
Dean Hubbard
Larry D. McGill
Ralph Neall
Les Pitton
Karl-Heinz Schroeder
John Wagner

The *Collegiate Quarterly* is written by faculty, students and friends of the Seventh-day Adventist colleges and universities throughout North America. This is an experimental publication, organized under the Union College board of trustees, coordinated by Campus Ministry, and published with the approval of the General Conference Sabbath School Department and the North American Youth Ministries Department.

Copyright © 1982 by *Collegiate Quarterly*. All articles except those appearing in the Testimony sections are copyrighted by the *Collegiate Quarterly*.

Inside: GLORY TO GOD

	page
1. God's Glory Challenged	8
2. Glory Defined	18
3. The Greatness of God	26
Is your God in a "box"? Do you conceive Him as One who is primarily at work and concerned with those who think and act as you do? Whether the deity you worship is boxed up or not, you will find J. B. Phillips' article in this week's Evidence section to be stimulating and insightful.	
4. Glory in the Incarnation	36
Leonard Boff explains what some consider to be the best expression of more liberal theology on the subject of the Incarnation of Christ in this week's Evidence article.	
5. Living for His Glory	46
6. To Spread His Glory	56
7. The Race Before Us	64
8. The Prayer of Jesus	72
The Evidence article consists of an excerpt from a sermon by Helmut Thielicke on the subject of the Lord's Prayer. It is especially meaningful as it was delivered in the choir of the Church of the Hospitallers, since the church itself had been reduced to pitiful ruins in the air raids immediately preceding this time.	
9. "Glory Day by Day: Christian Concerns"	84
10. The Home	94
11. The Remnant	102
12. The Advent Glory	110
13. Triumph in Glory	118
Although God's glory will eventually triumph, in the meantime it will continue to be challenged by sin. In this week's Evidence article, Reinhold Niebuhr discusses the sin of pride as a basic challenge to the triumph of God's glory individually and in society as well.	

Cover and inside drawings by Joey Huerta, a commercial artist living in Loma Linda, California.

Collegiate Sabbath School Lessons Quarterly. One year subscription in U.S.A., \$4.80; single copy, \$1.20. One year subscription to countries outside U.S.A., \$5.80; single copy, \$1.45. All prices at U.S.A. exchange. Application for second-class permit pending at Mountain View, CA 94042, U.S.A. When a change of address is desired, please send both old and new addresses.

Send editorial inquiries to Union College, 3800 South 48th Street, Lincoln, Nebraska 68506, U.S.A.

Send circulation inquiries to Pacific Press Publishing Association, 1350 Villa Street, Mountain View, California 94042, U.S.A.

J O E Y H U E R T A



T H E R E I S A T I M E

A New & Original Contemporary Sound

**THE MUSIC WILL MOVE YOUR HEART
THE WORDS WILL SPEAK OUT TO YOU**



**AVAILABLE ON BRIDGE RECORDS & TAPES
AT YOUR ADVENTIST BOOK CENTERS**

FOR CONCERT INFORMATION WRITE: "WELLSPRING CREATIONS", P.O. BOX 843, LOMA LINDA, CA 92354

Southern Missionary College



Southern Missionary College was responsible for obtaining articles for lessons one through five for this issue of the *Collegiate Quarterly*.

Chaplain: James Herman

College Editors: Ken Wiseman, Melvin Campbell, Greg King

Contributing Writers:

Bryan Aalborg
Lilly Boes
Jim Brauer
Melvin Campbell

Gerald F. Colvin
Gregory K. Ellis
Jerry A. Gladson
Roberto C. Henriquez

Greg King
Kerry Neall
Ron Springett
Barry J. Tryon

Jodi Vande
Ken L. Wiseman
William R. Wohlers
Edwin Zackrisson

Atlantic Union College



Atlantic Union College was responsible for obtaining articles for lessons six through nine for this issue of the *Collegiate Quarterly*.

Chaplain: Rick Trott

College Editor: Gerald McWilliams

Weekly Editors: Myrna Candelaria and Lori Lewis

Contributing Writers: William J. Cook
Art Esposito
Scott Fellows

Bob Kern
Gerald McWilliams
Thomas A. Merrill

Carolyn Mills
Lethiel C. Parson
Brad Richardson

Kingsway College



Kingsway College was responsible for obtaining articles for lessons ten and eleven for this issue of the *Collegiate Quarterly*.

Chaplain, College Editor: Alan Keiser

Contributing Writers: Linda Bowers
Ian Cheeseraau

Beverly Connors
Helen C. Sulek

Hong Kong Adventist College



Hong Kong Adventist College (formerly South China Union College) was responsible for obtaining articles for lessons twelve and thirteen for this issue of the *Collegiate Quarterly*.

College Editor: Stephen A. Nyirady

Contributing Writers: Shee Soon Chieu
Daniel Chuah

Stephen A. Nyirady
Ervin L. Sorensen

Marvin Wray
Wong Yeu-Chong

Facts About the Collegiate Quarterly

Published with the approval of the General Conference Sabbath School Department.

Discussion is centered around the same themes as the adult quarterly.

Special attention is directed toward the expressions and needs of the college and university person.

An intercollegiate project of the colleges and universities across North America.

Approximately 200 professors, college students, pastors, church administrators and laymen have contributed articles for the quarterly.

The international circulation of the *Collegiate Quarterly* for the first quarter of 1982 reached 21,900.

How to Use the Collegiate Quarterly

1. The *Collegiate Quarterly* is not designed to be just a supplementary quarterly. It is *the* Sabbath School quarterly for the college and university person—though many in other environments and age-brackets are also attracted to its use. So use it just like you would any other daily study guide or Sabbath School quarterly.
2. The Logos articles of the *Collegiate Quarterly* have been condensed and rewritten from the corresponding weeks of the adult Sabbath School lessons. As the articles with the greatest Bible base, they most clearly reveal the central theme for each week and around them the other articles center their discussion.
3. Along with each daily discussion, a reference is given of a biblical passage for further Bible study. We encourage you to read these passages—even though some may be lengthy—as this will greatly enhance your study.
4. Do not accept every concept and emphasis made in the *Collegiate Quarterly* just because it is in the *Collegiate Quarterly*. For it can be dangerous to accept anything as truth, without personal investigation, simply because it has an organizational stamp of approval.

One goal of the *Collegiate Quarterly* is to aid in developing “thinkers and not mere reflectors of other men’s thought.” To meet this goal, it is necessary to include within the pages of this quarterly challenging and stimulating material—which inherently may contain something with which you disagree. But that’s OK. Challenge the authors. Think. Prayerfully and critically question the material in each day’s lesson to determine the truth in the material for you.

Scripture quotations used in this quarterly, other than the King James Version, are as follows:

RSV from the Revised Standard Version of the Bible, copyrighted 1946, 1952, © 1971, 1973.

TLB from The Living Bible, copyright © 1971 by Tyndale House Publishers, Wheaton, Ill. Used by permission.

NIV from the New International Version. Copyright © 1978 by the New York International Bible Society. Used by permission of Zondervan Bible Publishers.

The Jerusalem Bible. Copyright © 1966 by Darton, Longman and Todd, Ltd. and Doubleday & Company, Inc. Used by permission of the publisher.

An Introduction to the Lesson

A Prayer to the Glory of God

HOLY GOD, HOLY MIGHTY, HOLY IMMORTAL, HAVE MERCY UPON US.
HOLY GOD, HOLY MIGHTY, HOLY IMMORTAL, HAVE MERCY UPON US.
HOLY GOD, HOLY MIGHTY, HOLY IMMORTAL, HAVE MERCY UPON US.

For the peace from above, for our salvation, and for the manifestation of the glory of God upon this earth . . . let us pray to the Lord.

LORD, HAVE MERCY.

For the peace of the whole world, for the well being of the Church of God, and for the unity of all . . . let us pray to the Lord.

LORD, HAVE MERCY.

For this Sabbath School lesson, the classes, and for all who make it their study this quarter to glorify God . . . let us pray to the Lord.

LORD, HAVE MERCY.

For administrators, scholars, for our pastors in Christ, for all servants of the Church, and for all the people . . . let us pray to the Lord.

LORD, HAVE MERCY.

For those who work to bring peace, justice, health and protection in every place . . . let us pray to the Lord.

LORD, HAVE MERCY.

For those who bring offerings, those who do good works, those who toil, those who sing, and all the people who await from the Lord great and abundant mercy to His honor and glory . . . let us pray to the Lord.

LORD, HAVE MERCY.

For favorable weather, for an abundance of the fruits of the earth, and for peaceful times . . . let us pray to the Lord.

LORD, HAVE MERCY.

For deliverance from all affliction, wrath, danger, and need . . . let us pray to the Lord.

LORD, HAVE MERCY.

For the faithful who have gone before us and are at rest . . . let us give thanks to the Lord.

AL-LE-LU-IA.

Help, save, comfort, and defend us, gracious Lord.

TO YOU, O LORD.

Creator and Redeemer Lord,

We come to you in confusion and in doubt; we come in anger and in fear. We hear disturbing words, and we know not what to do. We weep for Jerusalem, we weep for a world in pain; we weep, for the world in dying and we know not where to turn.

We confess our complicity and our limited vision. We confess our selfishness and rigidity, and we know not how to change.

Enspirit us with courage to confront ourselves; enspirit us with strength to confront the world; enspirit us with compassion to forgive humanity and ourselves. And fill us with your grace.

Empower us with love to live your word; empower us with trust to risk community; empower us with faith to take action, and in new life, find joy.

To the glory of Him who was, and is, and is forever. Amen.

Taken from *All Saints Morning Prayers*, CAREE Conference, October, 1981, Washington, D.C.; and from *The Closing Words at the Wrightwood Retreat*, in the *STC Theology*, Fall, 1981.

Selected by Eugene B. Shirley, Jr.
Eugene B. Shirley, Jr. is editor of the *Collegiate Quarterly*.

God's Glory Challenged



**“And there was war in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back.”—
Revelation 12:7; NIV**

Lesson 1, March 28-April 3

by Barry J. Tryon

Michael and Lucifer

They were best of friends, and they did everything together. It was not uncommon to see them walking side by side through the universe discussing the arrangement of galaxies, or to see them sitting on a grassy hillside overlooking The City—talking, planning, sharing. They loved each other, Michael and Lucifer.

Because of their great love, it is a mystery how their friendship was broken, but Lucifer began to question the authority and position of his best Friend: "Why wasn't I called into the councils of God? I could do things as well as, no, better than Michael! I should be like the Most High!" Questions festered into doubt which burst into insurrection. The peaceful atmosphere of heaven was shattered by war. War hurts and scars and separates friends, yes even in cosmic battles. Lucifer and his rebellious followers fought against Michael and His loyal followers, but they lost. With tears streaming down His face, the Prince of Love cast Lucifer from heaven.

Time rolled on and the two grew farther and farther apart. Things had not changed much. Lucifer still wanted to run his own life. He wanted it his way. The love for his Friend was now gone, and he raged war on everything that bore His name: nature, Scripture, people—trying to destroy, change, and pervert them. He seemed to be suc-

cessful. But Michael watched the centuries grind on with tear-dimmed eyes that foresaw Lucifer's end.

The history of sin now concludes. For one last time, the two one-time friends meet for a final battle. Satan, his eyes gleaming in defiance, looks over the vast army of men and angels that wanted things as he did. He sees the billions that wanted to have it their way, to run and rule their own lives, and he marshals them into position around the City.

Michael, too, looks on, in broken-hearted sympathy. He has done all that is possible for those outside, but they have refused His help. His mind is far from the battle scene surrounding Him. He is not concerned about the outcome of this battle, for it was decided long ago on a lonely hill in Palestine. His mind is on those who have refused Him. His mind is on Lucifer.

A signal is given. The wicked rush the City to destroy it, and fire falls from heaven to consume them and their sin forever. As the fire burns, the righteous, the ones who had chosen to submit to the leadership of Christ, turn their gaze upon the newly crowned King. He sits nobly upon His throne, crown of victory on His head, scepter of rulership in His hand, and tears tumbling down His face.

INTRODUCTION

Barry J. Tryon is a senior theology major at Southern Missionary College.

□ March 28
Sunday

God's Glory Challenged

by editors

LOGOS

"Love can never be conquered"

"And there was war in heaven. Michael and his angels fought against the dragon, and the dragon and his angels fought back" (Rev. 12:7; NIV).

The conflict between the spirit of God—self-sacrifice—and the spirit of Satan—self-exaltation—has raged for millenniums, from before the time of creation and continuing on into modern times. The battle of the ages is not so much over territory as over intangible issues such as power of it all.

Satan has sought from the beginning to discredit God and to make Him out to be a deity of hatred and anger. But "since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse" (Romans 1:20; NIV). "But he [the devil] was not strong enough, and they [the devil and his angels] lost their place in heaven" (Rev. 12:8; NIV).

The forces of evil have seemingly played at will among all of God's creation. Since sin's conception and Satan's subsequent removal from heaven, earth has been the cosmic battlefield, and the allegiance of man the focal point.

But although Satan threatened God's glory in heaven, and Adam and Eve showed themselves to be aligned with his cause on earth, the glory of the divine has not suffered—indeed, it has been even better established. Sin challenged God, but more importantly, its occurrence became the occasion for the manifestation of God's infinite love. For full, complete, genuine love can never be conquered. It is a love that will not let go; a love that seeks the lost pair inquiring, "Adam, where are you?" It is a love, about which may be said, "God did this so that men would seek him, though he is not far from each of us" (Acts 17:27; NIV).

Satan "was not strong enough" and lost his "place in heaven" because, although challenging God's glory, he could never conquer God's love. Paul said it this way: "where sin abounded, grace did much more abound" (Romans 5:20). Because of Jesus Christ's life of poverty and self-denial, His death for the sins of mankind, and His resurrection "after the third day," the glory of God is again firmly established, and any challenges are in vain.

Thus, "the great dragon was hurled down—that ancient serpent called the devil or Satan, who leads the whole world astray. He was hurled to the earth, and his angels with him.

"Then I heard a loud voice in heaven say: 'Now have come the salvation and the power and the kingdom of our God, and the authority of his Christ. For the accuser of our brothers, who accuses them before our God day and night, has been hurled down. They overcame him by the blood of the Lamb and by the word of their testimony; they did not love their lives so much as to shrink from death. Therefore rejoice, you heavens and you who dwell in them! But woe to the earth and the sea, because the devil has gone down to you! He is filled with fury, because he knows that his time is short' " (Rev. 12:9-12; NIV).

Rising Higher

All Heaven thrilled to reflect the Creator's glory and honor. The radiant gladness of life marked an eternal springtime. This harmony was interrupted, however, when God's supremacy was questioned. And so the battle began.

Another story: This one of a bright new world on earth, again, a masterpiece. "God designed that man, the crowning work of His creation, would express His thought and reveal His glory."¹ Every motive and desire mirrored their maker. But again, a note of discord broke the unity. "By the same misrepresentation of the character of God he practiced in heaven, Satan prompted man to sin."² Once more God's glory was challenged.

"It was through the desire for self-exaltation that sin entered into the world, and our first parents lost the domain over this fair earth, their kingdom. It is through self-abnegation that Christ redeems what was lost."³ Indeed, in the love story of Calvary is portrayed the self-sacrificing spirit of Jesus face to face with Satan's arrogance.

But, one might ask, in what way does this relate to me? In Revelation 3:21 Christ says we are to overcome as He did. But, using my own strength I cannot meet the charges of the enemy. What now?

"The Christian life is a battle and a march. But the victory to be gained is not won by human power. The field of conflict is the domain of the heart. The battle which we have to fight—the greatest battle that was ever fought by man—is the surrender of self to the will of God, the yielding of the heart to the sovereignty of love."⁴

"Have you ever watched a hawk in pursuit of a timid dove? Instinct has taught the dove that in order for the hawk to seize his prey, he must gain a loftier flight than his victim. So she rises higher and still higher in the blue dome of heaven, ever pursued by the hawk, which is seeking to obtain the advantage. But in vain. The dove is safe as long as she allows nothing to stop her in her flight, or draw her earthward; but let her once falter, and take a lower flight, and her watchful enemy will swoop down upon his victim."⁵

"We have before us a warfare—a lifelong conflict with Satan and his seductive temptations. The enemy will use every argument, every deception, to entangle the soul; and in order to win the crown of life, we must put forth earnest, persevering effort . . . as long as we continue to keep our eyes fixed upon the Author and Finisher of our faith, we shall be safe. But our affections must be placed upon the things above, not on things on the earth. By faith we must rise higher and still higher in the attainments of the graces of Christ."⁶

Of Stephen, the first Christian martyr, it is written that he looked up with faith in his darkest hour, exclaiming, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God" (Acts 7:56). "The Savior of the world was revealed to him as looking down from heaven upon him with deepest interest; and the glorious light of Christ's countenance shown upon Stephen with such brightness that even his enemies saw his face shine like the face of an angel. If we would permit our minds to dwell more upon Christ and the heavenly world, we should find a powerful stimulus and support in fighting the battles of the Lord."⁷

TESTIMONY

Key text:
Hebrews 12:1, 2

1. *Testimonies*, Vol. 8 p. 264.

2. *Great Controversy*, p. 500.

3. *Thoughts from the Mount of Blessings*, p. 17.

4. *Ibid.*, p. 141.

5. *Messages to Young People*, p. 103.

6. *Ibid.*, p. 104.

7. *Ibid.*, p. 113.

Glorious Freedom

by Ron Springett

EVIDENCE

Key text
Galatians 5:1

The glory of God is not merely His great power, knowledge and majesty supremely held above all else. For all the attributes of God, though exercised in benign yet sovereign freedom, escape the charge of tyranny because God allows freedom of action to His creatures. God brought us into existence; we can end our existence. Most often, however, man prefers to pervert the given goodness and freedom endowed by the Creator and lives a shadowy existence out of himself and his own resources, doomed though they be to destruction. He hangs on to his dwarfed and depraved life and touts it as the ultimate. Indeed, God's glory not only rests in His character and power, but also in the freedom with which he exercises them and the freedom in which He allows His creatures to relate to them.

Relative to this study of God's "glorious freedom," read the passages below. The first is taken from the speech of Mammon in Milton's *Paradise Lost*; the second from a conversation between God and the Son, discussing the fall of Adam.

Mammon, addressing Satan and the other fallen angels in Hell, speaks of God:

"Suppose he should relent
And publish Grace to all, on promise made
Of new Subjection; with what eyes could we
Stand in his presence humble, and receive
Strict Laws impos'd, to celebrate his Throne
With warbl'd Hymns, and to his Godhead sing
Forc't Halleluiahs; while he Lordly sits
Our envied Sovran, and his Altar breathes
Ambrosial Odours and Ambrosial Flowers,
Our servile offerings. This must be our task
In Heav'n this our delight; how wearisom
Eternity so spent in worship paid
To whom we hate. Let us not then pursue
By force impossible, by leave obtain'd
Unacceptable, though in Heav'n, our state
Of splendid vassalage, but rather seek
Our own good from our selves, and from our own
Live to our selves, though in this vast recess,
Free, and to none accountable, preferring
Hard liberty before the easie yoke
Of servile Pomp."¹

God conversing with the Son about the Fall of Man.

"I made him just and right,
Sufficient to have stood, though free to fall.
Such I created all th' Ethereal Powers
And Spirits, both them who stood and them who faild;
Freely they stood who stood, and fell who fell.
Not free, what proof could they have givn sincere
Of true allegiance, constant Faith or Love,
Where only what they needs must do, appeard,
Not what they would? what praise could they receive?
What pleasure I from such obedience paid,

1. *The Works of John Milton*, vol. 2, ed. F. A. Patterson (New York: Columbia University Press, 1931), pp. 237-251.
2. *Ibid.*, pp. 98-134.
3. D. Bonhoeffer, *Creation and Fall, Temptation*, ed. by E. Bethge, trans. by John C. Fletcher (New York: The MacMillan Co., 1967), pp. 17, 18.

□ March 31
Wednesday

Ron Springett is associate professor of religion at
Southern Missionary College.

When Will and Reason (Reason also is choice)
Useless and vain, of freedom both despoild,
Made passive both, had servd necessitie,
Not mee. They therefore as to right belongd,
So were created, nor can justly accuse
Thir maker, or thir making, or thir Fate,
As if predestination over-rul'd
Thir will, dispos'd by absolute Decree
Or high foreknowledge; they themselves decreed
Thir own revolt, not I: if I foreknew,
Foreknowledge had no influence on their fault,
Which had no less prov'd certain unforeknown. . . .
The first sort by their own suggestion fell,
Self-tempted, self-deprav'd: Man falls deceiv'd
By the other first: Man therefore shall find grace,
The other none: in Mercy and Justice both,
Through Heav'n and Earth, so shall my glorie excel,
But Mercy first and last shall brightest shine."²

Further food for thought on this topic is provided by Dietrich Bonhoeffer's *Creation and Fall, Temptation*.

"In the beginning God created the heavens and the earth. Not 'in the beginning God had this or that idea about the purpose of the world which we now only have to explore further,' but 'In the beginning God created.' No question can penetrate behind God creating, because it is impossible to go behind the beginning.

"From there it follows that the beginning is not a temporal distinction. We can always go behind the temporal beginning. But it is the truly unique thing that qualifies the beginning, not quantitatively but in a qualitative sense—as something which simply cannot be repeated, which is completely free. We could conceive of a constant repetition of free acts, but this would be basically wrong because freedom does not repeat itself. If it did it would be freedom conditioned by freedom, in other words not freedom, and no longer the beginning.

"This quite unrepeatable, unique, free event in the beginning . . . is the creation. In the beginning God created the heavens and the earth. That means that the Creator, in freedom, creates the creature. Their connection is not conditioned by anything except freedom, which means that it is unconditioned. Hence every use of a causal category for understanding the act of creation is ruled out. Creator and creature cannot be said to have a relation of cause and effect, for between Creator and creature there is neither a law of motive nor a law of effect nor anything else. Between Creator and creature there is simply nothing: the void. For freedom happens in and through the void. There is no necessity that can be shown in God which can or must ensue in creation. There is nothing that causes him to create. Creation comes out of this void."³

Three Challenges to the Glory of God

by editors

HOW TO

Key text:
John 17:20-24

Sectarian attitudes

Although I enjoy the study of religion and philosophy I am firmly convinced that God is not as concerned about our dogma and meta-physical theories as He is about our ethical action. What this means regarding this week's lesson is that I don't get all charged up about talking about a war in heaven. In fact, I find accounts of Civil War battles to be much more exciting than accounts of celestial ones.

A study of God's glory being challenged is permissible and significant, however, if we can identify those ways in which we Adventists, Christians and human beings are challenging divine glory today.

1. As Adventists, it is my opinion that the greatest challenge we present to the realization of the glory of God here on earth is in the exclusive attitudes many hold both towards society and the rest of the Christian community.

My subjective feeling, as a fifth-generation Adventist, is that many of us often tend to think about the world in terms of *Us* and *Them*, sheep and goats, remnant and lost or apostate. And, no doubt, Adventists are unique, and have some very important things to say to a troubled world. But SDA peculiarities need not create the *Us-Them* attitudes that it often does. Although we Seventh-day Adventists view ourselves as a prophetic remnant with a special message for our age, we are still very much a part of much larger communities.

To forget this however, and to adopt—either consciously or unconsciously—an exclusive attitude about life is dangerous. In the first place, this approach to life is not the biblical approach. As Richard Niebuhr has written, "A revelation which leaves man without defense before God cannot be dealt with except in confessor's terms."¹ The proud, holier-than-thou assertions claiming ultimate and absolute truth are not in alignment with the teachings of One who alone claimed ultimate validity—and yet, allowed Himself to be crucified. Truth is not relative. But who can argue against the relativity of human perceptions of that truth?

Then, an exclusive or sectarian attitude greatly restricts feelings of mutuality and respect, inhibiting necessary dialogue. A typical approach of the sectarian who does attempt at dialogue with the "world," however, is to defend his or her worldly involvement by claiming that one must learn the world's positions in order to properly condemn it. The one who has rejected such a mindset, however, is anxious to dialogue with others in the world both because their dignity as human beings demands this respect and dialogue, and because he or she is genuinely anxious to understand others so that there might be a mutual exchange of uplifting experiences.

Finally, an exclusive approach to life is dangerous because it stifles the effect that a united effort on the part of many people and organizations could have on significant social problems which in very real ways are challenging the glory of God upon earth. There need not be a union of thought for people and organizations of different doctrinal and philosophical orientations to work together for a common good. But there must be a basic respect for one-another's ideas and actions and a confession of one's own prejudices in order for this to take place.

2. Now, looking at Christendom as a whole, it appears that one of the

1. Richard Niebuhr, *The Meaning of Revelation* (New York: Macmillan Pub. Co., 1941), p. 30.

greatest threats challenging God's glory from this divine institution is, on the part of certain Christians, an other-worldly attitude, and on the part of others, an absolutization of their socio-political perspectives.

Perhaps I have mentioned this illustration before, but the horror leads me to mention it again. A short while ago I was discussing with a group of more conservatively-oriented Christian friends the dangers of nuclear weaponry. At the conclusion of our discussion the overwhelming response was: Why be concerned about nuclear war? The Lord is going to come anyway. Let the world go ahead and blow itself up!

If one is not abhorred by such an immoral, inhuman response, then I doubt that anything I could write here would change his or her thinking. But if one recognizes such an attitude as base and terribly risky—not only for this world, but for the manifestation of the glory of God—then I can make an appeal for Christians to recognize and actively affirm the value of the material world that God created and called good (while at the same time affirming the reality of that world to come).

Nevertheless, one must avoid the pitfalls of the social gospel which tended to equate the more progressive socio-political system of thought with the kingdom of God. It took two world wars and the dropping of atomic bombs on centers of population to shake theologians into realizing that human social theories can never be considered as absolute, or of coming with the *Imprimatur* of heaven.

And indeed, it is difficult for one to urge a socio-political position with vigour and determination, while at the same time recognizing its relativity and possible if not probable inappropriateness. But the Christian must work to address the fundamental, worldly concerns that are facing society with humility, understanding and an attitude of confession which can only exclaim "this is how I see it."

3. Finally, it is my opinion that one of the greatest challenges to God's glory today in society is the attitude that is slowly but steadily increasing in popularity that it is possible to fight a limited nuclear war, and that such is winable.

This attitude prevails primarily in the United States. Many among the Soviets don't believe it. The Europeans are denouncing and protesting against it. But certain American officials are suggesting it—and thus leading this world one step closer to nuclear annihilation.

Certainly we all recognize the heinous, sinful nature of nuclear warfare. The massive, indiscriminant destruction of human beings and other life, as well as the tendency towards uncontrolled escalation, makes the contemplation of nuclear war nothing less than obscene, and certainly the greatest challenge to God's glory devised by modern man.

Through the corridors of time God's glory has been challenged. Millenniums ago it began with "war in heaven." And today we have seen how it still persists both within our denomination, within the Church, and within society. God has surely promised that the old serpent—called the devil, Satan—ultimately has been cast down. What remains to be seen, however, is whether we will nail tight his coffin or seek to resuscitate the damned.

E.B.S.

Other-worldliness and absolutizing perspectives

Limited nuclear war is winable

The Challenge Of Defense

by Jim Brauer

OPINION

Key text:
Matthew
26:47-56

When it comes to defense does God expect us to defend ourselves?

She didn't know how long she had been awake, but she had this terrifying feeling that somebody was in the house. The slow, muffled sounds of footsteps approaching her bedroom sent her into a panic. What should she do? Scream? Call the police? Use a chair and hit whomever over the head? Pray?

Sometimes we specifically deny God the chance to act in our lives, and thereby glorify Him, by jumping to the quick conclusion that when it comes to defense God expects us to defend ourselves. And yet, God has so many ways of protecting us that to use our own methods is to indeed challenge His glory.

Jesus said to Peter in Gethsemane, for example, "Do you think I cannot call on my Father, and he will at once put at my disposal more than twelve legions of angels?" (Matthew 26:53; NIV). We seem to have a hard time taking what the Lord says and simply believing it. We fail to grab hold of His promises and take them at face value, promises like this one: "The salvation of the righteous come from the Lord; he is their stronghold in time of trouble. The Lord helps them and delivers them; he delivers them from the wicked and saves them, because they take refuge in him (Psalm 37:39,40; NIV).

"Oh, but God helps those who help themselves!"

"Now where is my revolver?"

"Mace don't fail me now!"

Such solutions to the problems of life do indeed, in my opinion challenge God's integrity and His power to guard for His own—His glory.

Jesus didn't say, "When somebody hits you, fight back, you can't let people push you around." But He did say, "I tell you, Do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also."

Unfortunately, the traditional concept of depending upon God for defense smacks of Christian non-involvement, with its inherit and erroneous pitfalls. And of course the devil would love nothing better than to see God's people sitting back and doing absolutely nothing about the problems of the world.

But Jesus perfectly modeled the biblical concept of trust in God. By daily communing with His heavenly Father, He discovered God's will for His life. He challenged existing authority, denounced injustice, and spoke words of liberation. Such activity did cost Him His life. But paradoxically His death, instead of challenging God's glory, more firmly established it.

Certainly, God's ways are not our ways, nor are His thoughts our thoughts. Thus, to depend upon God in all matters of life seems absurd and foolish. Who could possibly be expected to stand still and be slapped, spit upon, whipped, and still remain silent? But this is Jesus' way of behaving. Who would want to stand before the midnight intruder with a look of concern saying only, "God loves you, regardless of what you are about to do?" Yet, to fail, is in my opinion to challenge God's glory.

REACT
Lesson 1

1. The Logos article mentions that, "The forces of evil have seemingly played at will among all of God's creation. Since sin's conception and Satan's subsequent removal from heaven, earth has been the cosmic battlefield . . ." A justification traditionally given for the seemingly free reign of evil is that such is an evidence of the mercy of God in not liquidating sin before its effects have been fully manifested. But is the suffering of *billions* of people in proportion to its desired effect of demonstrating God's mercy? And indeed, how can the terrible suffering of billions over millenniums be construed to say anything about God's *mercy*?

2. This week's lesson talks about God's glory being challenged. Thus, an appropriate question is: Can anyone or anything challenge God? Or does the challenge consist only in challenges to our perceptions of Him?

What does your answer say about your understanding of the nature of God?

3. In this week's Evidence article Ron Springett defines God's glory, in part, in terms of freedom. He quotes John Milton and Dietrich Bonhoeffer in support of this.

But to what extent do you understand God's glory as existing in freedom?

Are there limits to human freedom? If so, does this limit God's glory?

What are the social implications of a theology that understands freedom as a basic concept in describing God's glory?

4. The How To article for this week states that the greatest challenge many Adventists make to the glory of God is a sectarian mindset; the greatest challenge the Christian church as a whole makes is, on the part of some, an other-worldly attitude, and on the part of others, an absolutization of their socio-political ideas; and the greatest challenge to God's glory in society is an increased belief in the feasibility of nuclear war.

But what do you think? Do you agree that these are three of the greatest threats facing God's glory from our denomination, the church and society?

5. Jim Brauer in this week's Opinion article believes that self-defense is a challenge to the authority and power of God, and hence, His glory. Do you agree?

Glory Defined



“Ascribe to the Lord, O mighty ones, ascribe to the Lord glory and strength. Ascribe to the Lord the glory due his name; worship the Lord in the splendor of his holiness.”—Psalm 29:1, 2; NIV

Lesson 2, April 4-10

Examinations Of Glory

by Roberto C. Henriquez

Stephen summed up Old Testament theology in one phrase when he referred to "The God of Glory" (Acts 7:2). Although the world could boast of armies and wealth, Israel was to trust in neither of these, but in the Lord (Isaiah 31:1, 3; cf. Psalm 20:7; 62:7). When Israel departed from God, Jeremiah rebuked the people saying, "Has a nation changed its gods, even though there are no gods? But my people have changed their glory for that which does not profit" (Jer. 2:11). Yahweh alone was the glory of Israel, for glory is the attribute of God.

"This glory belongs to God intrinsically It is not some accidental feature of God's character, but an essential quality in it."¹

"Whereas the glory of God is His essentially and inherently, the major emphasis of Scripture is on the glory in its manifestation. It describes the self-revelation of God's being and character A few quotations will show how much weight the glory of revelation receives among theologians. 'The glory of God is thus in effect the term used to express what we can comprehend, originally by sight, of the presence of God on the earth' (A. Richardson). 'The

Glory of God is when we know what He is' (Calvin). More tersely, and yet clearly Bengel writes, 'Glory is the Divinity manifest.'"²

"The glory of God is such that if it be taken away, He is no longer God. Man's glory—wealth, reputation, etc.—may be taken from him, but he is still man; but God cannot be God without His glory. For this reason He is jealous about it; man must not infringe upon it. The intention of God is that man and all creation should give glory to Him. Man must not glory in his wisdom, might, or riches, but rather in understanding the Lord (Jer. 9:23f). He who boasts must 'boast of the Lord' (Cor.1:31). Man is expected to show forth God's excellencies (1 Pet. 2:9 ASV). This is well summed up in the Westminster Shorter Catechism; 'Man's chief end is to glorify God. Man must not take to himself glory that belongs to God.'"³

"Nature, animate and inanimate, man included, one day will give due glory to God. Then 'the glory of the Lord shall be revealed, and all flesh shall see it together' (Isa. 40:5; cf Luke 3:6)."⁴

INTRO- DUCTION

1. Colin Brown, et al., "Glory," *The New International Dictionary of New Testament Theology*, vol. 2. (Zondervan Publishing House, Grand Rapids, Michigan, 1976), p. 731.
2. *Ibid.*, p. 732.
3. *Ibid.*, p. 731.
4. *Ibid.*, p. 733.

Roberto C. Henriquez is a graduate in religion of Southern Missionary College.

□ April 4
Sunday

What is Glory?

by editors

LOGOS

The word glory in the Old Testament is taken from the Hebrew word *kabod* meaning "to be heavy," or "to be laden down." Ancient people who traveled abroad often returned "heavy" with gifts, indicating honor, approval or praise on the part of their hosts and also on the part of the people who looked on (see Genesis 13:2; 24:10).

In the New Testament, *doxa*, "glory," has as its cognate *dokeo*, "to think", or "to approve." When we sing the doxology, we use our minds and voices to praise God, thus approving and extolling His character.

Throughout the Bible, "glory" has this double sense—wealth, gifts, objective reality and the aura of honor and praise that the objects evoke, on the one hand, and on the other, God's character known by the believers and therefore praised.

While *kabod* is translated 155 times as glory in the *KJV*, it is translated 29 times as honor. And to some, this could be unfortunate, for the two terms are not always synonymous. For God demands a glory above what we hold in honor here on earth. His glory lasts for eternity; man's glory is lost in death. Therefore, **"Do not be overwaded when a man grows rich, when the splendor of his house increases; for he will take nothing with him"** (Psalm 49:16,17; NIV).

The psalmist speaks of people who **"trust in their wealth and boast themselves in the multitude of their riches"** (vs. 6). Those who make earthly glory their goal **"are laid in the grave; death shall feed on them; . . . and their beauty shall consume in the grave"** (vs. 14).

Jesus carried the conceptions of glory in the Old Testament over into the New when He spoke of the lilies of the field, and **"that even Solomon in all his glory was not arrayed like one of these"** (Matthew 6:29).

Humans seek to glorify themselves by their ambitions and achievements. But the lilies of the field simply blossom—where they are—into the glory that God has prepared for them, through no toil or anxiety of their own. Thus Solomon's glory ranks low in comparison to the glory God Himself has prepared for His creation. For all **"come short of the glory of God"** (Romans 3:23).

Nevertheless, God has promised and the resurrection has made secure that believers will one day partake of the full glory of the divine. Until then, **"we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit"** (II Cor. 3:18; NIV).

Thus, in anticipation of our future glory and in correspondence with our present transformation, we are called to **"give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness"** (Psalm 29:2). **"Whoso offereth praise glorifieth me; and to him that ordereth his conversation aright will I shew the salvation of God"** (Psalm 50:23).

What is glory? God's glory? Glory does not consist in a creed repeated or in a song of praise sung once or twice a week. Rather, it comprehends every aspect of life; In it consists the essence of meaning for the universe. It is that for which the Christian lives. And indeed, that without which creation must die.

L.L.B./E.B.S

God's Glory . . . The Rest of the Story

by Ken L. Wiseman

"Created to be 'the image and glory of God' (1 Cor. 11:7), Adam and Eve had received endowments not unworthy of their high destiny. Graceful and symmetrical in form, regular and beautiful in feature, their countenances glowing with the tint of health and the light of joy and hope, they bore in outward resemblance the likeness of their Maker. Nor was this likeness manifest in the physical nature only. Every faculty of mind and soul reflected the Creator's glory. Endowed with high mental and spiritual gifts, Adam and Eve were made but 'little lower than the angels' (Heb. 2:7), that they might not only discern the wonders of the visible universe but comprehend moral responsibilities and obligations."¹

But the glory of God in mankind has been lost to a great extent. We should therefore seek to recover His glory, and let it shine.

"We have too little working talent in the different branches of the cause. New enterprises must be set on foot. We need ability to devise plans whereby souls who are in the darkness of error can be reached. We need the intelligence of varied minds; but we should not find fault with them because their ideas do not just fit our own. We should have broader plans for the education of workers to give the message. Those who believe and love the truth, have done nobly in giving of their means to sustain its various enterprises, but there is great lack of capable workers. It is not wise to be constantly expending means to open untried fields, while so little is done to prepare workers to occupy them. God's work must not be hindered for want of agents to execute it. He calls for cultivated men, who are Bible students, who love the truth that they open to others, and who bring it into their own lives and characters. We want men who love Jesus and cling to him, and who appreciate the infinite sacrifice made in behalf of fallen humanity. We want lips touched with holy fire, hearts pure from the defilement of sin. Those whose piety is shallow, and who have great ambition to be considered first and best, are not the men for this time. Those who think more of their own way than of the work, are not wanted."²

"Jesus does not present to His followers the hope of attaining earthly glory and riches, of living a life free from trial. Instead He calls upon them to follow Him in the path of self-denial and reproach. He who came to redeem the world was opposed by the united forces of evil.

"Through trial and persecution the glory—the character of God—is revealed in His chosen ones. The believers in Christ, hated and persecuted by the world, are educated and disciplined in the school of Christ. On earth they walk in narrow paths; they are purified in the furnace of affliction. They follow Christ through sore conflicts; they endure self-denial and experience bitter disappointments; but thus they learn the guilt and woe of sin, and they look upon it with abhorrence. Being partakers of Christ's suffering, they can look beyond the gloom to the glory, saying, 'I consider that our present sufferings are not worth comparing with the glory that will be revealed in us.' (Romans 8:18, NIV)."³ "The creation waits in eager expectation for the sons of God to be revealed." (Romans 8:19; NIV).

TESTIMONY

Key text:

1 Peter 1:13-17

"Jesus does not present to His followers the hope of attaining earthly glory and riches"

1. *Education*.

2. *Testimonies*, vol. 5, p. 581.

3. *Acts of the Apostles* p. 576.

Ken L. Wiseman is a pastor in the Georgia-Cumberland Conference.

April 6
Tuesday

The Weight Of Glory

by C. S. Lewis

EVIDENCE

Key text:

Matthew 25:21

I turn next to the idea of glory. There is no getting away from the fact that this idea is very prominent in the New Testament and in early Christian writings. Salvation is constantly associated with palms, crowns, white robes, thrones, and splendour like the sun and stars. All this makes no immediate appeal to me at all, and in that respect I fancy I am a typical modern. Glory suggests two ideas to me, of which one seems wicked and the other ridiculous. Either glory means to me fame, or it means luminosity. As for the first, since to be famous means to be better known than other people, the desire for fame appears to me as a competitive passion and therefore of hell rather than heaven. As for the second, who wishes to become a kind of living electric light bulb?

When I began to look into this matter I was shocked to find such different Christians as Milton, Johnson, and Thomas Aquinas taking heavenly glory quite frankly in the sense of fame or good report. But not fame conferred by our fellow creatures—fame with God, approval or (I might say) “appreciation” by God. And then, when I had thought it over, I saw that this view was scriptural; nothing can eliminate from the parable the divine ‘accolade,’ “Well done, thou good and faithful servant.” With that, a good deal of what I had been thinking all my life fell down like a house of cards. I suddenly remembered that no one can enter heaven except as a child; and nothing is so obvious in a child—not in a conceited child, but in a good child—as its great and undisguised pleasure in being praised. Not only in a child, either, but even in a dog or a horse. Apparently what I had mistaken for humility had, all these years, prevented me from understanding what is in fact the humblest, the most childlike, the most creaturely of pleasures—nay, the specific pleasure of the inferior: the pleasure of a beast before men, a child before its father, a pupil before his teacher, a creature before its Creator. I am not forgetting how horribly this most innocent desire is parodied in our human ambition, or how quickly, in my own experience, the lawful pleasure of praise from those whom it was my duty to please turns into the deadly poison of self-admiration. But I thought I could detect a moment—a very, very short moment—before this happened, during which the satisfaction of having pleased those whom I rightly loved and rightly feared was pure. And that is enough to raise our thoughts to what may happen when the redeemed soul, beyond all hope and nearly beyond belief, learns at last that she has pleased Him whom she was created to please. . . . It is written that we shall “stand before” Him, shall appear, shall be inspected. The promise of glory is the promise, . . . that some of us, that any of us who really chooses, shall actually survive that examination, shall find approval, shall please God. To please God . . . to be a real ingredient in the divine happiness . . . to be loved by God, not merely pitied, but delighted in as an artist delights in his work or a father in a son—it seems impossible, a weight or burden of glory which our thoughts can hardly sustain. But so it is. . . . For glory means good report with God, acceptance by God, response, acknowledgement, and welcome into the heart of things. The door on which we have been knocking all our lives will open at last.

“Nothing is so obvious in a child . . . as its great and undisguised pleasure in being praised”

Taken from *The Weight of Glory*, pp. 11-13, 15.

□ April 7
Wednesday

22

C. S. Lewis is considered by many to be this century's greatest Christian apologist.

Be Silent/ Celebrate

by editors

Without thinking too long or hard, I can remember a few times in my past when I know I had glimpses of God's glory. Most of these experiences came amidst breath-taking natural surroundings. But other times were at church, on long thoughtful walks, with family and friends, etc.

One of the most recent times, however, was at Canterbury Cathedral, Canterbury England. A friend and I had made the trip from London to Canterbury earlier that day, and after a delightful excursion about town made our way to the Cathedral for evensong. It was not the first high-Anglican service I had attended, but it was the most impressive. There we worshiped God under towering but slender fanned arches and the watchful eyes of a multitude of centuries-old, stained-glass saints.

It is impossible to describe with paper and ink the reverence and awe that was manifest in that ancient seat of the Church of England; and it is even more difficult to attempt to verbally describe the glimpses of God's glory that I experienced. But below I can suggest a couple of ways in which I believe we can all capture glimpses of the glory of God for ourselves.

1. **The first way is in silence.** The way of the monk? Well, to a degree . . . yes. In fact the insights for this article come from the Trappist monk Thomas Merton. On silence Merton has written: "The mind that is hyperactive seems to itself to be awake and productive, but it is dreaming, driven by fantasy and doubt. Only in silence and solitude, in the quiet of worship, the reverent peace of prayer, the adoration in which the entire ego-self silences and abases itself in the presence of the Invisible God to receive His one Word of Love; only in these 'activities' which are 'non-actions' does the spirit truly wake from the dream of a multifarious, confused, and agitated-existence."¹

Indeed, the glory of God fills the whole earth and is everywhere about us. But it is only when we are awakened from the world of illusion and fantasy that we can recognize this ever-present hallmark of deity.

2. **In contrast with discovering God's hidden glory in silence, we are also to find it in celebration.** Merton comments here as well: Celebration is not noise. It is not a spinning head. It is not just individual kicks. It is the creation of a common identity, a common consciousness. Celebration is everybody making joy . . . Celebration is when we let joy make itself out of our love. We like to be together. . . . We like to make pretty amusing things. We like to laugh at what we have made. We like to put bright colors on the walls—more bright colors on ourselves. We like our pictures, they are crazy.²

Celebration may even be called an existence in the glory of God. Not only do those celebrating recognize God's glory, they are existing in it. And this new type of existence gives them faith—i.e., the courage to go on.

E.B.S.

1. Thomas Merton, *Love and Living* (New York: Bantam Books, 1979), p. 19.
2. *Ibid.*, p. 47.

HOW TO
Key text:
Psalm 72:18, 19

☐ **April 8**
Thursday

The Eclipse Of God

by Jerry A. Gladson

OPINION

Key text:

Isaiah 60:2; RSV

Secular men and women often confront Christians with what theologians call the "eclipse" of God, the painful absence in recent memory of the visible, demonstrable presence of God. John Wisdom's famous parable of the "invisible gardener" likens God to a gardener whose care of his garden (the world) is unseen, unheard, and makes no noticeable difference in the maintenance of the garden. Since God leaves no trace of His on-going involvement in the world, wisdom implies that one cannot say for certain whether He exists.

In this respect, biblical man seems to have a distinct advantage. Old Testament believers knew of the *kabod* (pronounced ka-vodh), the "glory" of God, visibly manifested in the sanctuary or temple. Did not Moses plead, "Now show me your glory [kabod]" (Exodus 33:18; NIV)? And what appeared exceeded his wildest imagination: The *kabod* passed by, and the graciousness of the Lord eclipsed Moses' brief glimpse of His form (Exodus 33:21-22; 34:6-8; NIV).

At the dedication of the tabernacle, Exodus reports the "glory [kabod] of the Lord filled the tabernacle," forcing priestly attendants off the premises (Exodus 40:34-38).

What was this glory? No doubt biblical writers keenly felt the impotence of words when trying to describe it. Although Ezekiel pens the most vivid picture, even his language falls short (Ezekiel 1:26-28). Modern interpreters think of the *kabod* of God as "the incandescent ectoplasm of his invisible spirit"¹ or the "fire-like phenomenon" which made God so visible that men could not bear the sight.² It was, in short, God visible—at least as visible as people could endure.

This *kabod* resided in the tabernacle upon the ark (Numbers 16:42). But Israel's apostasy brought about the "eclipse" of this divine glory. Ezekiel describes it slowly withdrawing from the doomed city of Jerusalem just before the Babylonian take-over in the sixth century B.C. (10:3-6, 15-19; 11:22-23). It never returned to the second temple. And for centuries afterward, Israel longed for its approach (cf. Isaiah 60:2-3; Haggai 2:6-9).

Unexpectedly the *kabod* did return to Israel: "The Word became flesh and lived for a while among us. We have seen his *glory*, the *glory* of the one and only Son" (John 1:14; NIV; italics supplied). Incognito, hidden in flesh to preserve men's freedom in reference to Himself, He came. John's gospel especially makes much of this incarnate glory of God (1:14; 2:11; 17:1-5, etc.), but the New Testament as a whole declares the incarnate Lord to be the first installment of the eventual complete unveiling of the divine glory (Rev. 21:3). The final revelation of this glory awaits the second coming (Mark 8:38, 13:26; 1 Peter 4:13).

A survey of Scripture shows that the *kabod* of God only flashes "at certain specific moments."³ We cannot therefore contrast the "eclipse" with the "presence" of God. We can only speak of the veiling and the unveiling of His presence. We live in a time of veiling. Yet history still luminesces with lingering traces of His *kabod*. He has come, and we are reconciled to Him. Now "what we will be has not yet been made known. But we know that when he appears, we shall be like him, for we shall see him as *he is*" (1 John 3:2; NIV; italics supplied).

1. Paul Humbert, "Les prophètes d'Israël o les tragiques de la Bible," *Revue de sciences philosophiques et théologiques* (1926), p. 229.

2. Gerhard von Rad, *Old Testament Theology*, trans. D. M. G. Stalker, 2 vols. (New York: Harper & Row, 1962-65), 1:240.

3. Alan Richardson, *Introduction to the Theology of the New Testament* (London: SCM, 1958), p. 67.

-
1. After considering how the authors of this week's lesson defined glory, how do you define it? Indeed, what is glory?
 2. Below, list specifically where you find evidences of the glory of God today in the following:
in the Adventist church: _____
in the universal Christian community: _____
in present cultural expressions: _____
in social concerns: _____
in friend and family relationships: _____
 3. This week's Opinion article states that the glory "of God only flashes 'at certain specific moments.'" What are the times you have known God's glory to "flash" in your life? What experiences precipitated the event?
 4. Is the glory of God made manifest only by divine decree, or is there a human element involved in its display?
 5. The How To article for this week suggested that the glory of God may be glimpsed in both silence and celebration. Do you agree? How else might one come to at least a partial revelation of divine glory?
 6. The Logos article states that: "Humans seek to glorify themselves by their ambitions and achievements. But the lilies of the field simply blossom—where they are—into the glory that God has prepared for them, through no toil of their own."

What do you believe is the relationship between human and divine activities in making manifest the glory of God on earth? Are these to "simply blossom . . . through no toil of their own," or is there more of an element of human work involved than is suggested here?

The Greatness of God



"Come, let us praise Yahweh joyfully, acclaiming the Rock of our safety . . . For Yahweh is a great God, a greater King than all other gods; from depths of earth to mountain top everything comes under his rule; the sea belongs to him, he made it, so does the land, he shaped this too."—Psalm 95:1, 3-5; *Jerusalem*.

Lesson 3, April 11-17

He Who Lives for Ever

selected by editors

INTRODUCTION

"He who lives for ever created all the universe.
The Lord alone will be found righteous.
He has given no one the power to proclaim his works,
and who can fathom his magnificent deeds?
Who can assess his magnificent strength,
and who can go further and tell of his mercies?
Nothing can be added to them, nothing subtracted,
it is impossible to fathom the marvels of the Lord.
When a man finishes he is only beginning,
and when he stops he is as puzzled as ever."

—Ecclesiasticus 18:1-6; *Jerusalem Bible*

"Blessed be God who lives for ever,
for his reign endures throughout all ages!
By turns he punishes and pardons:
he sends men down to the depths of the underworld
and draws them up from supreme Destruction;
no one can escape his hand.
Declare his praise before the nations,
you who are the sons of Israel! . . .
Extol him before all the living;
he is our Master
and he is our God
and he is our Father
and he is God for ever and ever.

"Though he punishes you for your iniquities,
he will take pity on you all;
he will gather you from every nation. . . .
If you return to him
with all your heart and all your soul,
behaving honestly towards him,
then he will return to you
and hide his face from you no longer.
Consider how well he has treated you;
loudly give him thanks.
Bless the Lord of justice
and extol the King of the ages.
I for my part sing his praise
in the country of my exile;
I make his power and greatness known
to a nation that has sinned.
Sinners, return to him;
let your conduct be upright before him;
perhaps he will be gracious to you
and take pity on you.
I for my part extol God
and my soul rejoices
in the King of heaven.
Let his greatness be in all men's mouths,
his praises be sung in Jerusalem.

—Tobit 13:1-8; *Jerusalem Bible*

□ April 11
Sunday

The Incomprehensible?

by Melvin Campbell

and Doug Stuva

LOGOS

"Clap your hands, all you nations; shout to God with cries of joy. How awesome is the Lord Most High, the greatest King over all the earth!" (Psalm 47:1, 2; NIV). For "Who can stand in the presence of the Lord, this holy God?" (1 Samuel 6:20; NIV).

A basic concept about God is that ultimately He is beyond understanding and comprehension. Discussions of His majesty, greatness and glory are but human references to that which is beyond the wildest imagination. "'For my thoughts are not your thoughts, neither are your ways my ways,' declares the Lord. 'As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts'" (Isaiah 55:8, 9; NIV). Consequently, "God" is an abstraction. His greatness and glory are not only greater and more glorious than that of humanity's, He is of a different mold altogether. "For I am God and not man—the Holy One among you" (Hosea 11:9b; NIV).

So, as with any abstract painting, it isn't what we see that is necessarily communicated to us about God, it is what we *feel*. But does this make God, His greatness and glory, anything that we wish? We humans have been busy attempting to create the divine after our own designs. All would be fine except for the Bible and its accounts of specific acts that describe God in very real ways.

The "Abstract God"—the God of the philosophers—does indeed have a wax nose. But the God of the Scriptures is another story. Here we see the greatness of God revealed through the God/man in very concrete ways. The record indicates that He:

- | | |
|---------------------------------|-----------------------------------|
| 1. had His feet washed | 9. bounced a child
on His knee |
| 2. ate fish | 10. hated loneliness |
| 3. slept on a boat | 11. walked |
| 4. started a fire | 12. fished |
| 5. washed other's feet | 13. spoke words of comfort |
| 6. drank wine—or
grape juice | 14. forgave people |
| 7. sawed wood | 15. went to parties |
| 8. got angry | 16. healed the sick |

Oh, yes, 17-20: He was killed, buried, resurrected and went to heaven. No matter how you look at it, these revelations make Him very real and very glorious. They include enough humanity to make Him understandable, and enough mystery to make Him God.

Thus, it was that Christ Jesus, "Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death—even death on a cross! Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:6-11; NIV).

Because of the Incarnation, humans may have intelligible glimpses into the mystery of the divine. Because of the Christ, the inconceivable One who proclaimed "I am God and not man" has become man indeed.

“The Greatest”

by Gregory K. Ellis

The great glory and majesty of God is a constant theme in the Bible and the writing of Ellen White. Prophets never tired of speaking about the all-powerful God they know.

One of the most convincing displays of God’s mighty power is found in nature. In it we see integrity and wisdom both in design and function. Every new step we take in the field of science and biology points us back to the sure fact that “it is he who hath made us, and not we ourselves” (Psalm 100:3).

“Nature testifies that One infinite in power, great in goodness, mercy, and love, created the earth, and filled it with life and gladness . . . Wherever we turn, we may hear the voice of God, and see the evidences of His goodness.”¹ “The heavens declare the glory of God, and the firmament showeth his handiwork” (Psalm 19:1). God’s power is all around us and in us, if we will take the time to notice.

But what about the real make-up of God? We can see the evidences of His care and guidance for the world and its inhabitants, but has God revealed anything about His personality, His essential characteristics? The answer to this question lies in a different Source. “In the heavens above, in the earth, in the broad waters of the ocean, we see the handiwork of God. All created things testify to His power, His wisdom, His love. Yet not from the stars or the ocean or the cataract can we learn of the personality of God as it was revealed in Christ.”²

Jesus Christ is the only true picture we have of the intrinsic character of God. “As a personal being, God has revealed Himself in His Son . . . No man has seen God at any time except as He is revealed through Christ.”³ Christ is the only perfect example of what Jehovah is really like. And we may rejoice in that fact, because “God as revealed in Christ is not a severe judge, and avenging tyrant, but a merciful and loving Father.”⁴

And even with all of these evidences of what He is like, there are still many others. But “The human mind cannot comprehend the wisdom and power of God.”⁵ Thus the divine glory and majesty will be a subject for our eternal contemplation in heaven.

I challenge you to study this great God. Dig into the Bible and word of inspiration and learn about the One with whom you will have the privilege of spending eternity. This great God, the One who brought the entire universe into existence with a word from His mouth, longs for us to know Him personally and intimately. What a wonderful Father!

TESTIMONY

Key text:
Psalm 8

“No man has seen God at any time except as He is revealed through Christ”

1. *Ministry of Healing*, p. 411.
2. *Ibid.*, p. 419.
3. *Testimonies*, vol. 8, p. 165.
4. *Selected Messages*, vol. 1, p. 183.
5. *Bible Commentary*, vol. 6, p. 1079.

Gregory K. Ellis is a sophomore theology major at Southern Missionary College.

□ April 13
Tuesday

God-In-A-Box

by J. B. Phillips

EVIDENCE

Key text:
John 3:8

**"If you will
jump through
our particular
hoop . . . then
we will
introduce
you to God"**

Editor's note: All Christians verbally affirm the greatness of God, but a common temptation to most is to reduce the Almighty to a parochial God—i.e., a God who is primarily at work and concerned with those of a particular faith. This "God" J. B. Phillips describes as a "God-in-a-Box" and is certainly in contrast with the greatness of the omnipresent, omniscient One.

The man who is outside all organized Christianity may have, and often does have, a certain reverence for God, and a certain genuine respect for Jesus Christ (though he has probably rarely considered Him and His claims with his adult mind). But what sticks in his throat about the Christianity of the Churches is not merely their differences in denomination, but the spirit of "churchiness" which seems to pervade them all. They seem to him to have captured and tamed and trained to their own liking something that is really far too big ever to be forced into little man-made boxes with neat labels upon them. He may never think of putting it into words, but this is what he thinks and feels.

"If," the Churches appear to be saying to him, "you will jump through our particular hoop or sign on our particular dotted line then we will introduce you to God. But if not, then there's no God for you." This seems to him to be nonsense, and nasty arrogant nonsense at that. "If there's a God at all," he feels rather angrily, "then He's here in the home and in the street, here in the pub and in the workshop.

Of course, it is easy to leap to the defence of the Churches, and point out that every cause must be organized if it is to be effective, that every society must have its rules, that Christ Himself founded a Church, and so on. But if the Churches give the outsider the impression that God works almost exclusively through the machinery they have erected and, what is worse, damns all other machinery which does not bear their label, then they cannot be surprised if he finds their version of God cramped and inadequate and refuses to "join their union."

There are doubtless many reasons for the degeneration of Christianity into churchiness, and the narrowing of the Gospel for all mankind into a set of approved beliefs; but the chief cause must be the worship of an inadequate god, a cramped and regulated god who is "a good churchman" according to the formulas of the worshiper. . . .

All Christians, whatever their Church, would of course instantly repudiate the idea that their god was a super-example of their own denomination, and it is not suggested that the worship is conscious. Nevertheless, beneath the conscious critical level of the mind it is perfectly possible for the Anglo-Catholic, for example to conceive God as particularly pleased with Anglo-Catholicism, doubtful about Evangelicalism, and frankly displeased by all forms of Nonconformity. The Roman Catholic who asserts positively that ordination in the Anglican Church is "invalid," and that no "grace" is receivable through the Anglican sacraments, is plainly worshipping a god who is a Roman Catholic, and who operates reluctantly, if at all, through non-Roman channels. The ultra-low Churchman on the other hand

Taken from J. B. Phillips,
*Your God Is Too
Small* (New York: Mac-
millan Pub. Co.,
1977), pp. 37-40.

□ April 14
Wednesday

must admit, if he is honest, that the god whom he worships disapproves most strongly of vestments, incense, and candles on the altar. The tragedy of these examples, which could be reproduced ad nauseam any day of the week, is not difference of opinion, which will probably be with us till the Day of Judgement, but the outrageous folly and damnable sin of trying to regard God as the Party Leader of a particular point of view.

The thoughtful man outside the Churches is not offended so much by the differences of denominations. To him, in his happy ignorance, these are merely the normal psychological variations of human taste and temperament being expressed in the religious sphere. What he cannot stomach is the exclusive claim made by each to be the "right one." His judgement is rightly empirical—did not Christ say, "By their fruits ye shall know them"? If he were to observe that the Church which makes the boldest and most exclusive claim to be constituted and maintained according to Almighty God's own ideas was obviously producing the finest Christian character, obviously wielding the highest Christian influence, and obviously most filled by the living Spirit of God—he could perhaps forgive the exclusive claim. But he finds nothing of the kind. No denomination has a monopoly of God's grace, and none has an exclusive recipe for producing Christian character. It is quite plain to the disinterested observer that the real God takes no notice whatever of the boxes; "the Spirit bloweth where it listeth" and is subject to no regulation of man.

**"God takes
no notice
whatever
of the
boxes"**

Moreover, our thoughtful observer who is outside the Churches has done a good deal of thinking on his own. The discoveries of modern physical and biological science, of astronomy, and of psychology, have profoundly influenced his conception of the "size" of God. If there be a Mind behind the immense complexities of the phenomena than man can observe, then it is that of a Being tremendous in His power and wisdom: it is emphatically not that of a little god. It is perfectly conceivable that such a Being has a moral purpose which is being worked out on the stage of this small planet. It is even possible to believe that such a God deliberately reduced Himself to the stature of humanity in order to visit the earth in Person, as all Christians affirm. But the sort of thing which outrages reason and sets sanity rocking on her seat is to be told that such a God can only operate where there is an unbroken succession of bishops!

The "outsider" who knows nothing of the mixture of tradition, conviction, honest difference, and hidden resentment, that lies behind the division of the Christian Churches sees clearly the advantage of a united Christian front and cannot see why the Churches cannot "get together." The problem is doubtless complicated, for there are many honest differences held with equal sincerity, but it is only made insoluble because the different denominations are (possibly unconsciously) imagining God to be Roman or Anglican or Baptist or Methodist or Presbyterian or what have you. If they could see beyond their little inadequate god, and glimpse the reality of God, they might even laugh a little and perhaps weep a little. The result would be a unity that actually does transcend differences, instead of ignoring them with public politeness and private contempt.

J. B. Phillips is the Anglican minister who is best known as the translator of *The New Testament in Modern English*.

A Particular Way

by editors

HOW TO
Key text:
Isaiah 30:21

I am told that there is nothing that better illustrates the greatness, glory and majesty of God than a Russian Orthodox service at Easter. This is the highest of all religious holidays for those of the Orthodox faith, as their theology is more resurrection-centered than is Western theology—which is focused more on the cross.

The Saturday before Easter Sunday pilgrims and local townspeople begin to collect at the cathedrals. Hundreds pack the great sanctuaries and thousands more stand outside. As dusk settles candles are lit by each believer as songs, chants and prayers rise with the burning incense. Before midnight the mood is subdued and tinted with melancholia.

As bell-towers ring in the new day, however, the once-despondent crowds break into joyous celebration. After midnight the scene is festive with music and cheerful songs. The people are exuberant in worship of their resurrected Lord, and they praise the greatness of God with ancient rituals of celebration.

Such is the way the Orthodox seek to commemorate and celebrate the most powerful display of God's glory and greatness. Needless to say, however, such is not the Adventist way. Adventism, conceived in Western culture, is more oriented towards those activities which engage the cognitive powers of the mind for some more practical purpose. While one might find the above-mentioned rituals pleasing, Adventists would overwhelmingly agree that the most appropriate way to celebrate God's greatness is not with rituals of celebration but with a correct system of thought and proper ethical behavior.

Thus, below I have listed one way in which Seventh-day Adventist Christians can commemorate the greatness and glory of God in a manner appropriate to their cultural heritage.

1. Each should carefully observe what God would have him or her do, and then go in that way with every bit of strength.

It is impossible to name one general way for Adventists, the Christian community or the entire world itself to take in order to act appropriately to the greatness and glory of God. Each individual stands before God with all of his or her peculiarities and is bid to serve in a very personal and unique manner.

As the rabbi of Zlotchou said when expounding upon this subject, "Just as our fathers founded new ways of serving, each a new service according to his character: one the service of love, the other that of stern justice, the third that of beauty, so each one of us in his own way should devise something new in the light of teachings and of service, and do what has not yet been done."

Martin Buber comments: "Every person born into this world represents something new, something that never existed before, something original and unique. 'It is the duty of every person in Israel to know and consider that he is unique in the world in his particular character and that there has never been anyone like him in the world, for if there had been someone like him, there would have been no need for him to be in the world. Every single man is a new thing in the world, and is called upon to fulfil his particularity in this world. . . .' Every man's foremost task is the actualization of his unique, unprecedented and never-recurring potentialities, and not

1. Martin Buber, *The Way of Man*, (Secaucus, New Jersey: The Catadel Press, 1966), pp. 15-18.

the repetition of something that another, and be it even the greatest, has already achieved.

"The wise Rabbi Bunam once said in old age, when he had already grown blind: "I should not like to change places with our father Abraham! What good would it do God if Abraham became like blind Bunam, and blind Bunam became like Abraham? Rather than have this happen, I think I shall try to become a little more myself!

"The same idea was expressed with even greater pregnancy by Rabbi Zusya when he said, a short while before his death: "In the world to come I shall not be asked: 'Why were you not Moses?' I shall be asked: 'Why were you not Zusya?' "

"We are here confronted with a doctrine which is based on the fact that men are essentially unlike one another, and which therefore does not aim at making them alike. All men have access to God, but each man has a different access. Mankind's great chance lies precisely in the unlikeness of men, in the unlikeness of their qualities and inclinations. God's all-inclusiveness manifests itself in the infinite multiplicity of the ways that lead to him, each of which is open to one man.

"When some disciples of a deceased Zaddik came to the 'Seer' of Zublin and expressed surprise at the fact that his customs were different from those of their late master, the 'Seer' exclaimed: 'What sort of God would that be who has only one way in which he can be served!' But by the fact that each man, starting from his particular place and in a manner determined by his particular nature, is able to reach God, God can be reached by mankind as such, through its multiple advance by all those different ways.

"God does not say: 'This way leads to me and that does not,' but he says: 'Whatever you do may be a way to me, provided you do it in such a manner that it leads you to me.' But what it is that can and shall be done by just this person and no other, can be revealed only in himself. In this matter, as I said before it would only be misleading to study the achievements of another man and endeavor to equal him; for in so doing, a man would miss precisely what he and he alone is called upon to do."¹

E.B.S.

Explaining the Glory of God

by William R. Wohlers

OPINION

Key text:
John 5:43, 44

"Few of us have found peace when confronted with the glory of God"

"Glory to God in the highest, and on earth peace, good will toward men." Each December we hear these words, and then, without thinking, allow them to fade through our ears into oblivion. Yet contained within them is perhaps the most disconcerting paradox facing the human race: Few of us have found peace when confronted with the glory of God. The very idea of His transcendent power and majesty is more often than not a repelling force. Modern man in particular has shown an aversion to the traditional view of a god who is "out there and over all."

So much is this the case that some of our contemporaries believe that God is probably dead. This conclusion is, of course, repulsive to us, and we glibly condemn it with bumper-sticker phrases, not realizing that such responses are a source of the original disillusionment. We fail to perceive that if for some God appears to be unreal, it is partly because we who believe in Him have not spoken accurately about Him. We have so confined God to our verbal footlockers that we describe Him in ways that have no meaning for those whom we are trying to convince. Even if God is not really dead, our depictions of Him frequently encourage the conclusion that it would be better if He were.

Such negative feelings about God are not confined to the unchurched. We see this clearly in the experience of Martin Luther in the Augustinian monastery. His attempt to become the perfect monk is but the classic demonstration of the difficulty people have had in dealing with the glory of God. Luther's effort to win the approval of God only led to frustration, because the God he served was impossible to please. He eventually came to the point where he actually hated God. And although we may not be as candid, much of the time we, too, feel less than positive about God. And, as with Luther, the reason for this may be the view of God we have been taught which completely separates Him from the world in which we live.

We Seventh-day Adventists should be especially concerned about this. Beginning with our ecclesiastical progenitors, we have long asserted that this is a unique time to "fear God and give glory to Him." However, each time we repeat this in a raw, uninterpreted form, the more likely we are to increase the kind of alienation we are seeking to overcome. The louder we proclaim this in its archaic formulation, the more probable it is that God will appear remote from the immediate needs and concerns of the people we are trying to inform. It is this dilemma that leads so many to reject the God we portray. He seems to be irrelevant to their situations. At the same time it is impossible to ignore the transcendence that God alone possesses.

The only solution is for us to allow God to speak to us instead of transferring our own preconceptions to Him. Too often the words we use to characterize God reveal the usual tendency to create Him in our own image.

Contrary to normal human reasoning, the ultimate expression of the glory of God was the condescending of His Son to live among us as a man. This presents us with the answer to our confusion about God. The life of Jesus reveals to us the true nature of God's glory, and with it, the real meaning of peace on earth.

The only solution is "To allow God to speak to us instead of transferring our own preconceptions to Him"

□ April 16
Friday

34

William R. Wohlers is an associate professor of history at Southern Missionary College.

1. What is the image that we, as a church and as individuals, project to the community about our God? Is it cruel and vindictive, or loving and forgiving?
2. Re "God-in-a-Box," this week's Evidence article: Have we, individually and as a church collectively, given outsiders the impression that God works almost exclusively through the machinery we have erected, and damns all other machinery which does not bear our label?

J. B. Phillips writes that the problem of the disunity of churches "is only made *insoluble* because the different denominations are (possibly unconsciously) imagining God to be Roman or Anglican or Baptist or Methodist or Presbyterian or what have you. If they could see beyond their little inadequate god, and glimpse the reality of God . . . The result would be a unity that actually does transcend differences, instead of ignoring them with public politeness and private contempt." Do you agree? Explain.

3. Re "Explaining the Glory of God," this week's Opinion article: What acts of Jesus would you select as the most vivid demonstrations of the glory of God?

How can Seventh-day Adventists explain the glory of God in a way that will attract rather than repel the attention of modern man?

Glory in the Incarnation



“And the Word was made flesh, and dwelt among us, (and we beheld his glory, The glory as of the only begotten of the Father,) full of grace and truth.”—John 1:14

Lesson 4, April 18-24

by Thomas Merton

The Annunciation

INTRO- DUCTION

Ashes of paper, ashes of a world
Wandering, when fire is done:
We argue with the drops of rain!

Until One comes Who walks unseen
Even in elements we have destroyed.
Deeper than any nerve
He enters flesh and bone.
Planting His truth, He puts our substance on.
Air, earth, and rain
Rework the frame that fire has ruined.

What was dead is waiting for His Flame.
Sparks of His Spirit spend their seeds, and hide
To grow like irises, born before summertime.
These blue things bud in Israel.

The girl prays by the bare wall
Between the lamp and the chair.
(Framed with an angel in our galleries
She has a richer painted room, sometimes a crown.
Yet seven pillars of obscurity
Build her to Wisdom's house, and Ark, and Tower.
She is the Secret of another Testament
She owns their manna in her jar.)

Fifteen years old—
The flowers printed on her dress
Cease moving in the middle of her prayer
When God, Who sends the messenger,
Meets His messenger in her Heart.
Her answer, between breath and breath,
Wrings from her innocence our Sacrament!
In her white body God becomes our Bread.

It is her tenderness
Heats the dead world like David on his bed.
Times that were too soon criminal
And never wanted to be normal
Evade the beast that has pursued
You, me, and Adam out of Eden's wood.
Suddenly we find ourselves assembled
Cured and recollected under several green trees.

Her prudence wrestled with the Dove
To hide us in His cloud of steel and silver
These are the mysteries of her Son.
And here my heart, a purchased outlaw,
Prays in her possession
Until her Jesus makes my heart
Smile like a flower in her blameless hand.

Taken from Thomas P. Mc Donnell, Ed., *A Thomas Merton Reader*. (Garden City, NY: Image Books, Doubleday and C., Inc., 1974), pp. 332-333.

Thomas Merton has best been described as a contemplative, poet, peacemaker, servant of God.

☐ **April 18
Sunday**

God with Us

by editors

LOGOS

The Lord's Prayer has been repeated by millions since Christ first recited it some 2,000 years ago. The opening line, however, makes a point that some fail to notice. "Our Father who art in heaven" (Matthew 6:9) shows that Jesus considers God to be "our" Father—ours as well as His. Jesus, therefore, considers us to be His brothers and sisters. The author of Hebrews wrote of this: "For both He who sanctifies and those who are sanctified are all from one Father; for which reason He is not ashamed to call them brethren" (Hebrews 2:11; NAS).

As our Elder Brother, Christ is fully human, as numerous and obvious texts claim. Yet the Bible also claims that He is fully divine. Jesus Himself said that "He who has seen Me has seen the Father" (John 14:9; NAS), and that "Truly, truly, I say to you, before Abraham was born I AM" (John 8:58; NAS). The gospels also record another incident where He claimed to be equal with God: "But He answered them, 'My Father is working until now, and I Myself am working.' For this cause therefore the Jews were seeking all the more to kill Him, because He . . . was calling God His own Father, making Himself equal with God" (John 5:17, 18; NAS).

If Jesus is fully human and fully God, and man could not have become God, then God must have become man. Paul tells us how this happened: "But when the fullness of the time came, God sent forth His Son, born of a woman" (Gal. 4:4; NAS). The account is simple but profound; it is a mystery. But thus, God was incarnated as a human being.

History does not question the historical existence of Jesus and of His followers. The critical issue that is raised, however, is this: "Was Jesus the Christ; was He divine?" Or was He just a teacher with extremely high moral standards.

C. S. Lewis addressed this question about the divinity of Jesus Christ: "One part of the claim tends to slip past us unnoticed . . . I mean the claim to forgive sins: any sins. Now unless the speaker is God this is really so preposterous as to be comic. We can all understand how a man forgives offenses against himself. . . . But what should we make of a man, himself unrobbed and untrodden on, who announced that he forgave you for treading on other men's toes and stealing other men's money? . . . Christ says that He is 'humble and meek' and we believe Him; not noticing that, if He were merely a man, humility and meekness are the very last characteristics we could attribute to some of His sayings.

I am trying here to prevent anyone from saying the really foolish thing that people often say about Him: 'I'm ready to accept Jesus as a great moral teacher, but I don't accept His claim to be God.' That is the one thing we must not say. A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic—on a level with the man who says he is a poached egg—or else he would be the Devil of Hell. . . . You can shut Him up for a fool, you can spit at Him and kill Him as a demon; or you can fall at His feet and call Him Lord and God. But let us not come with any patronizing nonsense about His being a great human teacher. He has not left that open to us. He did not intend to."¹

1. C. S. Lewis, *Mere Christianity* (New York: Macmillan Publishing Co., Inc., 1952), pp. 55, 56.

by Kerry Neall

The Way Out Provided

When God became man, the realization of the greatest attempt to save the sinful race was put into effect. As mortal beings, we cannot understand the mystery: "Christ had not exchanged His divinity for humanity; but He had clothed His divinity in humanity."¹ Yet, the historical fact that it happened gives us hope and is our only means of salvation. The following quotations aid in understanding what Christ's condescension accomplished for mankind.

1. *The bridged gap.* "He took upon Himself our nature that with His human arm He might encircle the race, while with His divine arm He grasps Omnipotence, and thus links finite man to the infinite God . . . Through transgression the sons of men became subjects of Satan. Through the infinite sacrifice of Christ, and faith in His name, the sons of Adam become the sons of God. By assuming human nature, Christ elevates humanity."²

"It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we became more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken."³

2. *The assurance of peace.* "To assure us of His immutable counsel of peace, God gave His only-begotten Son to become one of the family, forever to retain His human nature . . . Christ glorified is our brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite Love."⁴

3. *The gift of unity and efficiency.* "Christ took human nature that men might be one with Him as He is one with the Father, that God may love man as He loves His only-begotten Son, that men might be complete in Him."⁵

"He came as a divine Teacher, to uplift human beings, to increase their physical, mental, and spiritual efficiency."⁶

4. *The total restoration of man.* "He [Christ] came to our world to restore in man God's moral image, in order that man, although fallen, might through obedience to God's commandments become enstamped with the divine image and character-adorned with the beauty of divine loveliness."⁷

TESTIMONY

Key text:
Galatians 4:4-7

1. *S.D.A. Bible Commentary*, vol. 5, p. 1128.

2. *Testimonies*, vol. 4, p. 563.

3. *Desire of Ages*, p. 25.

4. *Ibid.*, pp. 25, 26.

5. *Selected Messages*, vol. 1, p. 251.

6. *S.D.A. Bible Commentary*, vol. 5, p. 1129.

7. *Ibid.*, vol. 7, p. 921.

Kerry Neall is a junior religion and french major at Southern Missionary College.

□ April 20
Tuesday

Jesus: The Human Who is God, and the God Who is Human

EVIDENCE

Key text:
Colossians 3:11

Editor's note: In the article below, Leonardo Boff discusses the Incarnation—what it means for Jesus Christ to be the God/man. Adventist thinking is often divided over this issue, with some emphasizing His divinity and others His humanity. But the supernatural event of God in some way becoming man is a constant factor. In this article, however, Boff develops the doctrine of the Incarnation from a theologically more liberal position. And some have called his thinking the best expression of contemporary Christian thought on this matter. Thus, most Adventists will not typically agree with all of Dr. Boff's formulations. But I believe the reader will find his thoughts to be stimulating and insightful.

Most attempts to clarify the divinity and humanity of Jesus start with an analysis either of the human or divine nature, or the meaning of person. We will try the inverse route: we will attempt to understand the human being and God with Jesus himself as our starting point. Humanity in its greatest radicality was revealed in Jesus and this also revealed the human God. Hence it is not by means of abstract analysis of humanity and divinity that one can clarify the mystery of Jesus of Nazareth, who so fascinated the apostles that they called him God. Anthropology ought to be elaborated with Christology as its point of departure.

The Gospels and our exposition of Jesus' extraordinary good sense, creative imagination, and originality have demonstrated that the existence of Jesus was an existence totally orientated and lived for others and for the great Other (God). He was absolutely open to all, he did not discriminate against anyone, and he embraced all with this unlimited love, especially those socially and religiously marginalized (Mark 2:15-17). He personally lived the love he preached for enemies (Matt. 5:43), forgiving those who crucified him (Luke 23:34-46). He had no prefabricated scheme, nor did he immediately moralize, nor did he censure those who came to him: "Whoever comes to me I shall not turn him away" (John 6:37). If he was liberal when confronted with the law, he was rigorous when imposing the demands of love that bind human beings with more liberating ties than those of the law. His death was not merely a consequence of his fidelity to the liberating mission confided to him by the Father; it was also fidelity to human beings whom he loved unto the end (John 13:1).

Jesus was a person who was empty of himself. Hence he could be completely filled by others, whom he received and accepted as they were. They could be women or children, tax-collectors or sinners, prostitutes or theologians, ex-guerrillas (three of whom would become his disciples) or pious people like the Pharisees. Jesus was a man who always understood himself from the point of others, his being was continuously a being-for-others. He cultivated a relationship of extreme intimacy with the Great Other, God. He calls God "Abba, Father," in a language suggestive of confidence and childlike trust (Mark 14:36, cf. Rom. 18:15, Gal 4:6). He feels himself to be God's Son (Matt. 11:27, Mark 12:6, 13:52). His intimate relationship with the Father does not betray any resemblance to an Oedipus complex. It is transparent and daiphonous. He invokes God as a Father,

"Jesus . . . always understood himself from the point of others"

Leonardo Boff is a Franciscan priest and professor of theology in Petropolis, Brazil.

but he is not like a lost son who returns repentant and throws himself into his father's arms.

Jesus never asks for forgiveness or for some favor for himself. He does ask to be freed from pain and death (Mark 14:36, Mark 15:34, 37, John 11:41, 42), but, even then, he wants the Father's will and not his to be realized (Mark 14:36). His final words are ones of serene surrender: "Father into your hands I commit my spirit" (Luke 23:46). He understands himself totally from the viewpoint of God, to whom he is completely open. John legitimately allows Jesus to say: "I can do nothing by myself . . . because my aim is to do not my own will, but the will of Him who sent me." (John 5:30).

His intimacy with the Father was so profound that the same John could let Jesus say: "I and the Father are one" (John 10:30). Because he opened himself to and gave himself over to God with absolute confidence—and this is his typical way of being, which is also faith's way of being—Jesus does not possess what the Council of Chalcedon taught: He was lacking a "hypostasis", a subsistence, enduring in himself and for himself. He was completely emptied of himself and completely full of the reality of the Other, of God the Father. He realized himself radically in the other, he was not anything for himself, but all for others and for God. He was in life and death, the grain of wheat that dies to give life, he who lost his own life in order to gain it (cf. Matt 10:39). The absence of a human personality (hypostasis or subsistence) does not constitute an imperfection in Jesus but rather his highest perfection. Emptying himself creating interior space to be filled with the reality of the other. It is by going out of oneself that human beings remain profoundly within their own selves, it is by giving that one receives and possesses one's being.

Hence Jesus was the human being par excellence, *ecce homo*: because his radical humanity was achieved not by anarchy and an ontological affirmation of the "I", but by surrendering and communicating his "I" to others and for others, especially for God to the point of identifying with others and with God. From Jesus' way of being—as being-for-others—we learn our own true way of being and existing. Human existence has meaning only if understood as a total opening of oneself, as a focal point of relationships branching to in all directions to the world, the other, and God. True living means "living with." Hence it is only by means of the "You" that the "I" becomes what it is. The "I" is an echo of the "You". The more human beings relate to others and go out of themselves, the more they grow and become human. The more they are in the others, the more they are in themselves and become themselves. The more Jesus existed in God, the more God resided in him. The more the man-Jesus dwelled in God, the more he was divinized. The more God existed in Jesus, the more God was humanized. The man-Jesus was in God in such a way that They became indented: God made himself human so that the human could become God.

If we accept in faith that Jesus was a human being who could relate to God and be in God to the point of being his Son (i.e., the personal identity of Jesus with the eternal Son), and if we accept in faith that

**"The more . . .
Jesus dwelled
in God, the more
he was
divinized.
The more God
existed in
Jesus, the more
God was
humanized"**

God can empty himself of his own self (cf. Phil. 2:7) in such a way that he fills the complete openness of Jesus to the point of becoming himself human, then we accept and profess what Christians profess and accept as the Incarnation: the unconfounded, immutable, indivisible, and inseparable unity of God and humanity in one and the same Jesus Christ, God remains God and the human being radically human. Jesus was the creature that God wanted and so created that he could exist totally in God, so created that the more he became united to God, the more he became himself, that is, human.

“God and the human being constitute a unity in Jesus”

Hence, Jesus is truly human and also truly God. The inverse is also valid: just as the creature Jesus becomes more himself the more he is in God, in an analogous way God becomes more himself the more he is in Jesus and assumes his reality. God and the human being constitute a unity in Jesus. . . . The man-Jesus is not God's exterior receptacle, like a fragile vase about to receive its precious essence, God. The man-Jesus is God himself who enters the world and becomes history: “The word was *made* flesh, he lived among us” (John 1:14). God undergoes *becoming* while losing nothing of his being. When God *becomes* and makes himself history and becoming, there appears the one we call Jesus Christ, Word Incarnate.

Most Christians are not as yet accustomed to this idea: the God experienced and lived by Christianity is not only the transcendent, infinite God called Being, or Nothing, but the God who made himself lowly, who made himself history, who gave us love, who emptied himself even to the point of accepting death (cf. Phil. 2:7-8), who knows good health, the joy of friendship, the sorrow of separation, ardent hope and faith. God, however, could be all this only because he is really infinite, absolute love and self-communication, who created the whole cosmos and history to make possible his entry into them. Hence we can see that creation ought to be thought of with Christ as our starting point. He was the first thought of God, the one who envelops within himself the very cosmos.

“The resurrection manifested the full depths of Jesus' communion and openness”

Jesus' complete laying open of self to others and to the Great Other was revealed not only during his earthly existence, where “he went about doing good” (Acts 1:38). The resurrection manifested the full depths of Jesus' communion and openness. The earthly Jesus, before the resurrection, was a prisoner to the coordinates of space and time, the limitations of a carnal body. Now, by means of the resurrection, the new man emerged, no longer carnal but pneumatic, for which the body is no longer a limit but total cosmic presence and communion with all reality. The resurrected Christ fills all reality, thus realizing to a maximum degree his being-in-others and his being-for-others. The Incarnation ought not to be thought of only in the light of Jesus of Nazareth participating in all our limitations and weaknesses. It ought to be contemplated also in the light of the resurrection, where what had been hidden in Jesus of Nazareth was revealed in its full clarity and transparency: a universal and maximum openness to all cosmic, human, and divine reality, which was so great that Paul could confess Jesus resurrected saying, “He is everything and is in everything” (Col. 3:11).

Taken from Leonardo Boff, *Jesus Christ Liberator: A Critical Christology for Our Time* (Maryknoll, NY: Orbis Book, 1972), pp. 194-199.

□ April 21
Wednesday

How to Think About Jesus Christ

by editors

A discussion of the Incarnation must leave any careful student wondering how one is to think about this Jesus Christ.

Black Theology, Women's Theology and Liberation Theology have been especially important in underlining the significance of the revolutionary Jesus Christ—the One “who, like all the rest of us, couldn't beat city hall.”

Sometimes, however, those who approach the Scriptures in more traditional ways do not have an appreciation for a Jesus concerned with political causes, social equality and justice. These Christians often understand the mission of Jesus in primarily individualistic terms—i.e., Jesus lived, died and rose again for *my* salvation and *your* salvation, but not for the salvation of present communities or societies as a whole.

Thus, to know how to think about Jesus Christ in modern times is indeed a very difficult problem. I believe, however, that regardless of one's theological position within the Adventist church, Karl Barth—probably the most significant theologian of this century—offers some reflections on the significance of the God/man Jesus Christ which each of us can appreciate.

1. For Barth, Jesus Christ is the norm and criterion of theology. Jesus Christ is not part of the revelation of God, He *is* the revelation—the Word made flesh. Every theological concern—whether the doctrine of creation, the doctrine of the fall, the doctrine of revelation or ethical concerns—has its place of origin in Jesus Christ who constitutes God's revelation to humanity. Thus, the Incarnation was not an after-thought or emergency plan, but that event which has been the eternal purpose of God in the creation of this world.

This radical Christology is unparalleled in all of Christian thought. Certainly for nearly all Christians, Jesus Christ is the *decisive* revelation. But for Barth, Jesus Christ is not only the decisive revelation, He indeed *is* God's revelation. Revelation has no being outside of Jesus Christ. Thus, all theology and doctrinal understanding begins with the God/man.

2. Because Jesus Christ has taken humanity upon Himself, we have been recreated as *true* or *real* human beings. For Barth, to be *really* human means:

1. To be elected to partnership with God.

2. To hear and obey the Word of God as it is revealed in Jesus Christ, recorded in Scripture and taught by the church. This means to have *faith* in God's redeeming act for us, rather than pride in our own condemnation or justification. It means to *love*—to accept God's direction in building community between ourselves and our neighbors and all members of humankind—rather than refuse to be with and responsible for others, and withdraw into our own inhumanity. And it means to have *hope* in the promises of God which have been affirmed by the resurrection.

3. To be in the history of humanity. That is, to live one's life in the process of moving towards God and God moving towards humankind. For one to be in this “double movement” is for one to be a *real* human being.

E.B.S.

HOW TO
Key text:
Acts 17:28

□ April 22
Thursday

Jesus: Through the Eyes of "Anna, the Mother of Mary"

OPINION

Key text:
John 1:14

Now the Son of Mary was beautiful to behold, and she too was comely.

And when the Persians beheld Mary and her babe, they took gold and silver from their bags, and myrrh and frankincense, and laid them all at the feet of the child.

Then they fell down and prayed in a strange tongue which we did not understand.

And when I led them to the bedchamber prepared for them they walked as if they were in awe at what they had seen.

When morning was come they left us and followed the road to Egypt.

But at parting they spoke to me and said: "The child is but a day old, yet we have seen the light of our God in His eyes and the smile of our God upon His mouth.

"We bid you protect Him that He may protect you all."

And so saying, they mounted their camels and we saw them no more.

Now Mary seemed not so much joyous in her first-born, as full of wonder and surprise.

She would look long upon her babe, and then turn her face to the window and gaze far away into the sky as if she saw visions.

And there were valleys between her heart and mine.

And the child grew in body and spirit, and He was different from other children. He was aloof and hard to govern, and I could not lay my hand upon Him.

But He was in my heart and I knew why.

Often times He would take away our food to give to the passerby. And He would give other children the sweet I had given Him, before He had tasted it with His own mouth.

He would climb the trees of my orchard to get the fruits, but never to eat them Himself.

And He would race with other boys, and sometimes, because he was swifter of foot, He would delay so that they might pass the stake ere He should reach it.

And sometimes when I led Him to His bed He would say, "Tell my mother and the others that only my body will sleep. My mind will be with them till their mind come to my morning."

And many other wondrous words He said when He was a boy, but I am too old to remember.

Now they tell me I shall see Him no more. But how shall I believe what they say?

I still hear His laughter, and the sound of His running about my house. And whenever I kiss the cheek of my daughter His fragrance returns to my heart, and His body seems to fill my arms.

Sometimes it seems that my longing for Him is greater than hers.

Taken from Kahil Gibran,
Jesus the Son of Man
(New York: Alfred A.
Knopf, 1964), pp. 7-9.
Permission from Admin-
istrators C.T.A of Kahil
Gibran Estates and Mary
G. Gibran.

□ April 23
Friday

Edwin Zackrison is associate professor of theol-
ogy at Southern Missionary College.

1. C. S. Lewis is quoted in this week's Logos article as writing: "A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic—on a level with the man who says he is a poached egg—or else he would be the Devil of Hell. . . . Either this man was, and is, the Son of God: or else a madman or something worse."

Do you agree? Explain.

2. The main point of Leonardo Boff's Evidence article is this: "The more Jesus existed in God, the more God resided in him. The more the man-Jesus dwelled in God, the more he was divinized. The more God existed in Jesus, the more God was humanized. The man-Jesus was in God in such a way that they became identified: God made himself human so that the human could become God."

Do you agree with Dr. Boff's ideas on the nature of the God/man Jesus Christ? Does his Christology say "enough"? Are there essentials about the incarnation that Boff has left out? Are there important ideas he has clarified? Explain.

3. The How To article for this week, focusing on aspects of the theology of Karl Barth, says, "Humanity is not a signification we wear like we would a coat. It is not only something we have been. Humanity is something that we have been, are now becoming and will continue to become—as long, however, as we are in community, relationship, interaction with other human beings." Do you agree with this statement? What are the social and ethical implications of realizing that to be human is to be in relationship?

Living for His Glory



**"I lift my eyes to you,
To you who have your home in heaven,
Eyes like the eyes of slaves
fixed on their master's hand."
Psalm 123:1, 2; Jerusalem Bible**

Lesson 5, April 25-May 1

by Greg King

The Imitator

INTRO- DUCTION

They strutted in, adorned in their finery. Tigers with sleek, shiny coats. Zebras sporting alternating stripes. Giraffes with telescopic necks, craning towards the sky. The monkeys swinging from tree to tree, dropped to the ground and arrived with a thud.

Lines of concern marked every face. The animals had come together to decide a very important matter: a plan to honor the King of the beasts. For the first time since any of the animals could remember, the Great Lion was returning to His jungle, and in a rare display of unity they had called this meeting. They all desired to give glory to their King.

The council spawned heated debate. Each animal was intent on pontificating his own opinion. A tawny tiger spoke first.

"My fine companions," said he, "I would be for honoring the King in this way: We should kill all the weaker animals for a sacrifice to pacify His anger."

A small giraffe, fearing for his own skin, was quick to point out the fallacy in this reasoning. "No! No!" he shouted. "Our King is not coming in anger, but in love."

A proud zebra felt compelled to state his plan. "There is only one way to give glory to our King. You must all strip off your skin and clothe yourselves in the most attractive way. When the King comes, He will appreciate all the agony you went through to look nice for Him."

But a young antelope was quick to rebut this view. "That won't work either," he said. "Our King does not look on the outward appearance, He looks on the heart."

The council was now deadlocked. Even though each of the animals ardently desired to honor the coming King, none was willing to sacrifice his or her own individuality. Could anyone break the stalemate?

At the height of the dilemma, a small lamb walked shyly out of the jungle and into the circle of animals. His tardiness was overlooked, but his attire caused quite a stir. The skin of a lion draped loosely over his small body.

The animals pounced on him at once. "How dare you?" roared the tiger. "Attempt to imitate my King, will you?"

The zebra also joined the chorus of excited voices: "This blasphemous masquerader is worthy of death." No one spoke in favor of the poor creature, and he was quickly bound in preparation for the execution.

As the animals picked up stones to end the life of the young lamb, the loud roar of a lion thundered across the forest. The King had arrived.

After untying the bonds that had secured the frightened lamb, He spoke with a mighty voice which rolled through the jungle like the sound of many waters.

"I have come! And I see that no one was interested in honoring Me, no one except the young lamb. You said you wanted to give Me glory, but in reality, all you wanted to do was glorify yourselves. But the little lamb loved Me so much, he wanted to be like Me. Imitation is the highest form of honor!" And with that the big Lion pawed the turf, roared once more, and disappeared into the forest.

Greg King is working on his Masters of Divinity degree at Andrews University.

□ April 25
Sunday

God's Purpose for Man

by editors

LOGOS

Animals learn by reinforcement. Dogs, for instance, are trained by having their behavior reinforced by biscuits or pats on the head. People, too, learn on this level. A child many times obeys his parents, not out of love necessarily, but because disobedience brings hurt, and obedience brings rewards. Just so, an adolescent will often use jokes or "put downs" as a way of focusing attention on himself, as a way of being accepted, as reinforcement for a low self-image.

This stimulus-reaction basis of learning, however, leaves dogs and people together at an animal level of behavior. One learns to react merely to the stimulus of surrounding conditions. The question must then be asked, Does humankind belong on an animal level? Or did God intend for people to think and behave and relate on a much higher plane? And further, what was God's purpose in creating woman and man? Paul wrote that there are those who are "called according to His purpose" (Romans 8:28). But what is that purpose?

In Proverbs 5:6 Solomon listed the negative aspects of a certain adulteress, saying "She does not ponder the path of life; her ways are unstable, she does not know it" (NAS). The failure to ponder life's meaning—"to think deeply about; consider carefully"¹—is one of the weaknesses of this adulteress. Indeed, to neglect critical reflection about one's purpose for existence is to exist only on the stimulus-response level. We, then, should make it a priority to carefully consider our lives and the directions they are moving. We should ask ourselves to what degree we are living to the glory of God—Where are we failing? Where are we succeeding? And if we do this, we have the promise that God "wilt make known to me the path of life" (Psalm 16:11; NAS)

This "path of life" the Psalmist writes about becomes "newness of life" (Romans 6:4) in the writings of Paul. The apostle challenges the Christian community to live a new kind of life, one in a manner that corresponds to the glorious nature of their eternal gift.

In his letter to the Ephesians, Paul explained in very practical terms what this new kind of life lived in glory to God is like. These are some of the specifics that Paul chose to emphasize of God's purpose for man: "So I tell you this, and insist on it in the Lord, that you must no longer live as the Gentiles do, in the futility of their thinking. They are darkened in their understanding and separated from the life of God because of the ignorance that is in them due to the hardening of their hearts. Having lost all sensitivity, they have given themselves over to sensuality so as to indulge in every kind of impurity, with a continual lust for more. You, however, did not come to know Christ that way. . . . Therefore each of you must put off falsehood and speak truthfully to his neighbor, for we are all members of one body. 'In your anger do not sin'; Do not let the sun go down while you are still angry, and do not give the devil a foothold. . . . Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen. . . . Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you. Be imitators of God, therefore, as dearly loved children and live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God" (Eph. 4:17-27, 29, 31-5:2; NIV).

D.R.S./E.B.S.

A Praise in the Earth

by Jodi Vande Vere

God's purpose for humankind and humanity's glory are one and the same. Mankind has no glory of its own apart from that given it by the Creator who calls every person to bring his or her life into correspondence with the divine will.

A brief look at Ellen White's writings tells us that in the beginning woman and man were glorious in every way. "When God made man in His image, the human form was perfect."¹ "He who set the starry worlds on high . . . when He came to crown His glorious work, to place one in the midst to stand as ruler of the fair earth, did not fail to create a being worthy of the hand that gave him life . . . Man was to bear God's image, both in outward resemblance and in character . . . His nature was in harmony with the will of God. His mind was capable of comprehending divine things . . ."²

God had a specific plan for this glorious, totally unique being to fulfill on His newly-made earth. "Above all lower orders of being, God designed that man, the crowning work of His creation, should express His thought and reveal His glory."³ "It is God's purpose to manifest through His people the principles of His kingdom."⁴ What better way for God to reveal Himself than through those created in His very own image? As children of God, then, the object of our creation is to honor Him and bless those we contact.⁵

Clearly, the glory of humanity can exist only in the context of exalting the Creator. How to incorporate this concept into every-day living is another problem for which Mrs. White once again provides some insight. "It is your privilege, dear young friends, to glorify God upon the earth. In order to do this, you must direct your minds away from things that are superficial, frivolous, and unimportant, to those that are of eternal worth."⁶ "In commissioning His disciples to go 'into all the world, and preach the gospel to every creature,' Christ assigned to man the work of extending the knowledge of His grace."⁷ "It is His purpose that, by exemplifying the truth in their lives, they shall be a praise in the earth . . . But let God's people remember that only as they believe and work out the principles of the gospel can He make them a praise in the earth."⁸

Glorifying God in a world that would rather glory in itself is not always easy, pleasant, or natural for fallen humans and will inevitably cause conflicts with others, as well as within ourselves. "God is constantly pruning His people . . . that they may bear fruit to His glory and not produce leaves only. God prunes us with sorrow, with disappointment and affliction . . . Those who really desire to glorify God will be thankful for the exposure of every idol and every sin."⁹ "We are brought into sympathy with Christ through the fellowship of His sufferings. Every act of self-sacrifice for the good of others strengthens the spirit of beneficence in the giver's heart, allying him more closely to the Redeemer of the world."¹⁰

Happiness and inner contentment result from living out the purpose we were originally created for, but they constitute only part of the reward awaiting those who faithfully glorify their Creator-Father. When Christ returns to make His earth new a second time, eternity will welcome them with open arms. "Having been partakers of Christ's sufferings, they are fitted to be partakers with Him of His glory."¹¹

Jodi Vande Vere is a senior English major at Southern Missionary College.

TESTIMONY

Key text:
Psalm 8:1, 4-6

"It is God's purpose to manifest through His people the principles of His kingdom"

1. *Testimonies*, vol. 8,

p. 264.

2. *Patriarchs and*

Prophets, p. 45.

3. *Ministry of Healing*,

p. 415.

4. *Testimonies*, vol. 6,

p. 9.

5. *Patriarchs and*

Prophets, p. 601.

6. *Messages to Young*

People, p. 265.

7. *Testimonies*, vol. 9,

p. 255.

8. *Testimonies*, vol. 8,

p. 14.

9. *Testimonies*, vol. 4,

p. 354.

10. *Steps to Christ*, p.

79.

11. *Great Controversy*,

p. 650.

□ April 27
Tuesday

The Glory Of Suffering

by Bryan Aalborg

EVIDENCE

Key text:
John 15:18-20

"To God be the glory great things He has done." We sing these words so often, and we are all familiar with the tune. So familiar, in fact, that many of us produce only sounds rather than music as we mechanically mouth the measures. And thus, we might think that it is easy to glorify God by voicing these words in church. But greater devotion is required to live the type of life that glorifies God.

Jesus said, "If any man would come after me, let him deny himself and take up his cross and follow me" (Mark 8:34). Just before giving these instructions, Jesus foretold the suffering and rejection He would experience. Peter responded by rebuking Jesus. And in turn Jesus rebuked Peter for encouraging Him to take the easy way out. Commenting on this Dietrich Bonhoeffer writes: "the very notion of a suffering Messiah was a scandal to the Church . . . That is not the kind of Lord it wants, and as the Church of Christ it does not like to have the law of suffering imposed upon it by its Lord."

"Jesus must therefore make it clear beyond all doubt that the 'must' of suffering applies to his disciples no less than to himself . . . Discipleship means adherence to the person of Jesus, and therefore submission to the law of Christ which is the law of the cross."¹

One must remember, however, that Jesus prefaced His statement with "If any man would come after me . . ." Because He never forces us, we have the privilege of choosing to follow Him.

But for the believer this choice means denying self and accepting the cross.

Bonhoeffer continues: "Self-denial is never just a series of isolated acts of mortification or asceticism . . . To deny oneself is to be aware of Christ and no more of self, to see only him who goes before and no more the road which is too hard for us . . . Only when we have become completely oblivious of self are we ready to bear the cross for his sake . . . To endure the cross is not a tragedy; it is the suffering which is the fruit of an exclusive allegiance to Jesus Christ . . . If our Christianity has ceased to be serious about discipleship, if we have watered down the gospel into an emotional uplift which makes no costly demands and which fails to distinguish between natural and Christian existence, then we cannot help regarding the cross as an ordinary everyday calamity, as one of the trials and tribulations of life. We have then forgotten that the cross means rejection and shame as well as suffering."²

This kind of self-denial and cross-bearing, though, will call for endurance. "Just as Christ maintained his communion with the Father by his endurance, so his followers are to maintain their communion with Christ by their endurance. We can of course shake off the burden which is laid upon us, but only find that we have a still heavier burden to carry—a yoke of our own choosing, the yoke of our self . . . But under his (Christ's) yoke we are certain of his nearness and communion. It is he whom the disciple finds as he lifts up his cross."³

Yes, "only the man who is dead to his own will can follow Christ."⁴ And when we follow Christ we are giving glory to God.

"To deny oneself is to be aware of Christ"

1. Dietrich Bonhoeffer, *The Cost of Discipleship* (New York: The Macmillan Co., 1987), p. 77.
2. *Ibid.*, pp. 77, 78.
3. *Ibid.*, p. 82.
4. *Ibid.*, p. 79.

□ April 28
Wednesday

Bryan Aalborg is a junior theology major at Southern Missionary College.

Glory Down to Earth

Gerald F. Colvin

The glory of humanity is found in giving God glory—in glorifying Him upon this earth. To live for the glory of God is God's purpose for humankind, and that in which one may find his or her greatest joy and delight.

But how is one to live out this divine calling? In practical terms, what is one to do in order to live for the glory of God, and thus partake of that glory?

1. In our attempts to glorify God, it is vital that we have a deep understanding of our relationship—indeed, our “sonship”—to Him. For example, take a moment to look at your hands. Hold one hand up before you, palm first. Study the creases and delicate prints. Move your fingers one at a time. Move them in unison. Stop and make a fist. Now rotate that fist, letting your forearm swivel at the elbow.

You realize, of course, that not only your hand was designed by God, but that your whole being was created in His image. What do you think the “hand” of God is like? How might your hand, a mere shadow of His, somehow symbolize the work of His all-sustaining hand? How might your “hand behavior” better reflect its “image” of our long-suffering and creative God?

Now, how about your feet? your ears? your eyes? your tongue? your mind? Remember, the fact of God's being is undeniably the major fact of your being. J. I. Packer writes, “The revelation to the believer that God is his Father is in a sense the climax of the Bible.”¹

2. Beyond our testimony to God's presence in our own bodies and minds, a further means of glorifying God is through our interaction with those around us. Purpose in your mind to glorify God every day by bringing thankfulness and hope to at least one other human being.

“How can this be done?” you ask. Well, some chronic complainers are admittedly poor prospects for “cheering up,” but here are possibilities: (1) Focus on the many blessings received from God. Share God's answers to your prayers with others. (2) Talk primarily about victories. (3) Lend a hand in completing an onerous task. (4) Reinforce meaningful action toward solutions. (5) Encourage physical exertion. And remember, above all, that your assistance is itself a means of honoring God.

3. A final avenue worth emphasizing is meditation. According to Edward Heppenstall, “Meditation is a lost art.”² What is meditation? and what does meditation have to do with glorifying God? Dr. Heppenstall states first what meditation is not: “There is tense thinking, a lot of day-dreaming, and a good bit of deep feeling; but meditation is sadly neglected.”³ It is much easier for us to be always doing something than to meditate upon God and Scripture. But, “we need regular times,” Heppenstall counsels, “for quiet deliberation upon high themes.”⁴ When we devote a special period each day to contemplate God's thoughts after Him, then our personal experiences in glorifying our Savior will be revived!

When we are in the *daily* process of glorifying our Lord, we cannot fully know where this God-man relationship is leading. We can but slip along with our God into the stream of becoming, a process which will draw us ever closer to our accepting Master! But little can be accomplished unless we keep feeding upon His word.

HOW TO

Key text:
1 Corinthians
6:20

1. J. I. Packer, *Knowing God*, (Downers Grove, Illinois: InterVarsity Press, 1973), p. 182.

2. Edward Heppenstall, *In Touch With God*, (Washington, D.C.: Review and Herald, 1975) p. 259.

3. *Ibid.*

4. *Ibid.*

Gerald F. Colvin is chairman of the Division of Education and Human Sciences at Southern Missionary College.

□ April 29
Thursday

Glory for Me

by Edwin Zackrison

OPINION

Key text:
Isaiah 43:5-7

O that will be glory for me (glory for me),
Glory for me (glory for me)
Glory for me (glory for me)
When by his grace I shall look on His face,
that will be glory, be glory for me.

By the time one has finished singing all three stanzas of Charles Gabriel's "Glory Song" one will have repeated "glory for me" twenty-seven times. Am I to conclude from this that I get to heaven for my glory and therefore I will be strutting about the place telling all how "glorious" I am?

"He did
not write,
'that will
be glory
to me' "

Of course, this was never the intent of composer and writer Gabriel. He meant to portray the spontaneity and the purity of the saints' hymn of praise to God (he did not write, "that will be glory to me"). These words carry the message of an important Christian truth: that living to the glory of God results unavoidably in glory for me.

God once gave this message to Isaiah for the people: "Fear not, for I am with you; I will bring your offspring from the east, and from the west I will gather you . . . every one who is called by my name, *whom I created from my glory, whom I formed and made*" (Isaiah 43:5-7; RSV; italics mine). While this is primarily a promise of reward for faithfulness, it also reveals our fundamental purpose for existence: We were created for God's glory.

At first reading one might wonder that such a concept sounds selfish on God's part. I have known parents who felt their children were brought into the world for their glory. A man who had planned to be a physician, but had not made it past the MCAT, determines that his son will achieve where he failed, thinking that this will make up for the disappointment. A woman who believes she fell short of her goals attempts to relive her life through that of her daughter. In each case are these parents not creating offspring for *their* glory?

But such examples fall far afield of understanding "for God's glory," since each are set in the economy of sin, and sin is the perversion of good. Lucifer did not create anything when he thought up sin and turned himself into a devil. He merely took the things of God and "perverted" them. By that I mean he used them for other than their intended use. Everything he touched became defiled by self-centeredness (including himself). Seeking himself ahead of God became such a nasty habit that his whole personality changed. Refusing to accept the universal, eternal principle that nothing in God's creation lives wholly unto itself, Lucifer taught that pleasure is the only meaningful end to seek to the glory of one's self. Hence we tend to look at "glory" as perverted pleasure.

When God created humanity for His own glory, however, He did not do so for some personal, perverted pleasure. This can be seen by making your own comparisons. Take your choice: Does it make more sense to live to your own glory or to the glory of another? Which results in the fulfilling, satisfying life? One who tries it will testify that living to the glory of God results in the understanding that God has only another's best interests in mind throughout all His commands and promises. Thus, accepting our place in God's creation "for His glory" can only result in "glory for me."

Here Where One Stands

by Martin Buber

SUPPLEMENTARY

Rabbi Bunam used to tell young men who came to him for the first time the story of Rabbi Eizik, son of Rabbi Yekel of Cracow. After many years of great poverty which had never shaken his faith in God, he dreamed someone bade him look for a treasure in Prague, under the bridge which leads to the King's palace. When the dream recurred a third time, Rabbi Eizik prepared for the journey and set out for Prague. But the bridge was guarded day and night and he did not dare to start digging. Nevertheless he went to the bridge every morning and kept walking around it until evening. Finally the captain of the guards, who had been watching him, asked in a kindly way whether he was looking for something or waiting for somebody. Rabbi Eizik told him of the dream which had brought him here from a faraway country. The captain laughed: 'And so to please the dream, you poor fellow wore out your shoes to come here! As for having faith in dreams, if I had had it, I should have had to get going when a dream once told me to go to Cracow and dig for treasure under the stove in the room of a Jew—Eizik, son of Yekel, that was the name! Eizik, son of Yekel! I can just imagine what it would be like, how I should have to try every house over there, where one half of the Jews are named Eizik and the other Yekel!' And he laughed again. Rabbi Eizik bowed, travelled home, dug up the treasure from under the stove, and built the House of Prayer which is called 'Reb Eizik Reb Yekel's Shul'.

'Take this story to heart,' Rabbi Bunam used to add, 'and make what it says your own: There is something you cannot find anywhere in the world, not even at the zaddik's and there is, nevertheless, a place where you can find it' . . .

There is something that can only be found in one place. It is a great treasure, which may be called the fulfillment of existence. The place where this treasure can be found is the place on which one stands.

Most of us achieve only at rare moments a clear realization of the fact that they have never tasted the fulfillment of existence, that their life does not participate in true, fulfilled existence, that, as it were, it passes true existence by. We nevertheless feel the deficiency at every moment, and in some measure strive to find—somewhere—what we are seeking. Somewhere, in some province of the world or of the mind, except where we stand, where we have been set—but it is there and nowhere else that the treasure can be found. The environment which I feel to be the natural one, the situation which has been assigned to me as my fate, the things that happen to me day after day, the things that claim me day after day—these contain my essential task and such fulfillment of existence as is open to me. . . .

If we had power over the ends of the earth, it would not give us that fulfillment of existence which a quiet devoted relationship to nearby life can give us. If we knew the secrets of the upper worlds, they would not allow us so much actual participation in true existence as we can achieve by performing, with holy intent, a task belonging to our daily duties. Our treasure is hidden beneath the hearth of our own home.

The Baal-Shem teaches that no encounter with a being or a thing in the course of our life lacks a hidden significance. The people we live

"The place where this treasure can be found is the place on which one stands"

Martin Buber is known for his work on Hasidism, a mystical religious movement born among the orthodox Jews of eastern Europe in the mid 1700s.

SUPPLEMENTARY

**“No encounter
... lacks a
hidden
significance”**

with or meet with, the animals that help us with our farmwork, the soil we till, the materials we shape, the tools we use, they all contain a mysterious spiritual substance which depends on us for helping it towards its pure form, its perfection. If we neglect this spiritual substance sent across our path, if we think only in terms of momentary purposes, without developing a genuine relationship to the beings and things in whose life we ought to take part, as they in ours, then we shall ourselves be debarred from true, fulfilled existence.

Some religions do not regard our sojourn on earth as true life. They either teach that everything appearing to us here is mere appearance, behind which we should penetrate, or that it is only a forecourt of the true world, a forecourt which we should cross without paying much to it. Judaism, on the contrary, teaches that what a man does now and here with holy intent is no less important, no less true—being a terrestrial indeed, but none the less factual, link with divine being—than the life in the world to come. This doctrine has found its fullest expression in Hasidism.

Rabbi Hanokh said: ‘The other nations too believe that there are two worlds. They too say: “In the other world.” The difference is this: They think that the two are separate and severed, but Israel professes that the two worlds are essentially one and shall in fact become one.’

**“In their
true essence,
the two
worlds
are one”**

In their true essence, the two worlds are one. They only have, as it were moved apart. But they shall again become one, as they are in their true essence. Man was created for the purpose of unifying the two worlds. He contributes towards this unity by holy living, in relationship to the world in which he has been set, at the place on which he stands.

Once they told Rabbi Pinhas of the great misery among the needy. He listened, sunk in grief. Then he raised his head. ‘Let us draw God into the world,’ he cried, ‘and all need will be quenched.’

But is this possible, to draw God into the world? Is this not an arrogant, presumptuous idea? How dare the lowly worm touch upon a matter which depends entirely on God’s grace: how much of Himself He will vouch safe to His creation?

Here again, Jewish doctrine is opposed to that of other religions, and again it is in Hasidism that it has found its fullest expression. God’s grace consists precisely in this, that he wants to let himself be won by man, that he places himself, so to speak, into man’s hands. God wants to come to His world, but He wants to come to it through man. This is the mystery of our existence, the superhuman chance of mankind.

**“God dwells
wherever
man lets
him in”**

‘Where is the dwelling of God?’

This is the question with which the Rabbi of Kotzk surprised a number of learned men who happened to be visiting him.

They laughed at him: ‘What a thing to ask! Is not the whole world full of his glory?’

Then he answered his own question:

‘God dwells wherever man lets him in.’

This is the ultimate purpose: to let God in. But we can let him in only where we really stand, where we live, where we live a true life. . . .

REACT
Lesson 5

1. The Introduction article this week makes the statement that "Imitation is the highest form of honor." Do you agree? Are Christians called to be *imitators* of Christ, *reflectors* of His image, or designers of new and creative patterns which conform to divine principles? Explain your answer giving examples.

2. What are some of the *most fundamental* things it means to live to the glory of God? List what you consider to be the three most fundamental below:

1. _____
2. _____
3. _____

What do you consider are some of the least fundamental things it means to live to the glory of God? List these below:

1. _____
2. _____
3. _____

Explain your rationale for listing the above.

3. Ellen White writes in the Testimony article: "Having been partakers of Christ's sufferings, they are fitted to be partakers with Him of His glory."

How do you understand this relationship between suffering and glory? (The Evidence article quoting Dietrich Bonhoeffer may be of some help here.)

4. Re the Evidence article: How is the disciple to know what kind of cross is meant for him or her to bear?

5. Martin Buber in this week's Supplementary article states:

"God lives wherever man lets him in."

"This is the ultimate purpose: to let God in."

What does it mean to "let God in"?

To Spread His Glory



“Jehovah, our Lord, how great your name throughout the earth! Above the heavens is your majesty chanted by the mouths of children, babes in arms.”—Psalms 8:1; *Jerusalem*

Lesson 6, May 2-8

The Missionary Impulse

by Lethiel C. Parson

INTRODUCTION

It was around noon at a very busy intersection in New York City. People were coming and going across the streets, often in direct competition with the heavy traffic. Pausing momentarily I looked at the slightly bent figures with their closed faces. There was only fleeting eye contact as eyes were averted and trained on the sidewalks ahead. It was as if each person were on a treadmill, walking in a specific direction, headed toward a particular place, but with so little joy at the prospect of arriving there.

Struck with the feeling that only Christ could fill the apparent emptiness in the multitude of lonely pedestrians, I felt a compelling impulse to say, "Stop! Listen! Have you heard about Jesus Christ? Do you know He died for you?" But these words remained unuttered as I felt rather powerless in the face of the unrelenting busy-ness around me.

Although arresting the attention of a mass of pedestrians on a busy street may not be the most appropriate or effective means of relaying the message about Christ and the salvation He offers, the experience does point to the Christian's calling to share in restoring God's glory to the earth. *Restoration* may be defined as "bringing back to a

former position or condition." Humanity was created to reflect and to share God's glory (His honor, grace and goodness, power and beauty) and to express this glory with praise. To Moses' request for a view of His glory, God replied: "I will make all My goodness pass before thee" (Exodus 33:18-23; 34:5-7).

Thus, the calling of the Christian is to invite and even to "compel" others to share in the feast of God's restoring love, of which believers partake freely. In this way the Christian emulates the work of Christ to end the alienation and disorientation of mankind.

While street corner evangelism may provide too brief and peculiar a forum for spreading the true essence of the gospel, the Christian is urged to seek creative means of sharing the restorative work to bring humanity and nature back to their original condition. God has not only given us Christians a part in that divine mission, He has also provided the impulse and the power to fulfill the role. Christ has invited us saying, "Come unto me . . . and ye shall find rest unto your souls" (Matthew 11:28, 29). The work of making this invitation real and compelling in a work-a-day world is the challenge, with all the joy and pain, which the Christian faces.

Lethiel C. Parson is associate librarian at Atlantic Union College.

□ May 2
Sunday

Restoring Lost Glory

by editors

LOGOS

The Christian's challenge is to cooperate with God in restoring to humanity and to this earth a lost glory. The Christian's responsibility here is termed "witness." But in more concrete terms, I believe that to "witness" or to assist in "restoring lost glory" means to live the type of life that encourages an existence in faith, hope and love.

"But when the Son of Man comes, will he find any faith on earth?" (Luke 18:8; Jerusalem). Paul Tillich has given what I believe to be the best definition of faith—a definition for which he is well-known: "Faith is the state of being ultimately concerned . . ." ¹ "Faith, for the men of the Old Testament, is the state of being ultimately and unconditionally concerned about Jehovah and about what he represents in demand, threat and promise." ²

Most people today have faith: most are *ultimately concerned* about something. But at the same time, for most—Christians and non alike—the object of their faith is not God but an idol—their faith is not focussed on that which is ultimate but finite. The secular mind is ultimately concerned about success, expansion, growth and capital. The religious mind is ultimately concerned about ethical performance, doctrine and ritual. But God's challenge to "restore the lost" echoes with a calling for the religious and secular to both forsake their idol-worship and become ultimately concerned about that which alone is truly ultimate—the divine. **"Happy the man . . . whose hope is fixed on Jehovah his God" (Psalms 146:4, 5; Jerusalem).**

Once one accepts and begins to worship the proper object of faith, hope builds in the heart. In an age fraught with fatalism and despair, a time when forecasts of utter doom are accepted and begun to be lived out, the Christian witness offers hope. Based fundamentally upon the demonstration in the life of Jesus Christ that God is in solidarity with humanity, the future is confirmed: We will be with God. But the hope which Christians are called to restore in this world is not only concerned with immortality. The Christian's hope gives people something to live for now. It lifts from despair. It says that because God has made His cause that of this world, *all need not* be gloom and despair. He is at work to lift and recreate and regenerate this fallen planet. Thus, we can hope.

**"He is
at work . . .
Thus, we
can hope"**

And thus, we can love. For the same God who, because of His solidarity with us gives us hope, also in the example of His solidarity with us shows us how to love. The apostle Paul tells us, **"In short, there are three things that last: faith, hope and love; and the greatest of these is love" (1 Cor. 13:13; Jerusalem).** If one's faith or the content of one's hope is misplaced, then love is not possible. If one holds as ultimate one's self, one's own philosophy or religion, one's own culture or perspective on the universe, then love, which demands mutuality, respect, humility and understanding, is not possible. But the worship of One who's condemnation falls upon all of humanity's thoughts and endeavors allows for the development of a love that **"is always patient and kind; it is never jealous; love is never boastful or conceited; it is never rude or selfish; it does not take offense, and is not resentful. Love takes no pleasure in other people's sins but delights in the truth; it is always ready to excuse, to trust, to hope, and to endure what comes" (1 Cor. 13:4-7; Jerusalem).**

E.B.S.

1. Paul Tillich, *Dynamics of Faith* (New York: Harper and Row, 1957), p. 1.
2. *Ibid.*, p. 3.
3. Schubert Ogden, *Faith and Freedom* (Nashville: Abingdon, 1979), pp. 43f.

□ May 3
Monday

The First Evangelists

selected by editors

Calling the twelve about Him, Jesus bade them go out two and two through the towns and villages. None were sent forth alone, but brother was associated with brother, friend with friend. Thus they could help and encourage each other, counseling and praying together, each one's strength supplementing the other's weakness. . . . In our own time evangelistic work would be far more successful if this example were more closely followed.

The disciples' message was the same as that of John the Baptist and of Christ Himself: "The kingdom of heaven is at hand." They were to enter into no controversy with the people as to whether Jesus of Nazareth was the Messiah; but in His name they were to do the same works of mercy as He had done. He bade them, "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

During His ministry Jesus devoted more time to healing the sick than to preaching. His miracles testified to the truth of His words, that He came not to destroy but to save. His righteousness went before Him, and the glory of the Lord was His reward. Wherever He went, the tidings of His mercy preceded Him. Where He had passed, the objects of His compassion were rejoicing in health, and making trial of their new-found powers. Crowds were collecting around them to hear from their lips the works that the Lord had wrought. His voice was the first sound that many had ever heard, His name the first word that they had ever spoken, His face the first they had ever looked upon. Why should they not love Jesus, and sound His praise? As He passed through the towns and cities He was like a vital current, diffusing life and joy wherever He went.

The followers of Christ are to labor as He did. We are to feed the hungry, clothe the naked, and comfort the suffering and afflicted. We are to minister to the despairing, and inspire hope in the hopeless. And to us also the promise will be fulfilled, "Thy righteousness shall go before thee; the glory of the Lord shall be thy reward." Isa. 58:8. The love of Christ, manifested in unselfish ministry, will be more effective in reforming the evildoer than will the sword or the court of justice. These are necessary to strike terror to the lawbreaker, but the loving missionary can do more than this. Often the heart will harden under reproof; but it will melt under the love of Christ. The missionary cannot only relieve physical maladies, but he can lead the sinner to the Great Physician, who can cleanse the soul from the leprosy of sin. Through His servants, God designs that the sick, the unfortunate, those possessed of evil spirits, shall hear His voice. Through His human agencies He desired to be a Comforter such as the world knows not.¹

He who would confess Christ must have Christ abiding in him. He cannot communicate that which he has not received. The disciples might speak fluently on doctrines, they might repeat the words of Christ Himself; but unless they possessed Christlike meekness and love, they were not confessing Him.²

Thus the Saviour ended His instruction. In the name of Christ the chosen twelve went out, as He had gone, "to preach the gospel to the poor, to preach the acceptable year of the Lord." Luke 4:18, 19.

TESTIMONY

Key text:
Matthew 10

"Freely ye have received, freely give"

1. *Desire of Ages*, pp. 350-351.
2. *Ibid.*, pp. 357.

□ May 4
Tuesday

Called to Speak and Do

by William Barclay

EVIDENCE

Key text:

Matthew 10:5-8a

In Jesus
the kingdom
had come

Editor's note: In the article below, William Barclay discusses in specific terms the Christian's role in restoring the glory of God in this world. His exposition is based on Matthew 10:5-8a.

The King's messengers had words to speak and deeds to do.

(i) They had to announce the imminence of the Kingdom. As we have seen (cp. on Matthew 6:10, 11) the Kingdom of God is a society on earth, where God's will is as perfectly done as it is in heaven. Of all persons who ever lived in the world Jesus was, and is the only person who ever perfectly did, and obeyed, and fulfilled, God's will. Therefore in him the Kingdom had come. It is as if the messengers of the King were to say, "Look! You have dreamed of the Kingdom, and you have longed for the Kingdom. Here in the life of Jesus is the Kingdom. Look at him, and see what being in the Kingdom means." In Jesus the Kingdom of God had come to me.

(ii) But the task of the twelve was not confined to speaking words; it involved doing deeds. They had to heal the sick, to raise the dead, to cleanse the lepers, to cast out demons. All these injunctions are to be taken in a double sense. They are to be taken *physically*, because Jesus Christ came to bring health and healing to the bodies of men. But they are also to be taken *spiritually*. They describe the change wrought by Jesus Christ in the souls of men.

(a) They were to *heal the sick*. The word used for *sick* is very suggestive. It is a part of the Greek verb *asthenein*, the primary meaning of which is to be weak; *asthenes* is the standard Greek adjective for *weak*. When Christ comes to a man, he strengthens the weak will, he buttresses the weak resistance, he nerves the feeble arm for fight, he confirms the weak resolution. Jesus Christ fills our human weakness with his divine power.

(b) They were to *raise the dead*. A man can be dead in sin. His will to resist can be broken; his vision of the good can be darkened until it does not exist. . . . When Jesus Christ comes into a man's life, he resurrects him to goodness, he revitalizes the goodness within us which our sinning has killed.

(c) They were to cleanse *the lepers*. As we have seen, the leper was regarded as polluted. Leviticus says of him, "He shall remain unclean as long as he has the disease; he is unclean; he shall dwell alone in a habitation outside the camp" (Leviticus 13:46). . . .

So, then, the twelve were to bring cleansing to the polluted. A man can stain his life with sin; he can pollute his mind, his heart, his body with the consequences of his sin. His words, his actions, his influence can become so befouled that they are an unclean influence on all with whom he comes into contact. Jesus Christ can cleanse the soul that has stained itself with sin; he can bring to men the divine antiseptic against sin; he cleanses human sin with the divine purity.

(d) They were to *cast out demons*. A demon-possessed man was a man in the grip of an evil power; he was no longer master of himself and of his actions; the evil power within had him in its mastery. A man can be mastered by evil; he can be dominated by evil habits; evil can have a mesmeric fascination for him. Jesus comes not only to cancel sin, but to break the power of cancelled sin. Jesus Christ brings to men enslaved by sin the liberation power of God.

Taken from William Barclay, *The Daily Bible Study Series: Matthew*, vol. 1 (Philadelphia: The Westminster Press 1975), pp. 364-6.

□ May 5
Wednesday

60

William Barclay is the great Scottish New Testament interpreter.

What Only You Can Do

by Carolyn Mills

HOW TO
Key text:
2 Corinthians
4:5-7

Being a Christian means accepting the responsibility of the gospel—living, bearing, and standing by the gospel until the end. Only through responsible Christians can the Word reach to the farthest corners of humanity (by which I mean not only to typical places like Africa and Asia, but also to the cynics, the depraved, and the self-sufficient in the most “advanced” societies). The restoration of God’s glory to all the earth requires the single-minded dedication of every Christian everywhere, and that includes *you*. You have a special relationship with or influence on at least one person who can’t be reached as well in any other way. And God is counting on you to touch that person.

Below I have listed some steps which I think will be helpful as you develop your own witnessing power to the fullest.

1. **Discover.** (See 1 Cor. 12:4.) Pray that the Lord will enable you to discover and develop your own personal gifts. Everyone has them. Yours are different from mine, and mine are different from my parents’ and friends’. If your gift is the ability to fit in well with non-Christians and witness without being obnoxious, then use it. Or your special talent may be in working within Adventist circles—God needs strong leadership (and “fellowship”) in the church as well. Or perhaps He has given you a great athletic ability, or a gift for artistic illustration. Anything that makes you visible, used prayerfully and humbly, is a channel through which your Christianity may become visible.

2. **Explore.** (See 1. Cor. 14:12.) Once you have an idea of where you can be of the greatest use, explore that avenue to its broadest possibilities. Don’t be satisfied with mediocrity. Paul wasn’t; Bach wasn’t; Ben Franklin wasn’t. Can Christians today afford to be?

In school this means learning—really absorbing—everything you have the chance to learn. Education is more than grades and job opportunities; it is *mind expansion*. On the job it means doing even the menial tasks well. Ecclesiastes says, “Whatsoever thy hand findeth to do, do it with thy might” (9:10). Indeed, make the most of every opportunity!

3. **Listen.** (See Isaiah 30:21.) Be tuned in to God’s day-by-day instruction. He may surprise you a time or two with a change in plans—so be receptive! Don’t be afraid to step out in faith. And remember that He gave each of us a mind to use to His glory.

4. **Watch.** (See Acts 22:15; 26:16.) Be aware of what’s going on around you and don’t miss opportunities to minister to the needs of others. Your friends—Christian and non—are watching you, whether consciously or not. They notice such things as how you cope with pressures, where your priorities are, etc. And if you profess to be a Christian, they’ll associate what you do with Christianity. That’s a big responsibility! Be ready to give where giving is needed, to lend an ear, to share some hope.

Remember, too, that each person’s relationship with God is uniquely personal, and will manifest itself in uniquely personal ways. Your individuality is crucial in God’s plan of restoration for His lost planet.

▶ Carolyn Mills was a junior music performance major at Atlantic Union College at the time of this writing.

□ May 7
Friday
61

On Witness and Relativity

by Art Esposito

OPINION

Key text:
John 13:34, 35;
15:12

"Happy are those who strive for peace—they shall be called the sons of God" (Matthew 5:9; *Living Bible*).

Inherent in the beatitude is an exhortation to activity. We are called to work to restore the glory of God to humanity and to this earth. We are to be witnesses, sharing the joyful news of salvation. We are to endeavor to acquaint others with our wonderful Saviour.

Obviously, however, this knowledge can only be shared if possessed. And just here lies a problem: There are as many different views of God as there are individual human beings. As the French theologian/philosopher Pierre Teilhard de Chardin puts it in his book *The Divine Milieu*: "We must never lose sight of it: just as in the experimental zones of the world, men, wrapped up as they are in the universe, each represent in relation to that universe an independent center of perspective and activity (so that there are as many partial universes as there are individuals), just so in the area of heavenly realities, so filled are we with the same creative and redemptive force that each constitutes a unique center of exaltation (so that there are as many partial conceptions of God as there are Christian souls)."¹

An individual's conception of God is relative to his or her position in the universe. One's God is never the ultimate, but always partial and incomplete. However, it is possible to enter into communion with a "more complete God" by interrelating with others. But, of course, our total knowledge of God is limited by the variety of people with whom we interrelate. Each person then can share one aspect of the complete knowledge of God—his or her own. In his book *Citadelle*, Antoine de Saint Exupery supplies this allusion: "How can you understand the fountain if you have never known thirst, never cupped your hands tight together, holding them out to be filled? It's all very well to speak of fountains, but where do I find an experience on which to draw; how do I stimulate the nerve cells to reawaken your memory?"

"That is why, if I wish to teach you about God, I must first send you to the mountain slopes so you can feel the pull of the starry vaults. I must send you to die of thirst in the desert so that pools of water entrance you. I must send you for six months hard labor crushing rocks so you can be prostrated by the mid-day sun. And then I can say to you: 'He who screened the sun and mounted the starry vaults, steps in the silence of the eternal fountains in the secret of the night.' And you will believe in God."²

Sharing what we each conceive as the truth about God then becomes the necessary privilege of the whole of humanity, and Matthew 5:9 takes on new and vital significance to the Christian. Jesus' commandment fills us with new light and a sense of interdependence with an understanding for others, and we begin to love one another as He has loved us.

1. Editions du Seuil, (Paris, 1957), pg. 179. Translation, A. Esposito.

2. Editions Galimard, (Paris, 1948), LXXXI. Translation, A. Esposito.

1. The Logos article for this week quotes Paul Tillich's definition of faith as "ultimate concern." The author says that for him, this is the best definition of the word. But what do you think? How would you define faith?
2. The Logos article makes the point that "restoring lost glory" existentially and comprehensively means an existence in freedom—freedom from all things, freedom for ourselves and others. What, however, does "restoring lost glory" mean to you?
3. The Opinion article for this week raises a very important issue concerning the Christian's witness: "There are as many different views of God as there are individual human beings . . . (so that there are as many partial conceptions of God as there are Christian souls)."

What effect does the above have on the content of the Christian witness?

4. This week's How To article states that "Only through responsible Christians can the Word reach to the farthest corners of humanity (by which I mean not only to typical places like Africa and Asia, but also to the cynics, the depraved, and the self-sufficient in the most 'advanced' societies)."

Do you agree? Does the above statement limit God's freedom to work outside of the Christian community to spread His message?

The Race Before Us



“So run, that ye may obtain.”—I Corinthians 9:24

Lesson 7, May 9-15

The Race Before Us

by William J. Cork

INTRODUCTION

"Thus far did I come laden with my sin;
Nor could aught ease the grief that I was in,
Till I came higher: what a place is this!
Must here be the beginning of my bliss?
Must here the burden fall from off my back?
Must here the strings that bound it to me crack?
Blest cross! blest sepulcher! blest rather be
The Man that there was put to shame for me!"*

The Christian life has been compared to a race, a journey, and a pilgrimage. Like these, successful completion depends on a successful beginning. Yet, from appearances, Christian, in Bunyan's *Pilgrim's Progress*, had a dismal beginning. Convicted of his sinfulness by reading the Bible, he had a tremendous burden of guilt pressing down on him. When "Evangelist" warned him to "flee from the wrath to come," he tried his hardest, but the guilt was still there. His attempts at beginning the journey were marked with despondency, frustration and helplessness.

This all changed when he "came to a place somewhat ascending; and upon that place stood a cross, and a little below, in the bottom, a sepulcher." As he stopped, beholding the torn body on the cross, the burden fell off his back and rolled down the hill into the empty tomb. He saw that here was a Man who had completed the journey with never so much as a stumble or a glance backwards: yet He died with Christian's burden upon Him.

"The hill, though high, I covet to ascend,
The difficulty will not me offend;
For I perceive the way to life lies here:
Come, pluck up, heart, let's neither faint nor fear,
Better, though *difficult*, the right way to go,
Than wrong, though *easy* where the end is woe."*

*John Bunyan, *Pilgrim's Progress*

Christian realized that his own journey could now begin. In his earlier attempts his great burden hindered him. Now he had the completed journey of Another as his own, his guilt was gone, and he had something to ever push him forward—a sense of appreciation for the love shown him on the cross. When he had come to the cross he had stopped, and "then was Christian glad and lightsome, and said with a merry heart: 'He hath given me rest with His sorrow and life by His death.'"

Indeed, justification by grace through faith. Yet justification does not make us lethargic; it does not permit us to lie around in comfort while others are stumbling and falling around us. Rather, it compels us to take up the journey anew, with a song in our hearts and a spring in our steps, knowing that God has accepted us in Christ. Our stumbling does not end; we still stub our toes and fall on our faces, but we get up again and keep going, knowing that Christ's victory is already ours.

William J. Cork was a sophomore theology and history major at Atlantic Union College at the time of this writing.

☐ May 9
Sunday

The Race Before Us

selected by editors

LOGOS

“All the runners at the stadium are trying to win, but only one of them gets the prize. You must run the same way, meaning to win. All the fighters at the games go into strict training; they do this just to win a wreath that will wither away, but we do it for a wreath that will never wither. That is how I run, intent on winning. That is how I fight, not beating the air. I treat my body hard and make it obey me, for, having been an announcer myself, I should not want to be disqualified” (1 Cor. 9:24-27; *Jerusalem*).

This little paragraph is packed with figures from the athletic contests at the Isthmian games. . . . He [Paul] begins with the foot race, where there is only one winner. He wants his readers to run their race with the same determination. But he must have quickly realized that in the church all could win the prize. That leads him to shift to the rigorous training which all contestants undergo. . . .¹

The Christian life and fellowship are no short, snapshot procedure: they require a long time exposure. Or to revert to Paul's own metaphor, there is in the Christian arena a prize to be won—not as in the stadium where only one prize, and that perishable, is to be had, but a prize for all who attain the goal. “I press on toward the goal for the prize of the upward call of God in Christ Jesus” (Phil. 3:14; cf. Exeg., vss. 24-27). So, just as long as training and self-control are needed in the athletic arena if one is to win a race or a boxing contest, similar disciplines are required if excellence is to be achieved in the Christian way of life. Pleasures that make one soft or less sensitive to spiritual things are to be forgone or strictly curtailed. . . .

“One grows in grace as one gives oneself to study, to meditation, to prayer, to fellowship, and to Christian service, until every aspect of life is governed and permeated by the indwelling Spirit of Jesus Christ. Paul is anxious about a certain slackness in these respects in Corinth. There are values in the ascetic point of view when not pressed to extremes, and there was enough of the Stoic in Paul to enable him to appreciate the astringent element in the moral counsels of the great Stoic teachers.²

“That is how I run, intent on winning; that is how I fight, not beating the air. I treat my body hard and make it obey me . . .”

The sport changes . . . and we now find ourselves in the boxing ring, where the movement of Paul's thought becomes even more rapid. Shadowboxing may be good exercise, but it does not defeat an actual opponent. Who is our real opponent? . . . Here Paul says that . . . it is his own body (person). No man should blame his failure on another; rather, on his own lack of self-discipline (Phil. 3:12). . . .

Now the scene shifts once more and the apostle identifies himself with the herald announcing the results of the games or calling the competitors to their contests. It is the most fitting comparison of all, for the verb used is one of the regular terms for preaching the gospel. Paul could visualize the possibility that even a chosen official could be ruled out of the contest. Out of this jumble of figures comes one clear picture—the earnestness of the apostle, who, though he was giving his life for the gospel, realized that he might still be untrue to its demands. The strong must take care of their own account.³

1. *The Interpreter's Bible*, Vol. 10 (Nashville: Abingdon, 1953), pp. 105-106.

2. *Ibid.*, p. 106 (bold type ours).

3. *Ibid.*, p. 106.

Conquering, Despite Difficulties

by Marilyn J. Spangler

TESTIMONY

Key text:
Romans 2:28

"Everyone who seeks to follow the path of duty will at times be assailed by doubt and unbelief. The way will sometimes be so barred by obstacles apparently insurmountable, as to dishearten those who will yield to discouragement, but God is saying to such, GO FORWARD. Do your duty at any cost. The difficulties that seem so formidable, that fill your soul with dread, will vanish as you move forward in the path of obedience, humbly trusting in God."¹

"He who is imbued with the Spirit of Christ abides in Christ. Whatever comes to him comes from the Savior, who surrounds him with His presence. Nothing can touch him except by the Lord's permission. All our sufferings and sorrows, all our temptations and trials, all our sadness and griefs, all our persecutions and privations; in short, all things work together for our good. All experiences and circumstances are God's workmen whereby good is brought to us."²

"Into the experience of all there come times of keen disappointment and utter discouragement,—days when sorrow is the portion, and it is hard to believe that God is still the kind benefactor of His earthborn children; days when troubles harass the soul, till death seems preferable to life. It is then that many lose their hold on God and are brought into slavery of doubt, the bondage of unbelief. Could we at such time discern with spiritual insight the meaning of God's providences, we should see angels seeking to save us from ourselves, striving to plant our feet upon a foundation more firm than the everlasting hills, and new faith, new life, would spring into being."³

"Many who sincerely consecrate their lives to God's service are surprised and disappointed to find themselves, as never before, confronted by obstacles and beset by trials and perplexities. They pray for Christlikeness of character, for a fitness for the Lord's work, and they are placed in circumstances that seem to call forth all the evil of their nature. Faults are revealed of which they did not even suspect the existence. Like Israel of old they question, 'If God is leading us, why do all these things come upon us?'

"It is because God is leading them that these things come upon them. Trials and obstacles are the Lord's chosen methods of discipline and His appointed conditions of success. He who reads the hearts of men knows their characters better than they themselves know them. He sees that some have powers and susceptibilities which, rightly directed, might be used in the advancement of His work. In His providence He brings these persons into different positions and varied circumstances that they may discover in their character the defects which have been concealed from their own knowledge. He gives them opportunity to correct these defects and to fit themselves for His service. Often He permits the fires of affliction to assail them that they may be purified."⁴

"In the future life, the mysteries that here have annoyed and disappointed us will be made plain. We shall see that our seemingly unanswered prayers and disappointed hopes have been among our greatest blessings."⁵

1. *Patriarchs and Prophets*, p. 437.
2. *Ministry of Healing*, p. 489.
3. *Prophets and Kings*, p. 162.
4. *Ministry of Healing*, p. 470, 471.
5. *Ibid.*, p. 474.

Marilyn J. Spangler is a personal ministries student at Atlantic Union College.

May 11
Tuesday

Discipleship

selected by Scott Fellows

EVIDENCE

Key text:
Mark 8:31-38

Editor's note: What the apostle Paul called the race before us Dietrich Bonhoeffer called discipleship. Consider his insights on the demands of the Christian journey below.

"If any man would come after me, let him deny himself," The disciple must say to himself the same words Peter said of Christ when he denied him: "I know not this man". . . . [Self-denial] is not suicide, for there is an element of self-will even in that. To deny oneself is to be aware only of Christ and no more of self, to see only him who goes before and no more the road which is too hard for us. Once more, all that self-denial can say is: "He leads the way, keep close to him."

". . . and take up his cross." Jesus has graciously prepared the way for this word by speaking first of self-denial. Only when we have become completely oblivious of self are we ready to bear the cross for his sake. . . . If Jesus has not so graciously prepared us for this word, we should have found it unbearable. But by preparing us for it he has enabled us to receive even a word as hard as this as a word of grace. It comes to us in the joy of discipleship and confirms us in it. . . .

The cross means sharing the suffering of Christ to the last and to the fullest. Only a man thus totally committed in discipleship can experience the meaning of the cross. . . . Jesus says that every Christian has his own cross waiting for him, a cross destined and appointed by God. Each must endure his allotted share of suffering and rejection. But each has a different share; some God deems worthy of the highest form of suffering, and gives them the grace of martyrdom, while others he does not allow to be tempted above that they are able to bear. But it is the one and the same cross in every case. . . .

But how is the disciple to know what kind of cross is meant for him? He will find out as soon as he begins to follow his Lord and to share his life.

Suffering, then, is the badge of true discipleship. The disciple is not above his master. Following Christ means *passio passiva*, suffering because we have to suffer. That is why Luther reckoned suffering among the marks of the true Church, and one of the memoranda drawn up in preparation for the Augsburg Confession similarly defines the Church as the community of those "who are persecuted and martyred for the gospel's sake." If we refuse to take up our cross and submit to suffering and rejection at the hands of men, we forfeit our fellowship with Christ and have ceased to follow him. But if we lose our lives in his service and carry our cross, we shall find our lives again in the fellowship of the cross with Christ. . . .

Discipleship means allegiance to the suffering Christ, and it is therefore not at all surprising that Christians should be called upon to suffer. In fact it is a joy and a token of his grace. The acts of the early Christian martyrs are full of evidence which shows how Christ transfigures for his own the hour of their mortal agony by granting them the unspeakable assurance of his presence. In the hour of the cruellest torture they bear for his sake, they are made partakers in the perfect joy and bliss of fellowship with him. To bear the cross proves to be the only way of triumphing over suffering. This is true for all who follow Christ, because it was true for him.

Taken from *The Cost of Discipleship*, by Dietrich Bonhoeffer, (New York: The Macmillan Company, 1959), pp. 97-99, 100-101.

□ May 12
Wednesday

Scott Fellows is a senior music-religion major at Atlantic Union College.

Why Bother?

"Do you not know that in a race all the runners run, but only one gets the prize? Run in such a way as to get the prize" (1 Cor. 9:24; NIV).

This is Paul's counsel to the Corinthians. Run the race, and race to get the prize. But what is the prize? Eternal life? Well, yes, in part. But existentially-speaking, on a here-and-now basis, what is the prize that the Christian races to win?

1. It is not success. A new book that has come out recently is entitled, *Live for Success*. Now I must admit that I have not read this book, but if the author defines "success" in terms that contemporary society can agree upon, then this book would certainly appear from its title to be out of harmony with fundamental Paulin and Christian understanding.

Thomas Merton puts it this way: "A few years ago a man who was compiling a book entitled *Success* wrote and asked me to contribute a statement on how I got to be a success. I replied indignantly that I was not able to consider myself a success in any terms that had a meaning to me. I swore I had spent my life strenuously avoiding success. If it so happened that I had once written a best seller, this was a pure accident, due to inattention and naivete', and I would take very good care never to do the same again. If I had a message to my contemporaries, I said, it was surely this: Be anything you like, be madmen, drunks, and bastards of every shape and form, but at all costs avoid one thing: success. . . . What I am saying is this: The score is not what matters. Life does not have to be regarded as a game in which scores are kept and somebody wins. If you are too intent on winning, you will never enjoy playing. If you are too obsessed with success, you will forget to love. If you have learned only how to be a success, your life has probably been wasted."¹

Indeed, don't run the Christian race for the prize of success!

2. What you can run for is to know yourself. Are you at home with yourself? Can you define yourself in terms that are fresh and pertain only to you? Do you know your inner-most being?

One purpose of the Christian journey "is to show a person how to define himself authentically and spontaneously in relation to his world—not to impose a prefabricated definition of the world, still less an arbitrary definition of the individual himself."²

A function of the Christian journey is to "help men and women save their souls and, in so doing, to save their society: from what? From the hell of meaninglessness, of obsession, of complex artifice, of systematic lying, of criminal evasions and neglects, of self-destructive futilities."

As Merton explains, "the business of saving one's soul means more than taking an imaginary object, 'a soul,' and entrusting it to some institutional bank for deposit until it is recovered with interest in heaven.

"Speaking as a Christian existentialist, I mean by 'soul' not simply the Aristotelian essential form but the mature personal identity, the creative fruit of an authentic and lucid search, the 'self' that is found after other partial and exterior selves have been discarded as masks."³

E.B.S.

HOW TO

Key text:
Genesis 3:9a

1. Thomas Merton, *Love and Living* (New York: Farrar, Straus and Giroux, Inc., 1979), pp. 10, 11.

2. *Ibid.*, p. 3.

3. *Ibid.*, p. 4.

Running

by Bob Kern

OPINION

Key text:
1 Corinthians
9:24-27.

I find it interesting that Paul chose the sport of running as his illustration of the Christian life. Running is such a individual sport. It is not like team sports—where if one person is not doing well the others can make up the slack. The runner is in the race by himself. He either wins or loses for himself.

But let's not discount others too quickly. There is a positive place for others in the sport of running. I do a lot of running to stay in shape and I've run in a few races. I know what it is like to not have enough energy to go out some days and run a few miles. I know what it is like to get part-way into a race and forget why I started in the first place. And it is at the times like these that an encouraging word from someone can make all the difference.

Take for example one race I was in. It was for 6.2 miles and I had been training at 5-8 miles a day. I thought I was in shape. But after a few miles I could see that I wasn't. I felt as though that race was the first time I'd ever run. I was really dragging. Yet when I got to the last 200 yards and heard people cheering me on (even though I was in 61st place) I got such a burst of energy that it was as though I'd just begun.

I also find that I'm able to encourage someone else in his or her running. One may think he or she isn't capable of running significant distances. But often a few words of encouragement has the beginner running distances one would have never thought possible in a matter of days (provided he or she goes out and runs).

And so it is with the Christian. The believer runs by and for him or herself. Yet there are others around to encourage and to be encouraged.

1. Compare your experience with that of Christian in this week's Introduction article. How are the experiences alike? How do they differ?
2. Ellen White is quoted in this week's Testimony article as saying: "He who is imbued with the Spirit of Christ abides in Christ. Whatever comes to him comes from the Savior, who surrounds him with His presence. Nothing can touch him except by the Lord's permission. All our sufferings and sorrows, all our temptations and trials, all our sadness and griefs, all our persecutions and privations; in short, all things work together for our good."

How do you understand this statement? Do you agree with it?

What are the dangers of believing that God controls the bestowing of every sorrow and every blessing? What are the privileges of believing this?

3. Re this week's Evidence article:

Dietrich Bonhoeffer draws a close association between suffering and discipleship, such that the true disciple is one who suffers for the sake of the kingdom.

In your personal theology, do you place such a heavy importance on Christian suffering? Why or why not? Why do you believe Bonhoeffer did?

How would you define "Christian suffering," or "suffering for the sake of the kingdom"? How does this kind of suffering differ from that of the non-Christian?

4. The How To article attempted to give one answer as to why one should run the Christian race—not for success, but to know oneself. But why do you make the Christian journey? Why do you allow Christianity to be a concern of yours at all?

The Prayer of Jesus



"Now once he was in a certain place praying, and when he had finished one of his disciples said, 'Lord, teach us to pray, just as John taught his disciples.' He said to them, 'Say this when you pray . . .'"—Luke 11:1, 2; Jerusalem

Lesson 8, May 16-22

All Saints Morning Prayers

selected by editors

Editor's note: The following is a selection from the "All Saints Morning Prayers" service given at the Christians Associated for Relationships with Eastern Europe Conference in Washington, D. C. last October. Present were representatives from many faiths, including Methodist, Lutheran, Adventist and Russian Orthodox.

The Lord be with you.*

AND ALSO WITH YOU.**

Let us give thanks to the Lord our God.

IT IS RIGHT TO GIVE HIM
THANKS AND PRAISE.

Blessed is our God, now and
ever, and unto ages of ages.

O Heavenly King, the Com-
forter, the Spirit of Truth,
Who art in all places and fillest
all things;

The Treasury of good things and
Giver of life;

Come and abide in us, and
cleanse us from every stain;
And save our souls, O good
One.

HOLY GOD, HOLY MIGHTY,
HOLY IMMORTAL, HAVE
MERCY UPON US.

HOLY GOD, HOLY MIGHTY,
HOLY IMMORTAL, HAVE
MERCY UPON US.

HOLY GOD, HOLY MIGHTY,
HOLY IMMORTAL, HAVE
MERCY UPON US.

O, God, from whom come all
holy desires, all good counsels,
and all just works; Give to us,
your servants, that peace which
the world cannot give, that our
hearts may be set to obey your
commandments; and also that
we, being defended from the
fear of our enemies, may live in
peace and quietness; through
the merits of Jesus Christ our
Savior, who lives and reigns

with you and the Holy Spirit,
God forever.

Almighty God, whose people
are knit together in one holy
Church, the body of Christ our
Lord: Grant us grace to follow
your blessed saints in lives of
faith and commitment, and to
know the inexpressible joys you
have prepared for those who
love you; through your Son, Je-
sus Christ our Lord, who lives
and reigns with you and the
Holy Spirit, one God, now and
forever.

Lord, remember us in your
kingdom, and teach us to pray:

OUR FATHER, WHO ART IN
HEAVEN,
HALLOWED BE THY NAME,
THY KINGDOM COME,
THY WILL BE DONE,
ON EARTH AS IT IS IN HEAVEN.
GIVE US THIS DAY OUR DAILY
BREAD:
AND FORGIVE US OUR TRES-
PASSES,
AS WE FORGIVE THOSE
WHO TRESPASS AGAINST US;
AND LEAD US NOT INTO
TEMPTATION,
BUT DELIVER US FROM EVIL.
FOR THINE IS THE KINGDOM,
AND THE POWER, AND THE
GLORY,
FOREVER AND EVER. AMEN.
Let us bless the Lord.

THANKS BE TO GOD.

The almighty and merciful Lord,
the Father, the Son, and the
Holy Spirit bless . . . and pre-
serve us.

AMEN.

Footnotes:

*Leader

**Congregation

**INTRO-
DUCTION**

□ May 16
Sunday

The Prayer of Jesus

selected by editors

LOGOS

Read John 17.

The prayer of Jesus in John 17 is one of the most significant and beautiful prayers of the Bible. In what is called the "priestly prayer" of Christ, Jesus offers Himself a sacrifice to the glory of God and intercedes for His disciples.

Because the basic ideas expressed in this prayer—the greatness of God, the incarnation, God's purpose for humanity, Christian responsibilities, etc.—have already been thoroughly discussed in other lessons this quarter, the COLLEGIATE QUARTERLY will focus upon another prayer of Jesus—the Lord's Prayer.

"This is how you should pray:

'Our Father in heaven
hallowed be your name,
your kingdom come,
your will be done
on earth as it is in heaven.
Give us today our daily bread.
Forgive us our debts,
as we also have forgiven our debtors.
And lead us not into temptation,
but deliver us from the evil one' " (Matthew 6:9-31; NIV).

Our Father.—The word occurs in the O.T.—not in prayer—but is used to describe God's dealings primarily with the nation rather than with the man. Rabbinical prayers had begun to use it in Jesus' time, but Jesus made it his best name for God—the hallmark of his truth, an imprint which he has set forever on our world. The phrase *which art in heaven* saves the word from our humanness; and the petition *hallowed be thy name* enthrones it in awe. . . . Jesus taught us to compare God with our best, and then to acknowledge a Mystery beyond the best which no words can hint. . . .

The name is a commonality: *Our Father*. The whole church is in that pronoun, and the whole family of nations and men. A man cannot be complete without this 'beloved community,' and the community is bereft without the man. Prayer, even when private, is still a social expression. Here all the barriers are down—the race barriers, the political barriers, the political blocs, the fences between classes and nations. . . . Here is forgiveness and the promise of eternal life: *Our Father which art in heaven*.

First Petition.—*Hallowed be thy name.* . . . There is everything good in God's name, for name here means essential nature. God's name is the 'quality' of the eternal Spirit, God's disclosure of himself. For the Christian, God's name is the soul of Christ. Thus the prayer means: Our Father, cause thine eternal nature, revealed in Christ, to be hallowed by us and by all men. This is properly the first petition. We pray it before we pray for the coming of the kingdom, inasmuch as that coming is for the honor of God's nature; and before we pray for daily bread, for we misuse daily bread if God is not glorified; and even before we pray for pardon, for the pardon must be understood as the gift of holy love. We pray this petition first, because God must come first with us if we would live. . . .

"It is a
universal
prayer"

"God's
name is
the soul
of Christ"

Taken from *Interpreter's Bible* (Nashville: Abingdon 1951) pp. 308-316.

□ May 17
Monday

The Second and Third Petitions.—Thy kingdom come, thy will be done. . . .

The kingdom already is, or it could not come. It exists in the precision and majesty of the stars; . . . in man's physical constitution; and in the laws of social life . . . There is a deeper sense in which the kingdom has come: Christ has come, and can say to us (in far better truth than the bishop said to Jean Valjean), 'You no longer belong to evil, but to good. It is your soul that I have bought; . . . I offer it to God.' But because the kingdom is a Father's kingdom and we are but unruly children, it has not yet come. . . . The kingdom presses in on us like light, but we can close our eyes—to our own misery and the hurt of others. It comes only through our welcome. So this prayer acknowledges a personal and social obligation: *Make thy kingdom come through me. . . .*

"Make thy kingdom come through me"

'The kingdom of God is . . . righteousness, and peace and joy in the Holy Ghost' (Rom. 14:17). It is such righteousness and peace and joy as are found in Jesus, and constantly it knocks on our door. Thus great insights are hidden in this prayer. It reminds us that the world is not ours, and that we do not rule it. Our political plans must fail unless they are consonant with the Will. The only 'progress' is in the movement of the kingdom. It reminds us that the prayer itself is power, such power as is the tragic lack of every age. . . . It reminds us of life's prime purpose: *Thy kingdom come, thy will be done*. It is a blowing of trumpets and an unfurling of banners. The doctor is not just a doctor: he is a consul of the kingdom. The business man is not 'in business for himself': he is a regent of the Will. . . .

The Fourth Petition.—Our daily bread. . . . By any translation the prayer is concerned with day-by-day needs, and neither temporal nor spiritual interpretations are excluded. . . . The saint even in his prayers is still dependent on bread. . . .

This prayer is a plea that we may be faithful, for daily bread requires each man's co-operation with God's constant labor. Yet the faithfulness and co-operation are also gifts. A man must not be a parasite either on God or on his fellow men. To shirk, or to indulge in sharp practice, or to engage in work that adds nothing to the world's health is parasitic: 'Give us to be faithful in daily toil, and thus to be worthy of thy daily gift.' The prayer implies that we should live in simplicity. The petition is for bread, not for luxuries. It is a plea for day-by-day provision, not for a lifetime security. In any event bread does not keep. We are to live soberly in daily dependence on God's sufficient grace. . . .

But this is a prayer for more than bread. . . . This prayer is offered, not to a celestial flour merchant, but to the Father of our spirits. Emerson has said, 'Man does not live by bread alone, but by faith, by admiration, by sympathy.' He should have added, as one taught by Jesus, 'and "by every word that proceedeth out of the mouth of God"' (4:4). . . .

The Fifth Petition.—Forgive us our debts. . . . By any translation Jesus here refers to failure in duty. There is no escape from the basic fact of obligation or from awareness of our shortcomings. . . .

There is no easy forgiveness. Forgiveness can be defined as laying

aside revenge and claim for requital, but a dictionary definition cannot plumb the depths that true forgiveness must sound. A mother forgiving a wayward son has no thought of revenge or requital. Jesus washing the feet of Judas is not concerned with claims and equities. Forgiveness is possible only by one morally sensitive and therefore grieved, who is willing to give all and bear all that the wrongdoer may be won back into life. . . . 'Give us our bread,' and *forgive us our debts*: just as the earth brings forth food in multiplied harvest, so the love of God brings forth forgiveness. It is not purchased by *our* 'good works': to imagine that would be to add the win of self-righteousness. . . .

**"The two
forgivenesses
go together"**

What of the other phrase—as we *forgive our debtors*? It is not a business transaction: God does not keep office ledgers. He is 'our Father.' It means that the two forgivenesses go together. If a man should say, 'I'll never forgive you!' he can hardly be forgiven: he is not in the mood. He is not penitently aware of his sins, but only vengefully aware of another man's sins. He is not thinking about God: he is intent rather on his prideful self. This truth must be underscored because Jesus underscored it in what Matthew presents as a kind of codicil to the prayer. An unforgiving spirit in us shuts the door in God's face, even though his compassions still surround the house. He is ready to forgive, but we are not ready to be forgiven. . . .

The Sixth Petition.—*Lead us not into temptation.* The word *temptation* is hard. If it means seduction, the prayer would seem unnecessary: does God seduce? If the word means testing, the prayer seems unworthy: we ought not to shrink from due testing. Probably the word includes both meanings; and probably the prayer is best explained as the plea of conscious weakness—not as an exercise in logic, but as a cry of the soul. We need testing, as the prayer tacitly admits. . . . Unless a ship can ride a storm, what use is it? Perhaps we can go further and guess that we ought to be tested morally. Jesus was tested the more sharply because the allurements seemed to be quicker ways of bringing God's kingdom. But we should never invite the temptation, or try to play our own providence. . . . We pray, 'Deliver us from sickness, fear, poverty, unpopularity'; but cannot understand why we should pray, *Deliver us from evil*. The wrong in the world is not merely economic or psychological maladjustment, though these factors may be present: it is wickedness. So this prayer has meaning. It admits our weakness, pleads for hatred of evil, and therefore breathes our love for God. The temptation comes subtly, suddenly, camouflaged, with weapons appropriate for each walk and decade of our life. . . .

The prayer confesses also that only God's power can save us. Only he can deliver. He enters the struggle—in the grace of Jesus Christ. . . . Thus this prayer, seeming to plunge the soul into darkness, lifts us into light. There is deliverance, or Christ would not have taught us to pray for it. He is answer to the prayer.

Our Father

Jesus teaches us to call *His* Father our Father. He is not ashamed to call us brethren. Hebrews 2:11. So ready, so eager, is the Saviour's heart to welcome us as members of the family of God, that in the very first words we are to use in approaching God He places the assurance of our divine relationship, 'Our Father.'

Here is the announcement of that wonderful truth, so full of encouragement and comfort, that God loves us as He loves His Son. This is what Jesus said in His last prayer for His disciples, Thou 'hast loved them, as Thou hast loved Me.' John 17:23.

The world that Satan has claimed and has ruled over with cruel tyranny, the Son of God has, by one vast achievement, encircled in His love and connected again with the throne of Jehovah. Cherubim and seraphim, and the unnumbered hosts of all the unfallen worlds, sang anthems of praise to God and the Lamb when this triumph was assured. They rejoiced that the way of salvation has been opened to the fallen race and that the earth would be redeemed from the curse of sin. . . .

How can we ever be in doubt and uncertainty, and feel that we are orphans? It was in behalf of those who had transgressed the law that Jesus took upon Him human nature; He became like unto us, that we might have everlasting peace and assurance. We have an Advocate in the heavens, whoever accepts Him as a personal Saviour is not left an orphan to bear the burden of his own sins.

'Beloved, now are we the sons of God.' 'And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together.' 'It doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.' 1 John 3:2; Romans 8:17.

The very first step in approaching God is to know and believe the love that He has to us (1 John 4:16); for it is through the drawing of His love that we are led to come to Him.

The perception of God's love works the renunciation of selfishness. In calling God our Father, we recognize all His children as our brethren. We are all a part of the great web of humanity. . . . In our petitions we are to include our neighbors as well as ourselves. No one prays aright who seeks a blessing for himself alone.

The infinite God, said Jesus, makes it your privilege to approach Him by the name of Father. Understand all that this implies. No earthly parent ever pleaded so earnestly with an erring child as He who made you pleads with the transgressor. No human, loving interest ever followed the impenitent with such tender invitations. God dwells in every abode; He hears every word that is spoken, listens to every prayer that is offered, tastes the sorrows and disappointments of every soul, regards the treatment that is given to father, mother, sister, friend, and neighbor. He cares for our necessities, and His love and mercy and grace are continually flowing to satisfy our need.

'Which art in heaven.' He to whom Christ bids us look as 'our Father' 'is in the heavens: He hath done whatsoever He hath pleased.' In His care we may safely rest, saying, 'What time I am afraid, I will trust in Thee.' Psalm 115:3; 56:3.

TESTIMONY

Key text:
Luke 11:2

"How can we ever be in doubt and uncertainty, and feel that we are orphans?"

"In calling God our Father, we recognize all His children as our brethren"

Taken from Ellen G. White, *Thoughts From the Mount of Blessing* (Mountain View, California: Pacific Press Publishing Association, 1956), pp. 103-106.

Thy Kingdom Come

by Helmut Thielicke

EVIDENCE

Key text:

Matthew 11:2-6

“In and under the hail of bombs and mass murders, God is building his kingdom”

Isn't there a comfort, a peculiar message in the fact that, after all the conflagrations that have swept through our wounded city,* a sermon can begin with these words: 'We shall continue our study of the Lord's Prayer'? We don't need to interrupt and search the Bible for texts appropriate for catastrophe. The words of the Lord's Prayer are immediate to every situation of life. . . .

In this world of death, in this empire of ruins and shell-torn fields we pray: 'Thy kingdom come!' We pray it more fervently than ever.

We shall understand the full depth of this petition only if we remember that this kingdom is to be sought at the point where two lines of the Bible intersect.

The first line is a descending one, and it indicates that mankind is constantly living farther and farther away from God. Mankind began its journey in fellowship with God in paradise, which is, so to speak, the prototype of the kingdom of God. But immediately man's stubborn self-will asserted itself, and the departure from the Father's house ensued. . . . So this descending line leads us inevitably to the mystery of divine *judgment*. For God's judgment does not consist in his destroying the offenders with a thunderbolt from heaven; it consists rather in his leaving them to their own wretchedness and compelling them to pursue their chosen road to the end, and go through every phase of its terrible curse. . . .

So this first line in the Bible is quite clear: it is a descending line of decay, a line that ends in the terrors of a world which is its own destruction, as is envisioned in the last book of the Bible and expressed in words of our Lord himself (Matthew 24 and 25).

But alongside of it there is another line. And this line is represented by the *coming of the kingdom* which goes on simultaneously within the other process.¹ In the same measure as men turn away from God and go reeling on in the drunkenness of their own misery so God's dominion on earth mysteriously goes on growing on earth—even now. The manifestations of God's will are emerging ever more clearly and conclusively in the very midst of decline and decay, and God's sovereignty rules in power above all the rebels and usurpers, bringing his great and ultimate plans for the world to fulfillment.

We know very well that we must not think of this mysterious growth of God's kingdom (it really is a mystery!) as a kind of evolutionary development. We must not think of it as a gradual Christianization of the world which will increasingly eliminate evil. Such dreams and delusions, which may have been plausible enough in more peaceful times, have vanished in the terrors of our man-made misery. . . . No, the coming of the kingdom of God takes place in a totally different way. In, with, and under the world's anguish and distress, in, with, and under the hail of bombs and mass murders, God is building his kingdom.

Perhaps we can illustrate this mystery in this way. . . . *The kingdom of God is where Jesus Christ is.* But Jesus Christ always lingers in the darkest places in the world. John the Baptist had to learn this as he sat in prison, watching the collapse of all his previous illusions about the kingdom of God. He saw the judgment with great biblical

*This sermon was delivered in the choir of the Church of the Hospitaliers since the church itself had been reduced to pitiful ruins in the air raids immediately preceding this time. The center of the city of Stuttgart was also totally destroyed.

1. Most Adventists will understand Thielicke's kingdom references as having primarily application to the kingdom of grace and not treating adequately the subject of how the "kingdoms of this world become the kingdoms of our Lord and of His Christ."

realism, and he preached it with power. But, like many of his contemporaries, he doubtless thought of the kingdom of God, which was to follow the judgment, as an earthly, Messianic state of order and peace and prosperity. And now bitter disappointment crept into his heart, for this Nazarene, upon whom he had set all his hopes, seemed to be nothing more than a great preacher, only a man who practiced brotherly love. . . . And the dark, demonic powers were still lurking in their hiding places—or even openly interrupting in sores and pains in death and suffering, in wars and disasters, whistling down like bloody scourges upon those who sought in vain to escape the darkness and the shadow of death. That's why he sent the despairing message: 'Are you he who is to come, or shall we look for another? And the answer he received from Jesus was: 'The blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them.'

"The kingdom of God is the light that is ineluctably drawn to the benighted places of the earth where people sit in darkness"

And what this message means is that the kingdom of God appears precisely at the place where there is blindness, lameness, leprosy, and death. It does not shun any of these things because it is too good for the slums and haunts of misery, because only the distant realm of a golden city, a city above the clouds is worthy of the dignity of God. No, the kingdom of God is the light that is ineluctably drawn to the benighted places of the earth where people sit in darkness.

So when Jesus was asked when the kingdom of God was coming, he uttered those enigmatic words (secretly pointing to himself): 'The kingdom of God is in the midst of you,' meaning 'It's right here, just as I am standing here in the midst of you' (Luke 17:21). . . .

I have known moments—like everybody else—in which discouragement crept into my heart and I felt utterly stricken. My work in Stuttgart seemed to have gone to pieces; and my listeners were scattered to the four winds; the churches lay in rubble and ashes. On one occasion when I was absorbed in these gloomy thoughts I was looking down into the concrete pit of a cellar which had been shattered by a bomb and in which more than fifty young persons had been killed. A woman came up to me and asked whether I was so and so, since she was not sure who I was in the clothes I wore. Then she said, 'My husband died down there. His place was right under the hole. The clean-up squad was unable to find a trace of him; all that was left was his cap. We were there the last time you preached in the cathedral church. And here before this pit I want to thank you for preparing him for eternity.'

All of a sudden God had opened a door to his kingdom in the moment of catastrophe and in the midst of the collapse of the personal worlds of two persons. There it was between that woman and myself. I could not express this at the time, of course, because the words simply did not come to me. There are moments when we become speechless children. And God can take our very lack of words and make of it a praise.

That's how God can comfort; that's how he can let his kingdom come.

Helmut Thielicke; Translated with an Introduction by John W. Doberstein, *Our Heavenly Father: Sermons on the Lord's Prayer* (New York: Harper & Row, Publishers, 1960), pp. 55-66.

Why Ask for Bread?

selected by editors

HOW TO
Key text:
Matthew
6:25-34.

What sense does it make for a company of well-fed, intelligent, modern Americans to bow their heads in church and say together: 'Give us this day our bread'? Are these words ritual or real? . . .

We had better face the fact right away that we are not living in the same conditions as the people to whom Jesus first taught these words. Our surroundings are different; our wants are different; our understanding of the world is different; our expectations are different; our training is different; our thinking about religion is different. It's as though a series of curtains had come down between us and a prayer like this, so that very easily it can cease to be real and become mere ritual. . . .

One of the curtains that we have to pierce if this particular prayer is to become real to us is that of our modern technical civilization. We must be aware of the totally different environment in which we now live, and that the assumptions in our minds are quite other from those of the men and women who sat on the hillside in Galilee long ago. We are not Palestinian peasants, tilling our own strip of ground and waiting anxiously each year for the harvest on which our life would literally depend. Bread for us is always in supply just around the corner, and for many it is no more than an extra which the diet-conscious nobly try to do without. . . . So for modern man a basic prayer would more honestly be for dollars than for bread.

But surely that makes us think. You can't eat dollar bills. They are the symbol of a most intricate economy by which we obtain the food we need. Modern civilization is a fantastic achievement of the human spirit, but it is a delicate organism more easily subject to disruption than we allow ourselves to think. While for us it may be a thick curtain hiding from us the reality of a prayer for bread, it is in fact so thin that a sudden rent would soon reveal to us that the basic needs of man have not changed in five thousand years. If a city like New York were cut off from its sources of supply, within a few days people would be clamoring for bread. Yes: actually *bread*, for although a hungry man will lust for succulent banquet, a starving man thinks of little else but bread. You and I are, in the end, not so differently made from the peasants of Galilee. Our bodies need food, and the grain that is baked into bread has been shown to contain the vital ingredients for sustaining life. . . .

Have you noticed what the prayer is? 'Give us this day our daily bread.' Who is this 'us'? Those of us here present? Our family? Our nation? in the mind of Jesus, 'us' has one vast, inclusive meaning. It is the whole family of mankind. When you kneel, after a day in which your own bodily needs have been cared for—and how much more!—and say, 'Give us each day our daily bread,' your prayer not only reminds you of your plenty; it is for the feeding of that family, perhaps not so far away, where there are too many mouths for the food available; for what emaciated boy sleeping on the streets of Calcutta; for that woman up in the Andes who has nothing for her children tomorrow; for all whom Jesus teaches us to remember in this prayer. 'Give us this day our daily bread!'—we are joining in the cry of the family to which we belong. And, as with every prayer that Jesus prompts, there must be action to follow. Could you sit down with a

David H. C. Read *The Lord's Prayer for Today: Holy Common Sense* (Nashville: Abingdon Press, 1968), pp. 47-57. Bold type ours.

□ **May 20**
Thursday
80

hungry man before a loaf of bread, say grace, and then eat the whole of it yourself? Even if it were your loaf, bought with your money? At this very hour Christians are praying: 'Give us our daily bread.'

With this understanding of our common humanity across time and space, we have penetrated the shining curtain of our technical, affluent society, and already the prayer for bread becomes more real. But there is still another curtain that hangs between us and this prayer. It is formed by our conception of religion and what true prayer can be. We have been taught to think of religion as the 'spiritual' segment of our life. It is supposed to deal exclusively with the invisible values and eternal truths. . . . Hence it is a shock to find this loaf of bread—this symbol of our basic physical need—right in the middle of a prayer to God. Again and again I have heard someone say: 'I don't believe in praying for material things. I pray for courage, for faith, for spiritual strength.' The implication is that this alone is mature prayer; only a child prays for *things*.

This is an acute difficulty for many people, and it makes this petition for daily bread a mere ritual expression of our general dependence upon God. We are thus removed from the men and women to whom Jesus spoke, whose faith at this point was quite simple and direct. When he said we should go into a 'closet' for our prayers, the word he used was probably the word for 'larder.' The place where the food was stored would often be the only corner of a poor home where one could really be alone. We may imagine Jesus himself, as a young man in the home at Nazareth, slipping into the larder in the evening hour and with his eyes on the slender store of provisions for the coming day praying: 'Give us each day our daily bread.' For him and for those he later taught, there was no sharp distinction between the spiritual presence he sought as he hallowed the name of the heavenly Father and the material needs that were before his eyes. It was all God's world; and he talked to the Father as naturally about bread as about his heavenly kingdom. . . .

If we are to believe in God today, it will not be in a god of limited jurisdiction, a god who rules over a steadily decreasing area of mystery while man pushes his control farther and farther into the recesses of nature. Nor can it be a god who is only concerned with a section of life we isolate with the words 'spirit' or 'soul.' Physical science, medical science, philosophy and theology today are more and more agreed that an absolute dichotomy between matter and spirit, soul and body, the sacred and the secular simply cannot be maintained. There is a unity in the universe, a unity in our experience of life—and for Christian faith it is a unity that finds its source and fulfillment in the creating and redeeming God. The God we believe in is Lord of all. So when we pray to him: 'Give us this day our daily bread,' we seek no miracle. We ask that he will work through every agency of his creation—the soil, the germ of wheat, the laborer, the scientist, the economic system—to sustain in life this whole human family. Our prayer is not an incantation, but a lifting of the human will to God, so that his will may increasingly be done. This particular prayer in our day will include the thought to increase the world's supply of food that no one need go hungry.

" 'Give us this day our daily bread!'—we are joining in the cry of the family to which we belong"

"It was all God's world; and he talked to the Father as naturally about bread as about his heavenly kingdom"

Concerning the Our Father

by Simone Weil

OPINION

‘And forgive us our debts, as we also forgive our debtors.

At the moment of saying these words we must have already remitted everything that is owing to us. This not only includes reparation for any wrongs we think we have suffered, but also gratitude for the good we think we have done, and it applies in a quite general way to all we expect from people and things . . . All these are the rights that we think the past has given us over the future. First there is the right to a certain permanence. When we have enjoyed something for a long time, we think that it is ours and that we are entitled to expect fate to let us go on enjoying it. Then there is the right to a certain permanence. When we have enjoyed something for a long time, we think that it is ours and that we are entitled to expect fate to let us go on enjoying it. Then there is the right to a compensation for every effort whatever its nature, be it work, suffering, or desire. Every time that we put forth some effort and the equivalent of this effort does not come back to us in the form of some visible fruit, we have a sense of false balance and emptiness which makes us think that we have been cheated. The effort of suffering from some offense causes us to expect the punishment or apologies of the offender, the effort of doing good makes us expect the gratitude of the person we have helped, but these are only particular cases of a universal law of the soul. Every time we give anything out we have an absolute need that at least the equivalents should come into us, and because we need this we think we have a right to it. Our debtors comprise all beings and all things; they are the entire universe. We think we have claims everywhere. In every claim we think we possess there is always the idea of an imaginary claim of the past on the future. That is the claim we have to renounce.

“There is always the idea of an imaginary claim of the past on the future”

To have forgiven our debtors is to have renounced the whole of the past in a lump. It is to accept that the future should still be virgin and intact, strictly united to the past by bonds of which we are ignorant, but quite free from the bonds our imagination thought to impose upon it. It means that we accept the possibility that this will happen, and that it may happen to us in particular; it means that we are prepared for the future to render all our past life sterile and vain. . . .

The six petitions correspond with each other in pairs. The bread which is transcendent is the same thing as the divine name. It is what brings about the contact of man with God. The kingdom of God is the same thing as his protection stretched over us against temptation; to protect is the function of royalty. Forgiving our debtors their debts is the same thing as the total acceptance of the will of God. The difference is that in the first three petitions the attention is fixed solely on God. In the three last, we turn our attention back to ourselves in order to compel ourselves to make these petitions a real and not an imaginary act. . . .

The Our Father contains all possible petitions; we cannot conceive of any prayer not already contained in it. It is to prayer what Christ is to humanity. It is impossible to say it once through, giving the fullest possible attention to each word, without a change infinitesimal perhaps but real, taking place in the soul.

Simone Weil, *Waiting for God* (New York: Harper and Row, 1951), pp. 222-227.

□ May 21
Friday
82

Simone Weil (1909-1943) was a French philosopher, educator and unbaptized lay Christian missionary.

-
1. The author of the week's Logos article states concerning "Our Father": "The whole church is in that pronoun, and the whole family of nations and men." Do you agree? If so, then what are the ethical implications of this for your life? What are the ethical implication for the church?
 2. The Logos article, in concert with this week's How To, states concerning "Our daily bread," "By any translation the prayer is concerned with day-by-day needs, and neither temporal nor spiritual interpretations are excluded. . . . The saint even in his prayers is still dependent on bread."

What is the relationship between the material and spiritual worlds? To what degree should Christianity concern itself with the purely material? Explain.

3. A major point Helmut Thielicke develops in his Evidence article is that God's kingdom comes "In, with, and under the world's anguish and distress, in, with, and under the hail of bombs and mass murders. . ." Do you agree? Explain.

For what purpose does the Christian pray for the coming of the kingdom of God? Is this coming something that people can hasten? Explain.

4. Simone Weil states in the Opinion article that "To have forgiven our debtors is to have renounced the whole of the past in a lump. It is to accept that the future should be virgin and intact, strictly united to the past by bonds of which we are ignorant, but quite free from the bonds our imagination thought to impose upon it."

What does Mademoiselle Weil mean by this statement? Do you agree with her? Explain.

"Glory Day by Day: Christian Concerns"



**"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—
Matthew 5:16**

Lesson 9, May 23-29

“Romper Room” Lessons

by Brad Richardson

INTRO- DUCTION

I used to watch the old “Romper Room” program when it was on television. It came on just before Sheriff John, another T.V. favorite. I was allowed to watch both of these programs, no doubt, because they emphasized doing good deeds. Miss Mary Ann, the “Romper Room” school marm, gathered her well-scrubbed children around her and sang them their ‘do-be’ lessons for the day. “Do be a carrot eater, don’t be a candy snacker. . .”

This week we are asked to sit again at the feet of Miss Mary Ann, as it were, and discuss what good Christians should or shouldn’t do. I am quite taken with the comparison between our Sabbath School lesson this week and “Romper Room,” but I am also disturbed by it. I didn’t take the advice very seriously then—I still ate my share of candy between meals—and I doubt that I shall take the advice given this week any more seriously.

But I am bothered by the comparison in another way. While I did not mind having my moral training prefaced with “Do be. . .” when I was a child, I feel insulted having the same advice offered to me in as simple terms now as then. I should hope that my conscience has grown along with the rest of me, and that my decisions cannot be made on the simple do-be and don’t-be basis.

There is a real problem with those who have to have their lives ordered by such rules of behavior. This ugly characteristic rears its head from time to time and exasperates me. I ask

my rhetoric students to write an essay on a given topic. I ask them to develop a thesis and support it adequately. Immediately hands shoot up.

“Yes, Johan?” I recognize a student.

“How many pages does it have to be?”

“I am not concerned with pages; do a job that you are satisfied with.”

And so the class period is taken with entreaties for stricter guidelines that spell out exactly what should be done. We have been told what we should and should not do for so long, that it is difficult to feel a sense of personal responsibility for our actions anymore. And under such conditions, we lose much of our opportunity to mature morally.

A rich young ruler came to Jesus and asked Him what he should do to be saved (he had, no doubt, spent an inordinate amount of time discussing the dos and don’ts of living). Jesus played along with him at first: “Keep the commandments.” But the young man was still not satisfied: “Master, I have kept the commandments. What else should I do?” Jesus responded, simply, “Follow me.” That was a response he had not expected; this command implied a change in attitude that the ruler did not know how to make, so he went away sorrowful.

“He hath shown thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God” (Micah 6:8). Don’t ask me how—I’m working that out for myself.

Christian Concerns

selected by editors

LOGOS

From James, servant of God and of the Lord Jesus Christ. . . .

My brothers, you will always have your trials but, when they come, try to treat them as a happy privilege; you understand that your faith is only put to the test to make you patient, but patience too is to have its practical results so that you will become fully-developed, complete, with nothing missing. . . .

It is right for the poor brother to be proud of his high rank, and the rich one to be thankful that he has been humbled, because riches last no longer than the flowers in the grass; the scorching sun comes up, and the grass withers, the flower falls; what looked so beautiful now disappears. It is the same with the rich man: his business goes on; he himself perishes.

Happy the man who stands firm when trials come. He has proved himself, and will win the prize of life, the crown that the Lord has promised to those who love him.

Remember this, my dear brothers: be quick to listen but slow to speak and slow to rouse your temper; God's righteousness is never served by man's anger; so do away with all the impurities and bad habits that are still left in you—accept and submit to the word which has been planted in you and can save your souls. . . .

Nobody must imagine that he is religious while he still goes on deceiving himself and not keeping control over his tongue; anyone who does this has the wrong idea of religion. Pure, unspoiled religion, in the eyes of God our Father is this: coming to the help of orphans and widows then they need it, and keeping oneself uncontaminated by the world. . . .

You see, if a man keeps the whole of the Law, except for one small point at which he fails, he is still guilty of breaking it all. It was the same person who said, 'You must not commit adultery' and 'You must not kill'. Now if you commit murder, you do not have to commit adultery as well to become a breaker of the Law. Talk and behave like people who are going to be judged by the law of freedom, because there will be judgement without mercy for those who have not been merciful themselves; but the merciful need have no fear of judgement.

Take the case, my brothers, of someone who has never done a single good act but claims that he has faith. Will that faith save him? If one of the brothers or one of the sisters is in need of clothes and has not enough food to live on, and one of you says to them, 'I wish you well; keep yourself warm and eat plenty', without giving them these bare necessities of life, then what good is that? Faith is like that: if good works do not go with it, it is quite dead. . . .

If there are any wise or learned men among you, let them show it by their good lives, with humility and wisdom in their actions. But if at heart you have the bitterness of jealousy, or a self-seeking ambition, never make any claims for yourself or cover up the truth with lies. . . .

Wherever you find jealousy and ambition, you find disharmony, and wicked things of every kind being done; whereas the wisdom that comes down from above is essentially something pure; it also makes for peace, and is kindly and considerate; it is full of compassion and shows itself by doing good; nor is there any trace of partiality or hypocrisy in it. Peacemakers, when they work for peace, sow the seeds which will bear fruit in holiness.

Taken from James 1:1-4,
9-12, 19-21, 26, 27;
2:10-17; 3:13-18; Jerusa-
lem.

□ May 24
Monday

Love and Obedience

by Thomas A. Merrill

The spirit of prophecy contains many references emphasizing the importance of strict obedience to God's will.

"Those who are watching for the Lord are purifying their souls by obedience to the truth. With vigilant watching they combine earnest working."¹ The dos and don'ts of daily Christian living seem to be piled high in life's pathway imposing a burden hard to bear.

"If one sin is cherished in the soul, or one wrong practice retained in the life, the whole being is contaminated. The man becomes an instrument of unrighteousness."²

"Those who would be workers together with God must strive for perfection of every organ of the body and quality of the mind."³

"The tempter's agency is not to be accounted an excuse for one wrong act. Satan is jubilant when he hears the professed followers of Christ making excuses that lead to sin. There is no excuse for sinning."⁴

"Whoever turns from the light in one instance hardens his heart to disregard the light upon other matters. Whoever violates moral obligations in the matter of eating and dressing prepares the way to violate the claims of God in regard to eternal interests."⁵

How many of God's people after reading these exhortations to be obedient have tried in vain to do what they know is right, but found themselves failing miserably? Jesus said: "If ye love me, keep my commandments" (John 14:15). And we have all tried hard, but have failed so many times. Jesus also said: "Love one another as I have loved you" (John 15:12). But our consciences constantly remind us of those many times when we have tried to be loving but couldn't. Sometimes we may even have been cruel. But worst of all, we remember when we just didn't care when others were crying out in need. Is there an answer to our constantly failing attempts at loving and obedience?

"No man has pure love to God unless he has unselfish love for his brother. *But*, we can never come into possession of this spirit by *trying* to love others. What is needed is the love of Christ in the heart. When self is merged in Christ, love springs forth spontaneously. The completeness of Christian character is attained when the impulse to help and bless others springs *constantly* from within. It is not possible for the heart in which Christ abides to be destitute of love."⁶

"Satan has claimed that it was impossible for man to obey God's commandments and in our own strength it is true that we cannot obey them. But Christ came in the form of humanity, and by His perfect obedience He proved that humanity and divinity combined can obey every one of God's precepts."⁷

"All true obedience comes from the heart. It was heart work with Christ. And *if we consent*, He will so identify Himself with our thoughts and aims; so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses."⁸

TESTIMONY

Key text:
John 14:15;
15:12

"When self is merged in Christ, love springs constantly from within"

1. *Desire of Ages*, p. 634.

2. *Ibid.*, p. 313.

3. *Christ's Object Lessons*, p. 330.

4. *Desire of Ages*, p. 311.

5. *Counsels on Diet and Foods*, p. 72.

6. *Christ's Object Lessons*, p. 384 (italics mine).

7. *Christ's Object Lessons*, p. 314.

8. *Desire of Ages*, p. 668 (italics mine).

Thomas A. Merrill is a ministerial intern in the Southern New England Conference.

☐ May 25
Tuesday

Matthew's Concept Of Righteousness

selected by
Gerald McWilliams

EVIDENCE

What does God require of man? This is something that has long been debated. There have been many answers to this question, as we can see by the number of religions we have around us. In his book *Religion in Overalls*, William Johnson shows us what the apostle Matthew would have to say to us about this question.

"Matthew's voice sounds out like John the Baptist's in the modern wilderness. Amid the 'I'll do as I please' babble, he tells us that high ethical concerns and conduct will mark the Christian's life.

"Further, Matthew would tell us that ordinary norms of 'good living' cannot suffice for the kingdom of Jesus. He comes to man with a radical demand, sets up a requirement which is as spectacularly different as the nature of His kingdom. The way of the kingdom is a new way, a better way. Man no longer is given a set of rules to follow in order to please God; rather, he is to act in his sphere as God acts in His. (Matthew 5:48).

"Faced with the high demands of the Sermon on the Mount, let us not try to dilute them. Let us not try to get around them by rationalization and theologizing. This has been the cop-out by Christians over the centuries. Only when we fully recognize their *radical* nature do we do justice to them.

"Then we see very clearly that the way of the kingdom is not the way of man left alone in his humanness. No government has adopted it. There have never been any 'Christian nations' according to its terms. It stands apart from the way of the world, calling for such a transformation of conduct that man has tried to reject or rationalize it. It is so demanding that even legalism begins to quake before it, for what is the point of a legal requirement if it is so exalted as to be beyond all that man might hope to attain? The gate of salvation becomes narrow indeed.

"Legalism may quake, but legalism is not called for. This is the final word in Matthew's concept of righteousness: All our righteousness is in God's hand. Whereas righteousness is the quest of the disciple, and whereas the judgement is the time of vindication of the righteous, that righteousness is a pronouncement, not a reward. It is a free gift, not an earned wage.

"So, in the life of the disciple, marked as it is by a conduct like God's in the midst of a careless world, the ultimate triumph is one of grace. He who hears the call of the kingdom and, trusting its Lord, seeks to live by its demands—this is the righteous man of Matthew's Gospel."¹

1. William G. Johnson, *Religion in Overalls* (Nashville: Southern Publishing Association, 1977), pages 64-65.

HOW TO
Key text:
Luke 4:16-19

If I were to ask one hundred Adventists what it means to live to the glory of God day by day, I imagine I would get one hundred different answers. For some it would mean not wearing earrings; for others it would mean protesting in favor of the oppressed of the third world.

But what should an Adventist Christian be most concerned about? Following are a couple of suggestions you might find helpful in making this decision:

1. Be careful about concerning yourself with those considerations that tend to trivialize Christian ethics. I am not going to list those things I have in mind, for what I consider ethical trivia you might consider to be of great importance, and vice versa. But sit down and think, and discuss with a wide range of other people, what are the important moral issues you should be concerned about and what are too piddling to warrant your time and attention.

Those who have found themselves in the Christian Pietist tradition, which some see Adventism as a part of, have at times tended to center Christian ethics around rather insignificant practices. For example, certain Christians during the Civil War applied for immunity from the draft, not because of strong feelings against slaughtering people, but because of the card-playing, gambling and rude language so prevalent!

The danger in focusing upon the inconsequential ethical consideration of life is that Christian ethics will be looked upon as a paltry study, and that much concentration will be distracted from those issues that really matter.

2. So, concern yourself with life's important ethical considerations. What are they? Well, in my opinion, the most important ethical issues are social in nature. Individual ethics are important, but I believe that social ethical concerns should take precedence because of their far-reaching influence and wide-ranging effects.

Such social problems as class struggles, poverty, problems with third world dependence on rich nations international war, social revolutions, nuclear weapons and ecological imbalances are issues that demand Christian concern. Some wish to focus their attention on less "worldly" matters and take a neutral position on such issues. But neutrality is not possible. To be neutral is to support the *status quo*. At times, supporting the *status quo* is the ethical thing to do. But often it is not.

Indeed, throughout His entire ministry Jesus addressed social conditions, confronting the rich, the influential, the powerful; He challenged certain power structures of His day, and died because of it. And James challenged the wealthy and took up the cause of labor, challenging, "realise that the cries of the reapers have reached the ears of the Lord of hosts" (5:1-4; *Jerusalem*).

Do not the cries of half a billion starving people, multitudes of oppressed, and a world held hostage to the threat of nuclear annihilation reach the ears of the Lord of hosts today as well? If so, then certainly those who are seeking His will, will place in a prominent position among their concerns the important social ethical issues of our times.

E.B.S.

May 27
Thursday

Our Ultimate Concern

by Paul Tillich

OPINION

Key text:
Luke 10:38-42

Editor's note: The objective for this week's lesson is to discuss the Christian's responsibility to concern him or herself with the practical expressions of Godly love, and to distinguish between the important and the unimportant dos and don'ts of Christian living. In the article below, Paul Tillich discusses the whole of Christian living, not in terms of religion or morality or ethics, but relative to that which is most fundamental—namely, one's ultimate concern.

Now as they went on their way, he entered a village; and a woman named Martha received him into her house. And she had a sister called Mary, who sat at the Lord's feet and listened to his teaching. But Martha was distracted with much serving; and she went to him and said, "Lord, do you not care that my sister has left me to serve alone? Tell her then to help me." But the Lord answered, "Martha, Martha, you are anxious and troubled about many things; one thing is needful. Mary has chosen the good portion, which shall not be taken away from her." (Luke 10:38-42).

The Words Jesus speaks to Martha belong to the most famous of all the words in the Bible. Martha and Mary have become symbols for two possible attitudes towards life, for two forces in man and in mankind as a whole, for two kinds of concern. Martha is concerned about many things, but all of them are finite, preliminary, transitory. Mary is concerned about one thing, which is infinite, ultimate, lasting.

**Martha's way
is the way
which keeps
the world
running**

Martha's way is not contemptible. On the contrary, it is the way which keeps the world running. It is the driving force which preserves and enriches life and culture. Without it Jesus could not have talked to Mary and Mary could not have listened to Jesus. There are innumerable concerns in our lives and in human life generally which demand attention, devotion, passion. . . . But they are not ultimately important. And therefore Jesus praises not Martha, but Mary. . . .

In our story, Martha was seriously concerned. Let us try to remember what gives us concern in the course of an average day, from the moment of awakening to the last moment before falling asleep, and even beyond that, when our anxieties appear in our dreams.

We are concerned about our work; it is the basis of our existence. We may love it or hate it; we may fulfill it as a duty or as a hard necessity. But anxiety grasps us whenever we feel the limits of our strength, our lack of efficiency, the struggle with our laziness, the danger of failure. We are concerned about our relationships to others. We cannot imagine living without their benevolence, their friendship, their love, their communion in body and soul. But we are worried and often in utter despair when we think about the indifference, the outbursts of anger and jealousy, the hidden and often poisonous hostility we experience in ourselves as well as in those we love. The anxiety about losing them, about having hurt them, about not being worthy of them, creeps into our hearts and makes our love restless. We are concerned about ourselves. . . . We compare ourselves with others and feel inferior to them, and we are depressed and frustrated. We believe that we have wasted our happiness either by pursuing it too eagerly and confusing happiness with pleasure or by not being courageous enough to grasp the right moment for a decision which might have brought us happiness. . . .

□ May 28
Friday

Paul Tillich was one of the great theologians of this century.

But, someone may ask, do we not have higher concerns than those of our daily life? And does not Jesus Himself witness to them? When He is moved by the misery of the masses does He not consecrate the social concern which has grasped many people in our time, liberating them from many worries of their daily lives? When Jesus is moved by pity for the sick and heals them, does He not thereby consecrate the concern shared by medical and spiritual healers? When He gathers around Him a small group in order to establish community within it, does He not thereby consecrate the concern about all communal life? . . .

“But . . . do we not have higher concerns than those of our daily life?”

But are these noble concerns the “one thing” that is needed and the right thing that Mary has chosen? Or are they perhaps the highest forms of what Martha represents? . . .

Are we really beyond anxiety when we are socially concerned and when the mass of misery and social injustice, contrasted with our favoured position, falls upon our our conscience and prevents us from breathing freely and happily while we are forced to hear the sighs of hundred of people all over the world? And do you know the agony of those who want to heal but know it is to late; of those who want to educate and meet with stupidity, wickedness and hatred; of those who are obliged to lead and are worn out by the people’s ignorance, by the ambitions of their opponents, by bad institutions and bad luck? these anxieties are greater than those about our daily life. And do you know what tremendous anxiety is connected with every honest inquiry, the anxiety about falling into error, especially when one takes new and untrod paths of thought? Have you ever experienced the almost intolerable feeling of emptiness when you turned from a great work of art to the demands, ugliness and worries of your daily life? Even this is not the “one thing” we need as Jesus indicated when He spoke of the beauties of the Temple being doomed to destruction. Modern Europe has learned that the millennia of human creativity of which it boasted were not that “one thing needful,” for the monuments of these millennia now lie in ruins.

Why are the many things about which we are concerned connected with worry and anxiety? We give them our devotion, our strength, our passion and we must do so; otherwise we would not achieve anything. Why, then, do they make us restless in the deepest ground of our hearts, and why does Jesus dismiss them as not ultimately needed?

As Jesus indicates in His words about Mary, it is because they can be taken from us. They all come to an end; all our concerns are finite. In the short span of our lives many of them have already disappeared and new ones have emerged which also will disappear.

“All our concerns are finite”

But we maintain our preliminary concerns as if they were ultimate. And they keep us in their grasp if we try to free ourselves from them. Every concern is tyrannical and wants our whole heart and our whole mind and our whole strength. Every concern tries to become our ultimate concern, our god. The concern about our work often succeeds in becoming our god, as does the concern about another human being, or about pleasure. The concern about science has succeeded in becoming the god of a whole era in history, the concern about

“The one thing needed . . . is to be concerned ultimately . . .”

money has become an even more important god, and the concern about the nation the most important god of all. But these concerns are finite, they conflict with each other, they burden our consciences because we cannot do justice to all of them.

We may try to dismiss all concerns and to maintain a cynical unconcern. We determine that nothing shall concern us any more, except perhaps casually, but certainly not seriously. We try to be unconcerned about ourselves and others, about our work and our pleasures, about necessities and luxuries, about social and political matters, about knowledge and beauty. We may even feel that this unconcern has something heroic about it. And one thing is true: It is the only alternative to having an ultimate concern. Unconcerned or ultimate concern—those are the only alternatives. The cynic is concerned, passionately concerned, about one thing, namely, his unconcern. This is the inner contradiction of all unconcern. Therefore, there is only one alternative which is ultimate concern.

What, then, is the one thing that we need? What is the right thing that Mary has chosen? Like our story, I hesitate to answer, for almost any answer will be misunderstood. If the answer is “religion,” this will be misunderstood as meaning a set of beliefs and activities. But as other New Testament stories show, Martha was at least as religious as Mary. Religion can be a human concern on the same level as the other, creating the same anxiety as the others. Every page of the history and psychology of religion demonstrates this. There are even special people who are supposed to cultivate this particular human concern. They are called by a highly blasphemous name: religionists—a word that reveals more about the decay of religion in our time than does anything else. If religion is the special concern of special people and not the ultimate concern of everybody, it is nonsense or blasphemy. So we ask again, what is the one thing we need? And again it is difficult to answer. If we answer “God,” this will also be misunderstood. Even God can be made a finite concern, an object among other objects; in whose existence some people believe and some do not. Such a God, of course, cannot be our ultimate concern. Or we make Him a person like other persons with whom it is useful to have a relationship. Such a person may support our finite concerns, but He certainly cannot be our ultimate concern.

The one thing needed—this is the first and in some senses the last answer I can give—is to be concerned ultimately, unconditionally, infinitely.¹ This is what Mary was. It is this that Martha felt and what made her angry, and it is what Jesus praises in Mary. Beyond this, not much has been said about Martha. But Mary was infinitely concerned. This is the one thing needed.

If, in the power and passion of such an ultimate concern, we look at our finite concerns, at the Martha sphere of Life, everything seems the same and yet everything is changed. We are still concerned about all these things but differently—*anxiety is gone!* It still exists and tries to return. But its power is broken. . . . He who is grasped by the one thing that is needed has the many things under his feet. They concern him but not ultimately, and when he loses them he does not lose the one thing he needs and that cannot be taken from him.

Taken from Paul Tillich, *The New Being*, (New York: Charles Scribner's Sons, 1955), pp. 152-160.

1. In other writings Paul Tillich makes it clear that the content of one's ultimate concern must be truly ultimate—namely, “God”.

REACT
Lesson 9

-
1. Brad Richardson in this week's Introduction writes: "While I did not mind having my moral training prefaced with 'Do be . . . ' when I was a child, I feel insulted having the same advice offered to me in a simple term now as then. I should hope that my conscience has grown along with the rest of me, and that my decisions cannot be made on the simple do-be and don't-be basis." Can you identify with this statement? Explain.

What practices in your home, church and educational life have encouraged simplistic and dogmatic "do-be"/"don't-be" moral behavior? What practices have encouraged you towards mature, thoughtful moral responsibility?

2. The Evidence article quotes William Johnsson as writing, "Man no longer is given a set of rules to follow in order to please God; rather, he is to act in his sphere as God acts in His." What does this statement mean in application?
3. The How To article cautioned readers to "Be careful about concerning yourself with those considerations that tend to trivialize Christian ethics." Below, list those things you consider to be ethical trivia.

Now, list what you consider to be some of life's important ethical considerations.

4. Re Paul Tillich's Opinions article, "Our Ultimate Concern," what does your life reveal to be the object(s) of your ultimate concern?

The Home



"Adam named his wife Eve, because she would become the mother of all the living."—Genesis 2:20; NIV

Selected by Linda Bowers
by Dan Valentine

This Is a Family . . .

INTRO- DUCTION

▶ A PLACE OF WARMTH when the world is cold . . . a place of safety when the world is hostile . . . a place of light when the world is dark.

This is a family

▶ A family is the most important unit of all mankind. It is the core around which great nations are built . . . It is the foundation of any great society.

▶ A family is many things . . .

▶ A family is love around the dinner table . . . Devotion walking to church together . . . Friendship laughing under the same roof . . .

▶ A family is mother singing in the kitchen . . . father whistling around the house . . . children playing in the yard.

▶ A family is a light on the front porch on a dark night . . . a family is happy songs around a piano . . . a family is a dog and a cat . . . and uncles and aunts and cousins . . .

▶ A family is a cheering section when a victory is won . . . a family is a place for beginning again when cause it lost.

▶ A family is a very private organization—only bona fide members are allowed in . . .

▶ As Rudyard Kipling once wrote about families: "All of us are we . . . and everyone else is they."

▶ A family is a place of respect and understanding . . . a place where love and faith dwells . . .

▶ A family is a place where all members can enjoy the dignity of their own personalities . . .

▶ A family is a clan held together with the glue of love and the cement of mutual respect.

It is a shelter from the storm . . . a friendly port when the waves of life become too wild.

No person is ever alone—who is a member of a family.

A family is an attic filled with memories . . . a picture album filled with memories . . .

A family is the smile of a mother . . . the hearty laugh of a father . . . the giggle of daughters . . . the boisterous shouts of brothers . . .

A family is a group of human beings with the frailties of human beings, families will taunt and fight and bicker among each other . . .

But when trouble threatens from outside the clan, there is an instant closing of the ranks against the outsiders.

This is a family.

A family is singing carols on Christmas Eve . . . a family is happy laughter around the Yule tree on Christmas morning . . .

A family is feeling proud together on the fourth of July . . . and remembering birthdays and sending each other Valentines on Valentine's Day . . .

And laughing together at private family jokes.

A family is a group of people, a group of people with respect for each other's private dreams and hopes and ideas . . .

A family is all these things . . . but, most of all, a family is a group of human beings working together to build something beautiful and lasting.

A family is truly a colony of heaven—right here on earth.

▶ **Linda Bowers, former associate editor of the *Collegiate Quarterly*, is a home economics instructor at Monterey Bay Academy.**

□ **May 30
Sunday**

Glory in the Home

by editors

LOGOS

"Wives, submit to your husbands as to the Lord. . . .

"Husbands, love your wives, just as Christ loved the church and gave himself up for her to make her holy. . . .

"Children, obey your parents, in the Lord, for this is right. . . .

"Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord" (selections from Eph. 5:22-6:4. NIV).

Paul's first words of counsel are addressed to the husband and wife; they are admonished to love, trust, respect and submit to one another. Paul's injunction for the woman to submit to her husband is often viewed from today's perspective as evidence of his oppressive, patriarchal attitude towards the feminine sex. When placed in its proper historical context, however, it may actually be seen as quite a liberating position, relatively speaking. William Barclay comments: "The Jews had a low view of women. In his morning prayer there was a sentence in which a Jewish man gave thanks that God had not made him 'a Gentile' a slave or a woman." "The situation in the Greek world was even worse. And in Rome, according to Barclay, matters were worse still.

Thus, "it is against this background that Paul writes. When he wrote this lovely passage he was not stating the view that every man held. He was calling men and women to a new purity and a new fellowship in the married life. It is impossible to exaggerate the cleansing effect that Christianity had on home life in the ancient world and the benefits it brought to women."²

But if "the Christian faith did much for women, it did even more for children. In Roman civilization there existed certain features which made life perilous for the child.

"(i) There was the Roman *patria potestas*, the father's power. Under the *patria potestas* a Roman father had absolute power over his family. He could sell them as slaves . . . make them work in his fields even in chains . . . and could even inflict the death penalty."³

"(ii) There was the custom of child exposure. When a child was born, it was placed before its father's feet, and, if . . . he turned and walked away, it meant that . . . the child could quite literally be thrown out."⁴

"(iii) Ancient civilization was merciless to the sickly or deformed child. Seneca writes, '. . . children who are born weakly and deformed we drown.'⁵

Thus, while Paul counsels children to obey the commandment and honor their parents, he "sees that there is another side to the question. He tells fathers that they must not provoke their children to wrath. . . . Bengel says that the plague of youth is a 'broken spirit,' discouraged by continuous criticism and rebuke and too strict discipline."⁶

Indeed, good relationships must exist between husband, wife and children in order for a family to be successful. "God intended that marriage should be a lifelong association, and any society that treats lightly the institution has within it the seeds of its own destruction. The family is too fundamental a unit of society to be tampered with."⁷

1. William Barclay, *The Daily Study Bible Series: Ephesians* (Philadelphia: The Westminster Press, 1976), p. 168.
2. *Ibid.*, p. 171.
3. *Ibid.*, p. 175.
4. *Ibid.*, p. 176.
5. *Ibid.*, p. 176.
6. *Ibid.*, p. 177.
7. *SDA Bible Commentary*, vol. 6, p. 1036.

L.L.B./E.B.S.

The Adventist Home

selected by Ian Cheeseraau

Below are special quotations from the *Adventist Home*. As you read these keep the following questions in mind: What responsibilities do people face as they begin their families? What emotions need to be daily expressed in a family? Do you take the time to show appreciation and love to the people that constitute your family?

"Parents, give your children love: love in babyhood, love in childhood, love in youth. Do not give them frowns, but ever keep a sunshiny countenance."¹

"Parents, should not forget their childhood years, how much they yearned for sympathy and love, and how unhappy they felt when censured and fretfully chided. They should be young again in their feelings, and bring their minds down to understand the wants of their children.

"They need gentle, encouraging words. How easy it is for mothers to speak words of kindness and affection which will send a sunbeam to the hearts of the little ones, causing them to forget their troubles!"²

"Cultivate tenderness, affection, and love that have expression in little courtesies, in speech, in thoughtful attentions."³

"Children have claims which their parents should acknowledge and respect. They have a right to such an education and training as will make them useful, respected, and beloved members of society here, and give them a moral fitness for the society of the pure and holy hereafter. The young should be taught that both their present and their future well-being depend to a great degree on the habits they form in childhood and youth. They should be early accustomed to submission, self-denial, and a regard for others' happiness. They should be taught to subdue the hasty temper, to withhold the passionate word, to manifest unvarying kindness, courtesy, and self-control."⁴

"The best way to educate children to respect their father and mother is to give them the opportunity of seeing the father offering kindly attentions to the mother and the mother rendering respect and reverence to the father."⁵

TESTIMONY

Key text:
Genesis 2:15-25

"Children have claims which their parents should respect"

1. *Adventist Home*
p. 196.
2. *Ibid.*
3. *Ibid.* p. 198.
4. *Ibid.* p. 306, 307.
5. *Ibid.* p. 198.

Successful Parenting

by Helen C. Sulek

EVIDENCE

Key text:
Luke 15:20

"A child's outlook on life is starting to form the day he is born"

"Three fundamental principles are presented in the following paragraphs which together could serve as the basis for this more general philosophy of parenting. If all children could be assured that these would be fulfilled in the care and guidance they receive, there would be many fewer problems in their later lives.

"Develop a mutual feeling of trust. A child needs to know there is someone he can depend upon who will look out for him and provide for his well-being. The current research literature emphasizes the child's need to form an attachment with his care-givers during his first year of life; and the need for the child to socialize with those around him. He needs the physical contact of being held, of being caressed, patted and stroked. He needs the psychological stimulation of mother and father talking to him long before he understands what their words mean. . . .

"A child is a most sensitive creature—he is able to perceive by the way he is held, fed, and cared for, that he is wanted and loved, even though his parents are at first somewhat inexperienced and perhaps awkward in their handling of him. Likewise, he usually doesn't need to be told he is unwanted.

"Accept your child as a unique individual. A child has the right to be accepted and respected as a person, as a person who is uniquely individual, and to have his dignity protected even though he is totally dependent upon parental care. . . .

"How futile it is to assume we can lay down a pattern of child care procedures that can be applied identically to all. True, common needs are expressed from person to person, and responses toward them can be similar. However, one soon learns from the 'cues' a child gives to us that he has certain uniquenesses. . . . Each child transmits many messages about what kind of a being he is, yet all too often parents attempt in every way possible to cast him in the same form as his older brother, all other three-year-olds, or worse yet, all other Little League ball players!

"Margaret Mead says, 'In a democracy a child is a person from the moment of birth. He is not just a future citizen or a future subject or a future adult. Now, in the present, he is a real person.' He should be respected as such.

"Offer your child a creative life. . . . A child's outlook on life is starting to form the day he is born. Most of his experiences can add color to his life and become part of an everchanging, exciting and gratifying experience in living. He can learn to see beauty in what is around him, even though it may not seem beautiful to some. The parent who appreciates the joy of discovery and offers this opportunity to his child is providing a dimension to his life which cannot be achieved in any other way.

"Parents can help a child explore, search for answers, to be resourceful, and to show initiative in learning about the world in which he lives. This is essential if the child is to eventually be able to go forth on his own and to find the zest for life which can turn the 'ordinalities' of every day living into something worth experiencing. Attitudes and interests which the parents can convey to their children will likely go with them the rest of their lives. . . ."

The Family and the Theater

by Beverly Connors, et al.

HOW TO
Key text:
Philippians
4:8, 9

Let's face it: Adventist young adults and youth do go to movies. And this is of concern among some of those who are dedicated to the "glory of the home." Many whom I have talked with have confessed that they exercise little Christian judgment in what they choose to see. Having made their decision to violate the traditional taboo against theater, they are obviously left with no guidelines about making a proper selection among the theatrical possibilities.

Only a minority will never own a TV or attend commercial entertainments of any sort. But is the church unable to offer sympathetic advice to those who cannot be fenced into so narrow a corral and who might like to search for treasures that God has given us through those of His children who, for example, write marvellous fiction? Such authors often carry truth in vessels with much more power to impress than a statistical table or documentary can muster.

The psychologist Kohlberg says that the lowest level of moral action is the one in which every decision is made on the basis of a specific rule or tradition. What then are *principles* that a morally developed person should use to guide his or her life in making judgments about the theatrical arts?

1. Be discriminating. If there is a TV in the home, one can learn to have a discriminating eye. The process requires vigilance, discussion and active decisions, but even a child can be taught, for example, that there is nothing very funny in cartoons where most of the humor comes from another creature's pain.

But at the same time, one can learn a tremendous amount and have a deeper understanding and appreciation for others by viewing depictions of historic events, other cultures, "another side" of life, etc. Certainly, mistakes in judgment will be made. But to grow is to risk failure; to never take a chance is to never develop.

2. Be sensitive. And do everything you must to remain that way.

Unfortunately, the theatrical arts often have the effect of desensitizing people. Brutal and lewd scenes can often make one's outlook on life more coarse, causing a person to set a low value on people and the truly beautiful things of this world. Even humor can be a powerful desensitizing tool—at times encouraging us to laugh at the handicapped in a spirit which is not a liberating confession of our common frailty, but is based in irreverence for God and life, and is therefore destructive.

3. Another guideline I would suggest is to be careful of spending an inordinate amount of time or money on any form of merely sedentary amusement. After all, we do understand ourselves as a revolutionary people trying to cultivate relationships with our God and each other, and we need our time and our money for eternal and humanitarian purposes.

But as a "nevertheless" to the above, let me say that there will be times when it's appropriate and even uplifting for some to attend a cultural event with someone, as part of a history shared, and it needn't always be a Bach cantata. There is much that is beautiful in this world, for God has given gifts to all men. In literature and art and music and theater there is much to celebrate, and much that can teach a Christian truth and gladden his or her heart along the way.

Beverly Connors writes for Kingsway College and describes herself as a wife and mother of four.

□ June 3
Thursday

The Future of the Family*

by editors

OPINION
Key text:
Ecclesiastes
4:9-12

The future is filled with both exciting challenges and possibilities for the family. Perhaps the greatest challenge confronting the family has been the rise of the industrial society. Rosemary Radford Ruether contends that "Rapid industrialization went hand in hand with the depletion of the economic functions of women traditionally centered around the home. . . . Originally, except for a few luxury items, the basic economic processes of daily life, both of food growing and processing and of manufacture of tools and goods, went on in or contiguous with the home. Industrialization meant the progressive alienation of more and more productive processes from the home. Male work, once taking place in farms and shops in or around the home, became increasingly disconnected with the home and collectivized in a separate sphere. . . . A new type of family and a new definition of woman's 'place' that had never existed before in so narrow a form came into being for the bourgeois woman. Having lost the productive functions that had been theirs in preindustrial society, they were confined exclusively to the spheres of reproduction, intensive child-rearing, emotional compensation, and the housekeeping functions (with the loss of servants) that free the bourgeois male for the industrial workday."¹

This is evidence to Rosemary Ruether that present society is one "whose fundamental model of relationships continues to be one of domination."² Thus, in order to solve many of society's ills—from the oppression of marginalized people to ecological imbalance—there must come a demand to reshape "the basic socioeconomic relations and the underlying values of this society."³

On the level of the local community and family, this means changing "the dependency of women by transforming the relationship among power, work, and home." Since the nuclear family cannot "overcome the caste status of women because it is the victim of a rigid complementarity of work-home, male-female dualities," Ms. Ruether suggests a strategy for reshaping society and the family. Her strategy "would bring work back into an integrated relationship to self-governing living communities. Women's work is still communalized and professionalized, but control over those functions remains with families themselves who band together in groups on the level appropriate for particular functions. For example, a residential group would develop communal shopping, cooking, child care, cleaning, or gardening by collectivizing its own resources. The child is not taken out of the family into an impersonal state agency to free the mother for other activity [as with Marxist or state socialism]. Rather, it gains a tribe while remaining rooted in the family."⁴

"Communalization of child-raising in residential groups or even in work places could change the child-bearing patterns in nuclear families. The isolated family tries to have several children in order to create a mini-community. In a communal family, children would group up with a sense of a large group of 'brothers and sisters.' A bonding of children of a group of families would develop, extending the child's own peer group and also growing relations with a large group of other adults who are personally concerned with her or him."⁵

"The tasks of housekeeping, child-raising, food procurement and

1. Rosemary Radford Ruether, *New Woman New Earth: Sexist Ideologies and Human Liberation* (New York: The Seabury Press, 1975), pp. 196-7.
2. *Ibid.*, p. 204.
3. *Ibid.*, pp. 204-5.
4. *Ibid.*, p. 207.
5. *Ibid.*, p. 208.
6. *Ibid.*, p. 209.
7. *Ibid.*, p. 210.

*The *Collegiate Quarterly* neither supports nor opposes the views presented in this article. This article has been published to stimulate thinking on the future of the family.

□ June 4
Friday

preparation would be communalized and spread between men and women. One sexual group would no longer be structured into exclusive responsibility for this type of work, isolated from each other and from the work places."⁶

"Not only would women be allowed the participation in the larger social processes that they have historically been denied, but men also would recover the affective and nurturing roles with children and other people historically denied them which has repressed the gentle, humane side of males and shaped the male personality into that hyper-aggressivity and antagonistic combativeness that has been called 'masculine.'"⁷

E.B.S.

REACT **Lesson 10**

1. What makes a family a family?
What is your idea of a happy, successful family?
Where did these values originate?
2. Is Christianity important for a successful marriage and family?
Why?
Is Adventism important?
3. How important is it for you to belong to a family or to someday create your own family?
Can you rely upon and trust your family? Why?
4. In Ephesians 5 Paul calls upon wives to submit to their husbands. Do you find this counsel acceptable? Why?
5. This week's How To article states: "There will be times when it's appropriate and even uplifting to attend a cultural event with someone, as part of a history shared, and it needn't be a Bach cantata. . . . In literature and art and music and the theater there is much to celebrate, and much that can teach a Christian truth and gladden his or her heart along the way."
Do you agree? Why?
What was your reaction to this article?
6. This week's Opinion article discusses the possible family of the future—one in which the familial responsibilities are shared by not only the members of both sexes, but by the community to which one belongs. "[H]ousekeeping, child-raising, food procurement and preparation would be communalized and spread between men and women."

What would you see to be the advantages of such a nonsexist, communal life style? What would be the disadvantages?

The Remnant



“And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.”—Revelation 12:17

The Remnant and Mission

selected by editors

INTRODUCTION

Throughout history God has had a people who have remained loyal to Him. No matter how deep apostasy may have been, faithful followers have proclaimed His name and lived by faith in His salvation. . . .

In these days that immediately precede the second coming of Christ, God again calls out a remnant people. Disobedience of the divine law is rampant; the majority flout God's will and spurn His offer of salvation; evil and evil people "wax worse and worse" (2 Tim. 3:13). At such a time the remnant people of God are called to be "blameless and innocent, children of God without blemish in the midst of a crooked and perverse generation, among whom you shine as lights in the world" (Phil. 2:15, R.S.V.). In the midst of a world in rebellion, they keep God's commandments; in an age of unbelief, they have the faith of Jesus (Rev. 14:12). As the events of earth hasten to their grand finale, the contrast between the remnant and unbelievers will become ever more marked.

The remnant people have been raised up by God to give a final message as well as to demonstrate loyalty to Him. Because God always gives humanity warning before He brings destruction, He commissions the remnant to announce to the world the imminent end of all things. The remnant's mission is portrayed by the three angels of Revelation 14:6-12. . . . It is a call to separate from all systems of error, giving God alone true worship.

At the heart of the remnant message, however, is "the everlasting gospel." God always has

had but one way of saving men and women—by faith in His gift provided through Christ. The remnant people are to lift high the cross of Christ that all may look and live (John 3:14-18). It is the special setting of the remnant message—the widespread apostasy from God's law, the arrival of the judgment, and the imminent end—that gives this proclamation of the everlasting gospel its unique thrust and power.

The remnant people function as a prophetic gathering movement. God has true believers scattered throughout the world, members of many denominations and religions. Under the pressure of last-day events, however, as the issues in the conflict between Christ and Satan emerge more clearly and the lines between the followers of each side become drawn more sharply, the remnant becomes the nucleus around which cluster the genuine people of God in all lands (Rev. 18:1-4). Thus, at the Second Coming the world will have been clearly delineated into two camps.

Every believer in these last days is called to be a part of the remnant people of God—called to the privileges and responsibilities that befit the final church of God on earth. First of all the remnant are to uplift Christ and His saving work, demonstrating by a living faith that they are indeed His. The remnant are to set before the world the binding claims of God's law, so often flouted in modern society; to witness, by word and deed, of the impending close of human history—warning all, inviting all, beseeching all.

From *Advent Review*, July 22, 1981, p. 14.

□ June 6
Sunday

The Paradox of Remnant

by editors

LOGOS

I remember well sitting in the darkened exhibit building at the Oklahoma City Fair Grounds as a child listening to the spot-lighted evangelist expound on the secrets of the *Revelation*. I remember that as the weeks rolled by, one of the last topics to be discussed was the remnant of Revelation 12:17. Of course, the evangelist identified Seventh-day Adventists as this remnant, as he suggested that they were the only ones who kept all of the commandments and had a "modern-day" (albeit, nineteenth century) prophet.

For Isaiah, however, the term remnant was not used so much to distinguish the religious from the idolatrous as it was simply to identify those who happened to survive the judgments of God in war and siege (1:19). Those Israelites not slaughtered during the destruction of their cities but scattered among the conquering nations were the remnant, or, as modern translators define it, the survivors (11:11). To be called remnant was not to receive a title of distinction—for the very fact that there existed a remnant meant that the community from which one survived had failed.

Thus, Ezekiel prophesies disaster for the remnant, promising to scatter it among the nations. Though some would be spared the sword, all, he promised, would be scattered (5:10; 6:8). Ezekiel even questions if the Lord will make an end of the remnant (11:14). Jeremiah describes the remnant as a group whose very salvation is to be prayed for (31:7). And Isaiah commands that the remnant be prayed for in order that it may survive (37:4). But in spite of threatened destruction (which comes from God as judgment upon their sins), the prophets tell of promises for the scattered remainder of God's people. Ezekiel says it most eloquently: "This is what the Sovereign Lord says: Although I sent them far away among the nations and scattered them among the countries, yet for a little while I have been a sanctuary for them in the countries where they have gone."

"Therefore say: 'This is what the Sovereign Lord says: I will gather you from the nations and bring you back from the countries where you have been scattered, and I will give you back the land of Israel again.

"They will return to it and remove all its vile images and detestable idols. I will give them an undivided heart and put a new spirit in them; I will remove from them their heart of stone and give them a heart of flesh. Then they will follow my decrees and be careful to keep my laws. They will be my people, and I will be their God' " (11:16-20; NIV).

Thus, a very important matter is brought into focus here: remnancy is not a title given to those who out-perform the rest of society on moral tests. Rather, it is a statement of both one's fallen condition and of God's grace. The fact that one is remnant means that the community to which he belongs and from which he survives is fallen. But the fact that he is still claimed by God is a statement of grace. *In spite of the fact that the remnant are survivors of well-deserved destruction, God will not let them go. In spite of the fact that they are remnant, they are still His—by tradition and promise.*

To be sure, remnancy presupposes an elected group, called by God for purposes that glorify Him. But in the Bible, such a distinction does not provide a basis for pride, but only the deepest humility.

E.B.S.

Reflections on Remnant

selected by Alan Keiser

TESTIMONY

Key text:
Revelation 2:4, 5

"The remnant church is called to go through an experience similar to that of the Jews; and the True Witness, who walks up and down in the midst of the seven golden candlesticks, has a solemn message to bear to His people. He says, 'I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent' (Rev. 2:4, 5). The love of God has been waning in the church, and as a result, the love of self has sprung up into new activity. With the loss of love for God there has come the loss of love for the brethren."¹

"I saw that God has honest children among the nominal Adventists and the fallen churches, and before the plagues shall be poured out, ministers and people will be called out from these churches and will gladly receive the truth. Satan knows this; and before the loud cry of the third angel is given, he raises an excitement in these religious bodies, that those who have rejected the truth may think that God is with them. He hopes to deceive the honest and lead them to think that God is still working for the churches. But the light will shine, and all who are honest will leave the fallen churches, and take their stand with the remnant."²

"I was shown the low state of God's people; that God had not departed from them, but that they had departed from Him, and had become lukewarm. They possess the theory of the truth, but lack its saving power. As we near the close of time, Satan comes down with great power, knowing that his time is short. Especially will his power be exercised on the remnant. He will war against them, and seek to divide and scatter them, that they may grow weak and be overthrown. The people of God should move understandingly, and should be united in their efforts. They should be of the same mind, of the same judgment; then their efforts will not be scattered, but will tell forcibly in the upbuilding of the cause of present truth. Order must be observed, and there must be union in maintaining order, or Satan will take the advantage."³

"In the time of the end, every divine institution is to be restored. The breach made in the law at the time the Sabbath was changed by man, is to be repaired. God's remnant people, standing before the world as reformers, are to show that the law of God is the foundation of all enduring reform, and that the Sabbath of the fourth commandment is to stand as a memorial of creation, a constant reminder of the power of God. . . . They are to be repairers of the breach, restorers of the paths to dwell in."⁴

1. *Selected Messages*, vol. 1, p. 387.

2. *Early Writings*, p. 261.

3. *Testimonies*, vol. 1, p. 210.

4. *Prophets and Kings*, p. 678.

Alan Keiser is chaplain at Kingsway College.

June 8
Tuesday

For Leverage

by editors

EVIDENCE

Key text:

Matthew 5:13-16

"The . . . 'little flock' and 'the multitudes' exist for each other'"

Most Adventists, when they hear the word "remnant," will probably give one of two reactions. Some will delight in the word, smile confidently and snuggle safe under the covers knowing that they have been divinely chosen to be heirs of truth and defenders of genuine religion. Others, however, when hearing "remnant," will solemnly close their eyes and turn their heads in disgust at a term they understand as heavy laden with exclusive and holier-than-thou connotations.

But "remnant" is a Bible word, and a category legitimately used, especially by the prophets, to distinguish "a self-conscious minority." Robert McAfee Brown, professor of theology and ethics at Pacific School of Religion, understands the remnancy concept as actually describing a "remnant within the remnant." The "first" remnant is the church in its structural form—the larger Christian community called from "the world." Within this remnant, however, is a group most responsive to the contemporary word of God, even as it is spoken in its most radical form. This second remnant, or the remnant within the remnant, Brown associates with social action groups working for the liberation of oppressed people.

Most Adventists, of course, would generally not define "remnant" in such radical terms. But there is wisdom in what Professor Brown is saying for both conservatives and liberals alike.

"Those who embrace the remnant image today will lead apparently split lives. They will have one foot in the institution, with all its complacency in the face of evil and all its complicity in the ongoingness of evil, but they will have the other foot somewhere else—in various ad hoc groups that transcend denominational, ecclesiastical, racial, class, and even faith lines, groups dedicated to this or that aspect of the liberation struggle. . . .

"What keeps the split loyalty from becoming destructive schizophrenic is the fact that individuals so positioned can be intermediaries between both groups. Allegiance to the church can provide wisdom for the ad hoc affiliations and allegiance to the ad hoc affiliations can provide leaven within cautious ecclesiastical structures. . . .

"There is a serious danger in this image: it is the danger of elitism, of becoming precious, private, and proud, assuming that there is a special role that only special people can play, and that they had better be chosen with special care. In such a position there is always a temptation to ignore 'the masses' for the sake of 'the few.' The dilemma can be overcome only by remembering that 'the remnant within the remnant' is not created for self-indulgence of a tiny constituency but the sake of greater authenticity of the whole. The Biblical images of 'little flock' and 'the multitudes' exist for each other, as Joseph Ratzinger has pointed out. The division within the Bible avoids elitism, since the remnant has an obligation beyond itself to others:

"God does not divide humanity thus (the 'many' and the 'few') to save the few and hurl the many into perdition. Nor does he do it to save the many in an easy way and the few in a hard way. Instead we could say that he uses the numerical few as a leverage point for raising up the many." "1

E. B. S.

1. Taken from Robert McAfee Brown, *Theology in a New Key* (Philadelphia: The Westminster Press, 1978), pp. 159-160.

To Be Remnant

HOW TO
Key text:
John 17:15-18

For many Adventists, to identify the SDA movement as God's remnant means to understand themselves as having "been raised up by God to give a final message as well as to demonstrate loyalty to Him," "Their message calls attention to the arrival of the hour of God's judgment . . . It is a call to separate from all systems of error, giving God alone true worship." "The remnant people function as a prophetic gathering movement," and "Every believer in these last days is called to be a part of the remnant people of God—called to the privileges and responsibilities that befit the final church of God on earth."¹

Certainly, this calling to remnancy may be interpreted in a positive and life-affirming way. Too often, however, some in their zeal to "uplift Christ and His saving work and demonstrate by a living faith that they are indeed his" have, in my opinion, misunderstood what being remnant is all about and have interpreted their mission in an exclusive manner. Think about the following reflections on what it means to be remnant.

1. To be "remnant" in one sphere does not preclude the possibility of others being "remnant" in their own spheres. The fact that God has given one group a remnant message does not limit His freedom to give other groups unique and peculiar "remnant messages" of their own. For one group to bear a remnant message concerning law and gospel and judgment does not mean that God is unable or unwilling for others to bear remnant messages concerning, for example, brotherhood and justice and ecological balance.

The *General Conference Working Policy* states: "We recognize every agency that lifts up Christ before men as a part of the divine plan for evangelization of the world, and we hold in high esteem the Christian men and women in other communions who are engaged in winning souls to Christ."

Thus, to hear God's call to remnancy does not mean that all must hear the same call. There is one Drummer, but because of our many differences we often each interpret the beat differently. But this is not bad; this is the genius by which God can save the world.

2. To be remnant does not necessarily mean that one must separate from the whole. As Robert McAfee Brown in this week's Evidence article has shown, God "uses the numerical few [the "remnant"] as a leverage point for raising up the many." Whether one understands oneself as simply the remnant, or as the remnant within the remnant, or even as the remnant with the remnant which is within still another remnant, total separation from the large community is never called for.

Indeed, to fulfill one's purpose as the remnant such separation can never occur. For it is only as the remnant is one with the larger community it hopes to change, can that change ever take place. One is influential only in community—never in isolation.

E.B.S.

¹ *Adventist Review*, July 22, 1981, p. 14.

Similarities Instead of Differences

by Alan Keiser

OPINION

Key text:
John 17:20-23

A classic Adventist response to the remnant evokes clothing imagery—the piece of cloth that still retains richness of color and strength of fabric while the completed garment grows old from misuse and abuse. Adventists couple this symbol with the other biblical possibility—a remnant is that which remains or escapes. Those who remained in Palestine after Joshua's conquest and those remaining behind in Jerusalem when Nebuchadnezzar marched off with his captives are referred to in Scripture as remnants.

Adventists suggest that adherence to the whole law is the original cloth, unused and cast aside, while other churches have worn out and muted the color and distinctiveness of the original in their full garment. Adventists often further conclude that a great distinction therefore exists between the remnant and those clothed in the faded garb.

While neither disputing nor diminishing the basic contention I would like to suggest that the distinction, except in the obvious areas (e.g., the Sabbath), is not that great.¹ In many ways other denominations are similar to Adventists. They share many SDA beliefs—the desire for good health, salvation by grace through faith, an eternal home as a goal, the descent of man, etc. The remnant can and should note the similarities and learn to identify them.

Further, many from other faiths are sensitive to the needs of mankind. It was Mother Teresa who won the Nobel Peace Prize. Bonhoeffer was implicated in the plot to assassinate Hitler and died in a gas chamber. This isn't to say that Adventists aren't sensitive. They are. I simply suggest the fabrics aren't as discontinuous as many have been led to believe. In fact, Adventists may be more similar to many denominations than they are dissimilar. Certainly this is true in their humanity. But like children growing up and learning individuality, people tend to stress differences to maintain distinctiveness. The result of such thinking creates blockades to understanding instead of bridges of peace, barriers instead of brotherhood.

Some would suggest that it's dangerous to so closely associate the remnant with the complete garment. But it's just as dangerous to isolate the remnant in a corner of the cutting room.

Were Adventists to break through their self-protective shell, every man would be seen as a potential brother, every woman a potential sister. Some of the best experiences I've had as a pastor were sharing and prayer sessions with ministers of other denominations. Opportunities for understanding multiplied and true fellowship developed because similarities were stressed. And the threads of faith provided opportunity for even more meaningful sharing.

1. This idea was shared with me by Warren Trenchard.

REACT
Lesson 11

1. This week's Introduction states: "at the Second Coming the world will have been clearly delineated into two camps"—the "remnant" and the "world." Do you have any problems conceiving how this might take place? How will the "final events" make clear what has been unclear to people of different traditions and environments for millenniums?

Why is it necessary for the world at the end of time to be "delineated into two camps"?

2. After considering the articles in this week's lesson, describe what you consider to be the ethical implications of the doctrine of the remnant.

3. The Logos article for this week states "remnancy is not a title given to those who out-perform the rest of society on moral tests. Rather, it is a statement of both one's fallen condition and of God's grace." Do you agree? What are the implications of this statement?

4. The "remnant within the remnant" Robert McAfee Brown associates with social action groups working for the liberation of oppressed people—"various ad hoc groups that transcend denominational, ecclesiastical, racial, class, and even faith lines, groups dedicated to this or that aspect of the liberation struggle." Although most Adventists would generally not define remnant in such radical terms, do you see any light in Brown's assertions?

5. What is your reaction to Alan Keiser's Opinion article? Do you agree that the distinctions between Adventists and others in the Christian community, "except in the obvious areas (e.g., the Sabbath), is not that great"?

Below, list what you consider to be the most important distinctive characteristics of Seventh-day Adventists.

Now consider how you can maintain your distinctiveness without being exclusive or appearing "holier-than-thou."

The Advent Glory



“My dear people, we are already the children of God but what we are to be in the future has not yet been revealed; all we know is, that when it is revealed we shall be like him because we shall see him as he really is.”—I John 3:2; *Jerusalem*

Lesson 12, June 13-19

by Wong Yew-Chong

The Hakka

INTRO- DUCTION

The woman stared blankly through the open door of her one-room farm hut as her two-year-old son played on the mud floor. It seemed ages since her mother-in-law left for the village store to get the essential family provisions. She must be having more problems than usual this week.

The woman was a Hakka wife. The nomadic Hakkas had finally settled in the southern part of China—the end of an exodus spanning several centuries as their ancestors were pushed out of the north by barbaric tribes and were rejected by suspicious residents of the land they passed through. With nowhere else to turn, the Hakka men often stayed home just long enough to raise a male descendant before leaving for the world to “seek their fortune.” The boys, growing up without fathers, often followed the footsteps of their male forebears.

And the women wait, always in the hope that their husbands and sons will return and take them to a place they can call their own. But the years go by. Some receive occasional letters—usually with faint descriptions of their ‘new home,’ and fresh promises that one day, before too long, they will be “claimed” as soon as the men gain citizenship or save up

enough money to reunite their families. Sometimes the men send money. But more often than not they are not heard from again. War, calamities and misfortune separate these families.

But the women wait—never giving up hope. They struggle on, live meagerly, give all they have for their sons’ prosperity, and never for a moment entertain the thought of remarriage, even under the most severe and trying circumstances. They long for the day of their husbands’ return and the fulfillment of promises.

Usually few Hakka men succeed overseas. Fewer still do well enough to send for their families. But when one does return it is an unforgettable event. He returns in person—much older and worn, but usually more prosperous looking. There are gifts for every relative, and feasting for days on end. Then come the tearful farewells, the promises to assist the rest of the relatives later, the forsaking of many possessions that tie this family to their old world, and the final departure. One man and his family have made it. It gives hope to the rest of the village. For the family this is the end of one chapter; the beginning of a new life.

Glory of the Advent

by editors

LOGOS

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory" (Matthew 25:31).

Imagine the Jesus who was here speaking of Himself as sitting upon a throne of glory: bearded, with long, untrimmed hair, dressed in a sweat-stained and worn tunic and travel-worn sandals. He was a person who blessed Samaritan "dogs" and welcomed prostitutes and small children alike into His arms. A few days hence He would be publically executed in the most humiliating of deaths. And it was *this* Jesus who boldly spoke of a time when he "and all the holy angels with him" shall be ushered into this world in divine glory. To those who heard Jesus, this must have seemed a paradox indeed.

But Christ Jesus, "Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death—even death on a cross! Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:6-11; NIV).

During His first advent, Jesus "veiled His divine glory and lived as a man among men."¹ He became a sheep to live among the sheep and goats He spoke of in Matthew 25. But His second advent will make evident the colossal variance between the shepherd and His sheep, when Christ's glory will be revealed. "For the Lord himself will come from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God. . . ." (1 Thess. 4:16; NIV).

The catastrophic nature of the second coming will be made even more glorious when God's saints are lifted from their graves to meet Jesus in the clouds. Said Job, "For I know that my Redeemer lives, and at last he will stand upon the earth; and after my skin has been thus destroyed, then from my flesh I shall see God, whom I shall see on my side, and my eyes shall behold, and not another. My heart faints within me" (Job 10:25-27; RSV).

Paul related, "Listen, I tell you a mystery: We will not all sleep, but we will all be changed—in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed. For the perishable must clothe itself with the imperishable, and the mortal with immortality. When the perishable has been clothed with the imperishable, and the mortal with immortality, then the saying that is written will come true: 'Death has been swallowed up in victory.' 'Where, O death, is your victory? . . . Thanks be to God! He gives us the victory through our Lord Jesus Christ' (1 Cor. 15:50-55, 57; NIV).

Thus, writes John, "Think of the love that the Father has lavished on us, by letting us be called God's children; and that is what we are. Because the world refused to acknowledge him, therefore it does not acknowledge us. My dear people, we are already the children of God but what we are to be in the future has not yet been revealed; all we know is, that when it is revealed we shall be like him because we shall see him as he really is. Surely everyone who entertains this hope must purify himself, must try to be as pure as Christ" (1 John 3:1-3; Jerusalem).

D.R.S./E.B.S.

1. *Seventh-day Adventist Bible Commentary* (Washington, D.C.: Review and Herald Publishing Association, 1956 and 1980), p. 511.

The Glorious Advent

selected by Daniel Chuah

TESTIMONY

Key text:
Habakkuk 3:3, 4

Soon there appears in the east a small black cloud, about half the size of a man's hand. It is the cloud which surrounds the Saviour and which seems in the distance to be shrouded in darkness. The people of God know this to be the sign of the Son of man. In solemn silence they gaze upon it as it draws nearer the earth, becoming lighter and more glorious, until it is a great white cloud, its base a glory like consuming fire, and above it the rainbow of the covenant. Jesus rides forth as a mighty conqueror. . . . With anthems of celestial melody the holy angels, a vast, unnumbered throng, attend Him on His way. The firmament seems filled with radiant forms—"ten thousand times ten thousand, and thousands of thousands." No human pen can portray the scene. . . . "His glory covered the heavens, and the earth was full of His praise. And His brightness was as the light." Habakkuk 3:3, 4. As the living cloud comes still nearer, every eye beholds the Prince of life. No crown of thorns now mars that sacred head; but a diadem of glory rests on His holy brow. His countenance outshines the dazzling brightness of the noonday sun. "And He hath on His vesture and on His thigh a name written, King of kings, and Lord of lords." Revelation 19:16.

The King of kings descends upon the clouds, wrapped in flaming fire. The heavens are rolled together as a scroll, the earth trembles before Him, and every mountain and island is moved out of its place. . . .

Amid the reeling of the earth, the flash of lightning, and the roar of thunder, the voice of the Son of God calls forth the sleeping saints. . . . Throughout the length and breadth of the earth the dead shall hear that voice, and they that hear shall live. . . . And the living righteous and the risen saints unite their voice in a long, glad shout of victory.

"... and they that hear shall live"

The living righteous are changed "in a moment, in the twinkling of an eye." At the voice of God they were glorified; now they are made immortal and with the risen saints are caught up to meet their Lord in the air. . . . Little children are borne by holy angels to their mother's arms. Friends long separated by death are united, nevermore to part, and with songs of gladness ascend together to the city of God.

On each side of the cloudy chariot are wings, and beneath it are living wheels; and as the chariot rolls upward, the wheels cry, "Holy," and the wings, as they move, cry, "Holy," and the retinue of angels cry, "Holy, holy, holy, Lord God Almighty." And the redeemed shout. "Alleluia!" as the chariot moves onward toward the New Jerusalem. . . . Jesus opens wide the pearly gates, and the nations that have kept the truth enter in.

With unutterable love, Jesus welcomes His faithful ones to the joy of their Lord. The Saviour's joy is in seeing, in the kingdom of glory, the souls that have been saved by His agony and humiliation.

. . . As the nations of the saved look upon their Redeemer and behold the eternal glory of the Father shining in His countenance; as they behold His throne, which is from everlasting to everlasting, and know that His kingdom is to have no end, they break forth in rapturous song: "Worthy, worthy is the Lamb that was slain, and hath redeemed us to God by His own most precious blood!"

Taken from *The Great Controversy*, pp. 640-652.

Daniel Chuah is pastor of the Bayview College Church of Hong Kong Adventist College and instructor in the Department of Religion.

□ June 15
Tuesday

His Glorious Presence

by Shee Soon Chiew

EVIDENCE

Key text:
Matthew 16:27

"The risen Christ lives, and as a result He is still among us. He has never really gone away. True, His visible presence is not with us. He did not say that He will be with us at the end of the age, but 'to the end of the age' (Matthew 28:20). . . . No one need to be deprived of His presence, yet it continues hidden."

"Now it is time to ask the question, what is the distinctive and unique character of this last and definite coming? If he who comes is not absent but rather present, then his last coming cannot be so much a second coming as a new way of coming and of being present." "Thus what we see is not His second coming, for He has never left us, but with Paul we await His 'Glorious Appearing' (Titus 2:13, KJV). "The new element will be the publicity and the glory. . . . He will manifest Himself as King of Kings and Lord of Lords, as Son of God, as Creator, and as Heir of all things. That the forces of evil were truly defeated at the cross, that death had lost its sting with the resurrection of Jesus . . . that righteousness did indeed reign on earth, He will reveal at that time."

While we look forward to the consummation of earth's history—Christ's glorious appearing—we can live the abundant life right now. It is the union with Christ that makes the difference. If we Seventh-day Adventists believe that we had a purposeful beginning and look forward to a planned end, then life in the present has meaning, value, beauty, and above all a mission—to tell of this plan to the world. The assurance of this magnificent event gives us holy boldness to run this race, to fight this fight now, and to say a word of thankfulness in perilous times that God is just and absolutely worthy of our trust.

The words of J. E. Fison give us food for thought: "St. Paul's relationship with Jesus Christ was one of vivid and dynamic reciprocal intimacy: it was never an absorption in static contemplation. So he lived in the present, and in the present he knew the presence in such a way as to hope for the future and love for the parousia. . . . Present presence and future parousia do not disappear or coalesce in a timeless eternity. They are two inseparable but irreducible elements in that single reality of love, of which the more you have in the present the more you know awaits you in the future."²

Fison continues: "Only those who know the presence can hope for the parousia. Only those who hope for the parousia can know the presence."³ Soon, the hidden presence of our Lord Jesus Christ will end, and we shall see Him face to face in all His glory (1 Peter 4:13). Eric Rust concludes: "Then the Christ whose glory is known only to faith, will stand in His supernal splendor, and the mists of history will be taken up into the unbounded and unfettered eternity of God."⁴

1. Sakae Kubo, *God Meets Man: A Theology of the Sabbath and the Second Advent* (Nashville, TN: Southern Pub. Assoc., 1978), pp. 85-86.

2. J. E. Fison, *The Christian Hope: The Presence and the Parousia* (New York: Longmans, Green and Co., 1954), p. 221.

3. *Ibid.*, p. 70.

4. Eric Rust, "Time and Eternity in Biblical Thought," *Theology Today*, Vol. 10 (1953-1954), p. 349.

□ June 16
Wednesday

114

Shee Soon Chiew was a senior religion major at Hong Kong Adventist College at the time of this writing.

How to Be Ready

HOW TO
Key text:
Matthew 25

The time for the final examination had been scheduled and announced to the class. At the appointed time the students came to the classroom and the examination began. All the students were present with the exception of one. This gave me great concern for I had met this student (a good student) on the way to the classroom. My concern grew as time went by and she did not appear. Finally I sent someone to the dormitory and the student came, but late and unprepared. The problem: she thought the exam was the following day and had delayed preparation. Consequently she was not ready and unable to write a satisfactory paper.

In the parable of the ten virgins, Jesus spoke of ten believers who knew the schedule, who were waiting for His coming, but only half of whom were ready when He came. But the important question for us is, How can we be ready?

1. Establish a real basis for belief. If we really believe Jesus Christ is coming and understand what is involved through our study of the Bible daily, receiving the correct information and accurate scheduling, we may be ready. For He "will come again." And note that He is near, "even at the door." It is our privilege to know the truth concerning His imminent coming, to have our lamps lighted and a supply of grace through the Holy Spirit to keep us ready.

2. Do a self check—Where am I now? What are my priorities? Am I making spiritual and moral choices which will lead me to a state of preparation? The time for self-pleasing is past.¹ And grace cannot be borrowed or lent (the foolish virgins tried this but failed). Character is not transferable. Each must work out his or her own salvation (see Phil. 2:12, 13). Though Noah, Daniel and Job were in the land, they could only deliver their own souls!

3. Know that the time is now. Recognize the urgency of the closing work of Christ's investigation and intercession. Do not put off the necessary preparation. Be ready on a day-to-day basis. Time is running out. The fearful words, "Too late" are the saddest that can be spoken. And if we wait until the final announcement of His arrival is made, we are too late.²

4. Most important, develop a relationship with Jesus that will carry you through. Get to know Him through daily surrender, prayer and Bible study. "This is life eternal" (John 17:3). Remember Jesus is your only true Master. It is He who is coming. We must learn to know Him now and develop an abiding experience in Him, then we will be ready when He arrives (see John 15:5). Trim your "soul lamps," and daily receive the "oil of His Grace."²

5. Finally, share your conviction, your earnest belief, with others. This will reassure and confirm your relationship with Christ and will develop in you the life that will be acceptable when He comes. This is the only way to grow in grace and develop a Christ-like character ready for His coming.³

1. *Testimonies to Ministers*, pp. 510, 511.

2. *Christ's Object Lessons*, p. 414 (see whole passage 405-421).

3. *Steps to Christ*, p. 80.

Toward the Parousia

by Thomas Merson

OPINION

Key text:
Matthew 26:29

We live in
the hope of
the *Parousia*

As long as we are in this world, our life in Christ remains hidden. Our union in Him also remains hidden. Hidden too is Christ's reality in the Eucharist, and in His Church. His presence, often denied and derided by mere reason, is evident only to faith.

He Who is hidden has said that He will manifest Himself. Our knowledge of Christ by faith, our hidden union with Him, these are not the end of the journey but only its beginning. We look for the coming of Christ. We are the ones who, as St. Paul says, 'love His advent' (2 Timothy 4:8). That means to say that we who possess Him, by faith, and are united with Him by faith, are always looking forward to the day when what is hidden presence will be revealed plainly, and what is secret will become manifest. In a word, we live in the hope of a glorious manifestation of the great mystery of Christ. We hope for the 'appearance' of the whole Christ—The *Parousia*.

Jesus solemnly declared, when He was on trial before the Sanhedrin, that the Son of Man would be seen one day 'sitting at the right hand of the Power and coming upon the clouds of heaven' (Matthew 26:64). The mysterious figurative language in which the Synoptic Gospels speak of the Second Coming of Christ and of the Last Judgment is clarified to some extent by the theological elaboration which it receives from St. Paul. In the mind of the Apostle of the Gentiles, the *Parousia* and Last Judgment will be the clear manifestation of Christ in His Body the Church. In other words, the Last Judgment will be the final consummation and revelation of the 'Mystery'—the re-establishment of all things in Christ, that is being accomplished in secret beneath the surface of human history. . . .

Christ has told us not to expect His *Parousia* to be the glorification of all the respectable citizens who received salutations in the market place and the first places at banquets. Indeed, many will come from the east and the west and sit down at the banquet of heaven, while those who were only exteriorly respectable will hear Christ say to them: 'the publicans and harlots are entering into the kingdom of heaven before you' (Matthew 21:31).

"The difference
between them
will be . . .
the difference
in the
quality of
their love"

The *Parousia* will be at once the judgment of the good and the evil and the manifestation of the whole Christ. Those who were truly good will be found in the light of Christ, and those who were truly evil will be found in the darkness without Christ, no matter what may have been their respective reputations among men. And the difference between them will be, above all, the difference in the quality of their love. Did they love God and did they love other men? Did they truly seek the true Good? Did they seek it in God? Then they will be found 'in Christ' and He will be revealed in them.

The *Parousia* will indeed be the manifestation of Christ in us and of us in Christ. It will fulfill the words of the Spirit speaking through St. Paul: 'When Christ your life shall appear, then you too will appear with Him in glory' (Colossians 3:4).

Taken from Thomas
Merton, *The Living
Bread* (New York:
Farrar, Straus, Groux,
1956), pp. 151-154.

□ June 18
Friday
116

Thomas Merson, a Trappist Monk, was a contemplative, prolific writer, man among men, servant of God.

REACT
Lesson 12

1. Ellen White is quoted in this week's Testimony article as giving a very explicit description of the second coming. Do you regard such a description as accurate in detail, or do you understand it as an attempt to convey in human language a mystery impossible to even comprehend? Discuss the implication of your answer.
2. Sakae Kubo is quoted in the Evidence article as writing that Christ's "last coming cannot be so much a second coming as a new way of coming and of being present," since "The risen Christ lives, and as a result He is still among us."
Do you agree? Explain.
3. What do you understand to be the relationship between human activity and divine determination regarding the second coming? Can people do anything to hasten the coming? If so, then is God unable to know when this coming will occur?
4. Through the years Adventists have challenged themselves and others to "be ready" for Christ's second coming. But is this call any different from the traditional Christian challenge to be prepared for death? Explain.

Regarding preparation for the second coming, what does "be ready" mean to you? Or does it have any meaning with a clear understanding of righteousness by grace through faith?

5. Thomas Merton writes in this week's Opinion article: "Christ has told us not to expect His Parousia to be the glorification of all the respectable citizens who received salutations in the market place and the first places at banquets."

Why is this? Give a thoughtful, new, creative answer to this old question.

By saying such a thing was Christ making a social statement? If so, what?

Triumph in Glory



“All these people were still living by faith when they died. They did not receive the things promised; they only saw them and welcomed them from a distance. And they admitted that they were aliens and strangers on earth. People who say such things show that they are looking for a country of their own.”—Hebrews 11:13, 14; NIV

Lesson 13, June 20-26

Glory-The Eternal Perspective

by Stephen A. Nyirady

INTRODUCTION

The sparkling lights of Hong Kong Harbor presented a breath-taking view as I stood with some visiting friends at the railing of the island's Victoria Peak. It was easy to point out many of the 'glories' of mankind's accomplishments as the thousands of lights twinkled below us, spread out in panoramic view.

Do you see all of those lights down there on the water? They come from ships from all corners of the world, loaded with endless varieties of impressive goods—Mercedes from Germany, electronic instruments from Japan, silks from Thailand, gold Kuegerand from South Africa: the glory of humanity's merchandise!

To the right you can see a string of lights jutting out into the harbor. That is the runway of Kai Tak Airport. Look—the lights of a jetliner coming in for a landing. I wonder where it is from? It may have been in Singapore just three hours ago, or maybe it came straight from Los Angeles, over 7,000 miles away. I wonder how many business men are on that flight? Some of those businessmen have net worths in the seven and eight digit category: *the glory of riches and affluence!* It is possible that there are a few foreign dignitaries aboard the airliner—perhaps enroute to Peking? Tokyo? Manila?—coming to attend conferences that may change the course of history: *the glory of political power!*

Yes, humankind has created a tremendous amount and variety of glory for itself in this world. At times even we Christians find ourselves envying those who

enjoy its pleasures and excitement. But as I have reviewed my musings on the Peak I have become impressed once more with the transitory nature of any earthly glory—whether it be tangible or intangible. How much of yesterday's impressive merchandise remains that way? The newest and most advanced equipment of today will most likely be obsolete in a few years—or maybe even tomorrow if a new model is on the way. How many wealthy people are there who live under the constant stress of fickle stock market trends and shaky economies? Who will be the next world leader struck by an assassin's bullets or a newspaper columnist's literary knife? Why is it that so many popular stars have turned to drugs to fill the loneliness-gap of the glory of popularity?

The more I think about it the more it seems that earthly glory is not made of "endurable stuff." There always seems to be a catch somewhere. And thus many feel constantly driven to seek more and more of that elusive "something else" to fill an ever increasing void. But it just doesn't last. Indeed, when true eternal glory triumphs what will happen to these transitory illusions?

We have studied many aspects of glory in the past twelve lessons. As you study this last lesson think carefully and soberly about the type of glory you are striving after in your life. Do not only consider the few moments of time you have right now in this life, but also ponder the end results of your choices and the *eternal perspective*.

Stephen A. Nyirady is chairman of the Science Department at Hong Kong Adventist College.

□ June 20
Sunday

The Triumph Of God's Love

by editors

LOGOS

Verses 6-11 of Philippians 2 constitute an early Christian hymn. It is not known whether it was composed by Paul or only quoted by him, but in each stanza the mystery of the Christ is more fully revealed.

“His state was divine,
yet he did not cling
to his equality with God
but emptied himself
to assume the condition of a slave,
and became as men are;
and being as all men are,
he was humbler yet,
even to accepting death,
death on a cross.
But God raised him high
and gave him the name
which is above all other names
so that *all beings*
in the heavens, on earth and in the underworld,
should bend the knee at the name of Jesus
and that every tongue should acclaim
Jesus Christ as Lord,
to the glory of God the Father” (*Jerusalem*).

This proclamation is the essence of the Christian creed. It is a clear indication of the divine character which is meant to be understood with the title Lord. In fact, the four words, *Jesus Christ is Lord*, consisted of the first creed the church ever had. Jesus Christ is Lord, because in Him the glory of God has triumphed.

“The great characteristics of Jesus’ life were humility, obedience, and self-renunciation. He did not desire to dominate men but only to serve them; he did not desire his own way but only God’s way; he did not desire to exalt himself but only to renounce all his glory for the sake of men. Again and again the New Testament is sure that only the man who humbles himself will be exalted (Matthew 23:12; Luke 14:11, 18:14). . . .

“But the self-renunciation of Jesus Christ brought him the greater glory. It made certain that some day, soon or late, every living creature in all the universe, in heaven, in earth and even in hell, would worship him. It is to be carefully noted whence that worship comes. *It comes from love*. Jesus won the hearts of men, not by blasting them with power, but by showing them a love they could not resist. At the sight of this person who laid his glory by for men and loved them to the extent of dying for them on a cross, men’s hearts are melted and their resistance is broken down. . . .”¹

Indeed, the day will come when, in recognition of that infinite love “all beings . . . should bend the knee.” The glory of God has already been triumphant in the life of Jesus Christ. But what remains is for the glory of God to be triumphant in all the earth. But, as with the life of Jesus, the fully realized presence of God upon earth comes about “not by might, nor by power, but by my spirit, saith the Lord.” God’s Spirit pulls down princes from their thrones and sends the rich away empty. After all, it is the poor, the mournful and the meek who inherit the earth.

E.B.S.

1. William Barclay, *The Daily Study Bible Series: Philippians* (Philadelphia: The Westminster Press, 1975), p. 38.

The Church Triumphant

selected by editors

TESTIMONY

Key text:
Revelation 15:34

"The apostles built upon a sure foundation, even the Rock of Ages. To this foundation they brought the stones that they quarried from the world. Not without hindrance did the builders labor. Their work was made extremely difficult by the opposition of the enemies of Christ. They had to contend against the bigotry, prejudice, and hatred of those who were building a false foundation. Many who wrought as builders of the church could be likened to the builders of the wall in Nehemiah's day; of whom it is written: 'They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon.'

"Kings and governors, priests and rulers, sought to destroy the temple of God. But in the face of imprisonment, torture, and death, faithful men carried the work forward; and the structure grew, beautiful and symmetrical. At times the workmen were almost blinded by the mists of superstition that settled around them. At times they were almost overpowered by the violence of their opponents. But with unflinching faith and unyielding courage they pressed on with the work. . . .

"Centuries of fierce persecution followed the establishment of the Christian church, but there were never wanting men who counted the work of building God's temple dearer than life itself. . . .

"Paul and the other apostles, and all the righteous who have lived since then, have acted their part in the building of the temple. But the structure is not yet complete. We who are living in this age have a work to do, a part to act. We are to bring to the foundation material that will stand the test of fire,—gold, silver, and precious stones, 'polished after the similitude of a palace.' To those who thus build for God, Paul speaks words of encouragement and warning: 'If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.' The Christian who faithfully presents the word of life, leading men and women into the way of holiness and peace, is bringing to the foundation material that will endure, and in the kingdom of God he will be honored as a wise builder. . . .

"Zeal for God and His cause moved the disciples to bear witness to the gospel with mighty power. Should not a like zeal fire our hearts with a determination to tell the story of redeeming love, of Christ and Him crucified? It is the privilege of every Christian, not only to look for, but to hasten the coming of the Saviour.

"If the church will put on the robe of Christ's righteousness, withdrawing from all allegiance with the world, there is before her the dawn of a bright and glorious day. God's promise to her will stand fast forever. He will make her an eternal excellency, a joy of many generations. Truth, passing by those who despise and reject it, will triumph. Although at times apparently retarded, its progress has never been checked. When the message of God meets with opposition, He gives it additional force, that it may exert greater influence. Endowed with divine energy, it will cut its way through the strongest barriers, and triumph over every obstacle."

Taken from *Acts of the Apostles*, pp. 593, 596-597, 599-601.

June 22
Tuesday

The Challenge of Pride

by Reinhold Niebuhr

EVIDENCE

Key text:
Daniel 4

Editor's note: Although God's glory will eventually triumph, in the meantime it will continue to be challenged by sin. In the following article Reinhold Niebuhr discusses the sin of pride as a basic challenge to the triumph of the glory of God in our hearts individually and in society as well. Thoughtfully consider his insights below.

Biblical and Christian thought has maintained with a fair degree of consistency that pride is more basic than sensuality and that the latter is, in some way, derived from the former. We have previously considered the Biblical definition of basic sin as pride and have suggested that the Pauline exposition of man's self-glorification ("they changed the glory of the incorruptible God into an image made like unto corruptible man") is really an admirable summary of the whole Biblical doctrine of sin. . . .

Our present interest is to relate the Biblical and distinctively Christian conception of sin as pride and self-love to the observable behaviour of men.

"Of the infinite desires of man," declares Bertrand Russell, "the chief are the desires for power and glory. They are not identical though closely allied." Mr. Russell is not quite clear about the relation of the two to each other, and the relation is, as a matter of fact, rather complex. There is a pride of power in which the human ego assumes its self-sufficiency and self-mastery and imagines itself secure against all vicissitudes. It does not recognize the contingent and dependent character of its life and believes itself to be the author of its own existence, the judge of its own values and the master of its own destiny. This proud pretension is present in an inchoate form in all human life but it rises to greater heights among those individuals and classes who have a more than ordinary degree of social power. Closely related to the pride which seems to rest upon the possession of either the ordinary or some extraordinary measure of human freedom and self-mastery, is the lust for power which has pride as its end. The ego . . . does not regard itself as sufficiently significant or respected or feared and therefore seeks to enhance its position in nature and in society.

"The ego . . . does not regard itself as sufficiently . . . respected . . . and . . . seeks to enhance its position"

In the one case the ego seems unconscious of the finite and determinate character of its existence. In the other case the lust for power is prompted by a darkly conscious realization of its insecurity. The first form of the pride of power is particularly characteristic of individuals and groups whose position in society is, or seems to be, secure. In Biblical prophecy this security is declared to be bogus and those who rest in it are warned against an impending doom. . . .

Greed as a form of the will-to-power has been a particularly flagrant sin in the modern era because modern technology has tempted contemporary man to overestimate the possibility and the value of eliminating his insecurity in nature. Greed has thus become the besetting sin of a bourgeois culture. This culture is constantly tempted to regard physical comfort and security as life's final good and to hope for its attainment to a degree which is beyond human possibilities. "Modern man," said a cynical doctor, "has forgotten that nature intends to kill man and will succeed in the end". . . .

But furthermore, the more man establishes himself in power and glory, the greater is the fear of tumbling from his eminence, or losing his treasure, or being discovered in his pretension. Poverty is a peril to the wealthy but not to the poor. Obscurity is feared, not by those who are habituated to its twilight but by those who have become accustomed to public acclaim. Nor is this sense of insecurity of the powerful and the great to be wholly discounted as being concerned with mere vanities. Life's basic securities are involved in the secondary securities of power and glory. The will-to-power is thus an expression of insecurity even when it has achieved ends which, from the perspective of an ordinary mortal, would seem to guarantee complete security. The fact that human ambitions know no limits must therefore be attributed not merely to the infinite capacities of the human imagination but to an uneasy recognition of man's finiteness, weakness and dependence . . . Thus man seeks to make himself God because he is betrayed by both his greatness and his weakness; and there is no level of greatness and power in which the lash of fear is not at least one strand in the whip of ambition.

“There is no level of greatness . . . in which the lash of fear is not at least one strand in the whip of ambition”

The intellectual pride of man is of course a mere spiritual sublimation of his pride of power. . . . All human knowledge is tainted with an “ideological” taint. It pretends to be more true than it is. It is finite knowledge, gained from a particular perspective; but it pretends to be final and ultimate knowledge. Exactly analogous to the cruder pride of power, the pride of intellect is derived on the one hand from ignorance of the finiteness of the human mind and on the other hand from an attempt to obscure the known conditioned character of human knowledge and the taint of self-interest in human truth.

The philosopher who imagines himself capable of stating a final truth merely because he has sufficient perspective upon past history to be able to detect previous philosophical errors is clearly the victim of the ignorance of his ignorance. Standing on a high pinnacle of history he forgets that this pinnacle also has a particular locus and that his perspective will seem as partial to posterity as the pathetic parochialism of previous thinkers. This is a very obvious fact but no philosophical system has been great enough to take full account of it. . . .

All elements of moral pride are involved in the intellectual pride which we have sought to analyse. In all but the most abstract philosophical debates the pretension of possessing an unconditioned truth is meant primarily to establish “my good” as unconditioned moral value. Moral pride is revealed in all “self-righteous” judgments in which the other is condemned because he fails to conform to the highly arbitrary standards of the self. Since the self judges itself by its own standards it finds itself good. It judges others by its own standards and finds them evil, then their standards fail to conform to its own. This is the secret of the relationship between cruelty and self-righteousness. When the self mistakes its standards for God's standards it is naturally inclined to attribute the very essence of evil to non-conformists. . . . Moral pride is the pretension of finite man that his highly conditioned virtue is the final righteousness and that his very relative moral standards are absolute. Moral pride thus

“Since the self judges itself by its own standards it finds itself good”

makes virtue the very vehicle of sin, a fact which explains why the New Testament is so critical of the righteous in comparison with “publicans and sinners.” This note in the Bible distinguishes biblical moral theory from all simple moralism, including Christian moralism. It is the meaning of Jesus’ struggle with the Pharisees, of St. Paul’s insistence that man is saved “not by works lest any man should boast,” in fact of the whole Pauline polemic against the “righteousness of works”; and it is the primary issue in the Protestant Reformation. . . . The sinner who justifies himself does not know God as judge and does not need God as Saviour. One might add that the sin of self-righteousness is not only the final sin in the subjective sense but also in the objective sense. It involves us in the greatest guilt. It is responsible for our most serious cruelties, injustices and defamations against our fellow men. The whole history of racial, national, religious and other social struggles is a commentary on the objective wickedness and social miseries which result from self-righteousness.

The sin of moral pride, when it has conceived, brings forth spiritual pride, the ultimate sin is the religious sin of making the self-deification implied in moral pride explicit. This is done when our partial standards and relative attainments are explicitly related to the unconditioned good, and claim divine sanction. For this reason religion is not simply as is generally supposed an inherently virtuous human quest for God. It is merely a final battleground between God and man’s self-esteem. In that battle even the most pious practices may be instruments of human pride. The same man may in one moment regard Christ as his judge and in the next moment seek to prove that the figure, the standards and the righteousness of Christ bear a greater similarity to his own righteousness than to that of his enemy. . . .

Christianity rightly regards itself as a religion, not so much of man’s search for God, in the process of which he may make himself God; but as a religion of revelation in which a holy and loving God is revealed to man as the source and end of all finite existence against whom the self-will of man is shattered and his pride abased. But as soon as the Christian assumes that he is, by virtue of possessing this revelation, more righteous, because more contrite, than other men, he increases the sin of self-righteousness and makes the forms of a religion of contrition the tool of his pride. . . .

It must be added that it is not necessary to be explicitly religious in order to raise moral pride to explicit religious proportions. Stalin can be as explicit in making unconditional claims as the pope; and a French revolutionist of the eighteenth century can be as cruel in his religious fervour as the “God ordained” feudal system which he seeks to destroy. . . . Religion, by whatever name, is the inevitable fruit of the spiritual stature of man; and religious intolerance and pride is the final expression of his sinfulness. A religion of revelation is grounded in the faith that God speaks to man from beyond the highest pinnacle of the human spirit; and that this voice of God will discover man’s highest not only to be short of the highest but involved in the dishonesty of claiming that it is the highest.

by editors

To Affirm Life

HOW TO
Key text:
Exodus 20:13

I guess it is every Christian's deepest ambition to see the glory of God triumph. I know it is my most intimate longing. To be with God, for God to be "all in all," this is the goal towards which I consciously direct my life.

I never think of the triumph of divinity, however, in terms of prophecy, doctrine and "standards" as such. Rather, to do what I can to see God's own glory fully manifest means to me:

To be life-affirming. This is difficult in a world where all creation is marching to certain death, where even our most revered structures are rigid and stagnate, where "the mass of men live out their lives in quiet desperation."

But such is our calling: to be life-affirming. This means, among other things, **to encourage an existence as free from violence as possible.** In my opinion, complete and consistent non-violence is an untenable position. But the Christian's bias should always be in favor of life and against violence, and the burden of proof must always fall heavily upon the sword.

At the same time, to be life-affirming means **to struggle against oppression and injustice.** To affirm life is to put down not only the overt, but also the covert or hidden means of violence used authoritatively by established systems to suppress the disadvantaged. Thus, I am for women's rights, against the massacre of civilians in El Salvador, for the persecuted believers in communist lands, against balancing the federal budget on the backs of America's poor.

To be life-affirming also means **to rebel against stagnation and rigidity.** It means to labor to foster growth, development and creativity within power systems and traditional understandings, and to be critical of that which prohibits this freedom. To be for life means to be for a *process of development*, not simply for any given stage in growth.

Paul Tillich and J. Philip Wogaman apply this life-affirming principle of development to theology and doctrine: "'not only he who is in sin, but also he who is in doubt is justified through faith.' Through our doubts, if they are honestly held and presuppose our earnest desire to find the truth, we are actually brought closer to God than we would be through complacent acceptance of customary religious and moral values. Thus, 'you cannot reach God by the work of right thinking or by a sacrifice of the intellect or by a submission to strange authorities Neither works of piety nor works of morality nor works of intellect establish unity with God.'"¹

But, relative to relationships, to be life-affirming means **to be compassionate and kind.** The philosopher said at his death that all he had learned and believed could be summarized with: "Be kind. Be kind." Indeed, to be *for life* is to recognize the dignity within *each* human being, each worthy of our service, time and attention.

And the inverse is equally true. To affirm life is not only to be kind to others, but to allow others to show their kindness to ourselves as well. Granted, most are much better skilled at the latter than they are the former. But it is important to emphasize the need to allow others to reciprocate, for kindness thrives only in relationship, only in the mutual exchange between equals.

1. J. Philip Wogaman, *A Christian Method of Moral Judgment* (Philadelphia: The Westminster Press, 1976), p. 11.

☐ June 24
Thursday

Triumph in Glory

by Marvin Wray

OPINION

Key text:
Romans 8:28

**“I can be
a light in a
dark place
and a
beacon set
on a hill”**

I happen to have married an extremely curious woman. For example, she is one who won't wait until the day of the anniversary to discover what her gift is if she knows I have gotten it already. She will also make a very small hole in the bottom of chocolates to see what the filling is like. But my final proof of her curiosity rests in the fact that she will read a book by getting into the first few chapters and then skipping to the back to read the ending before she continues with the development of the plot.

Some might criticize her for this, but actually she is only doing for herself what God has done for each one of us—i.e., revealed the outcome of events before they take place. Indeed, God does not want us wandering around in suspense, plucking petals as we question, “He loves me, He loves me not. He'll save me, He'll save me not.” In the last chapters of the Bible we see the grand and glorious finish to the greatest drama of all ages as God rescues His children and eradicates all evil and its results. This is revealed because God wants us to know the end from the beginning before we choose the parts we will play. He also wants us to know the ending so that we will trust Him during the time when His ultimate glory is obscured.

Paul assures us, “And we know that all things work together for good to them that love God, to them who are called according to His purpose” (Romans 8:28). The Christian can rest in this promise because God in His glory is eternal and unchangeable, and He has given His assurance that He will redeem His own.

But what is stopping the world from recognizing the glory and victory of God? The answer is sin—corporate and individual sin. What concerns me most, however, is *my* sin. For God's glory to be revealed in the world fully, it must be revealed in *me* fully. Before evil can be eradicated from the world, it must be eradicated from *me*. I need not worry about the overall, universal battle against evil, for I can never conquer that—God in His glory can and has. But, I can be a light in a dark place and a beacon set on a hill. I can declare to all that what He has done for me He can do for them. We can read the back of the “Book” and have assurance rather than suspense. Best of all, we can choose with Peter to be “. . . a partaker of the glory that shall be revealed” (1 Peter 5:1). Daily I can live in the promise of that glory, knowing that He is working all things together for my eternal good. Even my failures and mistakes I can lay at His feet knowing that He can bring beauty from ashes.

If you are uncertain about whether or not God can ever reveal His glory in and through you and your world, may I encourage you to claim the promise of Romans 8:28 and read the back of the Book.

REACT
Lesson 13

1. The author of this week's Introduction challenges the readers to consider their lives from the eternal perspective. What does this mean to you? Does looking at life from the "eternal perspective" make one less concerned about the problems of the "here and now"? What are the implications of your answer?

2. The author of the Logos article writes, "the fully realized presence of God upon earth comes about 'not by might, nor by power, but by my spirit, saith the Lord.' "

What is the Christian's responsibility in seeing God's glory triumph on earth?

3. This week's Evidence article defines pride as the basic sin, and describes pride as pride of power, pride of knowledge and pride of virtue. Do you agree that pride is the basic sin? Is pride your basic sin? Is your most cherished sin the pride of power, the pride of knowledge or the pride of virtue?

4. This week's How To article challenges those dedicated to the triumph of God's glory to be life-affirming. The author admits that for himself, this means to be "for women's rights, against the massacre of civilians in El Salvador, for the persecuted believers in communist lands, against balancing the federal budget on the backs of America's poor." What specific social implications does "to be life-affirming" have for you?

Spend your life where most people are happy to spend a vacation!



The Profession

Beyond the books, the labs and the lectures, life begins. And how you live it depends a lot on where you're at. Glendale Adventist Medical Center, with two complete medical facilities, not only offers you a great place to begin, but a great place to grow. From nurses to physical therapists. From clinical engineers to computer programmers. From secretaries to radiation therapists. Glendale needs them all. Why not discover where your talents can fit in?



The Pleasure

The Glendale style of life is unique. For the young, Glendale is a center of constant activity. Single clubs, young married clubs and other church activities. The Glendale Symphony. The mountains. The beaches. The desert. Disneyland. The Hollywood Bowl. And all the rest that goes with people involved in life. At Glendale, we can offer you more than a job.



Glendale Adventist Medical Center
1509 Wilson Terrace, Glendale, California 91206
801 South Chevy Chase, Glendale, California 91205
(213) 240-8000, extension 486



Unions	Population	Churches	Members	Members
Angola	6,761,000	195	51,120	59,925
Austrian	7,502,000	41	2,799	3,477
Bulgarian	8,314,000	60	3,211	3,165
Czechoslovakian	15,238,000	144	7,534	10,210
Franco-Belgian	63,546,000	135	8,991	6,847
German Democratic	16,765,000	302	10,492	13,555
Hungarian	10,719,000	134	4,400	5,776
Mozambique	9,444,000	100	24,517	29,150
Romanian	21,658,000	524	53,287	53,467
South German	30,369,350	207	13,178	14,291
Southern European	113,581,728	177	14,714	13,162
Swiss	6,323,000	59	4,082	3,293
West German	30,367,650	182	12,332	14,106
Yugoslavian	23,348,000	273	10,636	11,010
Israel Mission	3,800,000	4	71	65
North African Mission	44,112,000	4	35	990
Division Totals	413,948,728	2,541	221,399	242,489

Figures as of Fourth Quarter, 1980



Confidence.



Pharmacist Ed Hires has it. Confidence in his work, in its importance, in his future.

If you're developing this kind of confidence, we need you.

Florida Hospital

601 E. Rollins, Orlando, FL 32803 / (800) 327-1914
In Florida, call collect (305) 897-1998