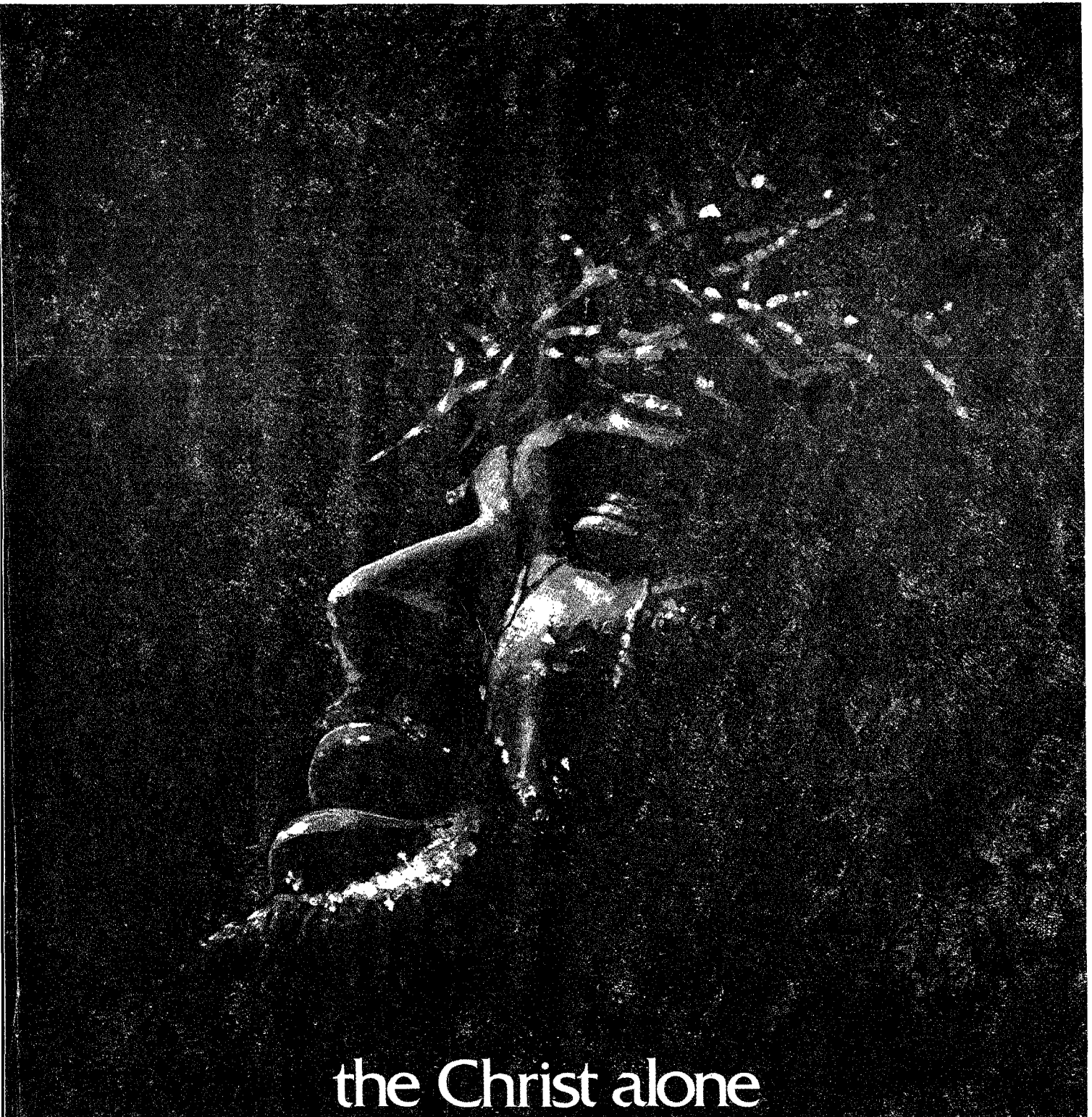


MINISTRY

A MAGAZINE FOR CLERGY



JANUARY 1980



the Christ alone

see page 4

LETTERS

Common concerns

Over the months we have enjoyed some articles in *MINISTRY*, been challenged by others, and found some beyond our theological framework. But often with a slight translation of terminology for us of a liberal, nontheistic tradition, the articles point directly at common concerns. "Why They Fired the Pastor" and "The Least Enjoyable Duty" (September, 1979) were of particular worth, for they help to bridge the professional/lay person gulf that often appears. Thank you for sharing them with us.

Unitarian Universalist minister
Massachusetts

Content and spirit

Although I do not agree with your theology completely, I find *MINISTRY* interesting and have learned some good things about Seventh-day Adventists. Thank you for sending it to me. I appreciate both its content and the spirit in which it is sent.

Lutheran minister
Pennsylvania

Outstretched hand

I have enjoyed *MINISTRY* and feel it is a real thrust of the evangelical faith, which I share deeply. Your splendid statement "An Outstretched Hand" expresses your purpose beautifully.

United Church of Christ minister
Michigan

Seminar was vital

I attended a *MINISTRY* seminar today and found it very vital. Thanks for your great efforts to assist the ministry of all fellowships to a clearer understanding of their mission, and the practical ways in which they can better honor their Lord.

Minister
Texas

Every week

MINISTRY is tops. I wish you would send the magazine to me every week. I need it so much, and it has rich material in every issue.

Christian minister
Texas

Much to say

I am indebted to you for *MINISTRY* and usually find one or more articles of interest. I admire your knack for publishing articles that help and are topical. The July issue had much to say, especially in the articles "Consumerism Penetrates the Pulpit," "The Shroud of Turin," and "Who Are the Disadvantaged?" My wife appreciates the Shepherdess section.

Church of England minister
England

Clip and file

Thank you for your kindness in sending *MINISTRY*. Every issue gives me something to clip and file. I am going to return the favor by sending a subscription to the *American Baptist Magazine*, the oldest continuously published religious magazine in North America, to the Seventh-day Adventist church in my neighborhood.

Baptist minister
Missouri

Scripture must speak

I appreciate your stand against liberal exegesis, higher criticism, and evolution. I find the articles in *MINISTRY* very instructive and share your conservative attitude. Unless we let Scripture speak for itself as God's word, we are fighting for a lost cause. *MINISTRY* keeps me informed.

Lutheran minister
Wisconsin

Reads cover to cover

I wish to express my gratefulness to you for sending me *MINISTRY*. I have found the articles very stimulating and thought-provoking. I read each issue from cover to cover and enjoy the mental exercise of interacting with each article. I do appreciate your kindness in sending me such a fine publication without charge.

Nazarene minister
Indiana

How we grow

I find your magazine to be informative, and I appreciate even those articles I disagree with theologically. But such mental and spiritual dialogue is the way we grow, isn't it? Please keep *MINISTRY* coming.

Presbyterian minister
Florida

Send to me, too

I noticed a copy of your magazine on a friend's desk. Upon looking at it, I found your offer to receive the magazine on a bimonthly basis without charge. I look forward to your magazine.

Baptist minister
Tennessee

Bimonthly gift subscriptions are still available for ministers and church leaders. Requests should be sent on church letterhead (if possible), and should include the name, address, and zip code of each person to whom the magazine is to be sent.—EDITORS.

Others' opinions

Thanks for *MINISTRY*. It's good to hear others' opinions on similar topics.

United Church of Christ minister
Minnesota

(LETTERS continued on page 29.)

An outstretched hand

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

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

We hope you will accept this journal as our outstretched hand to you. We'd like to send you, without charge, a number of issues on a bimonthly basis. Look over our shoulders, take what you want and find helpful, and discard what you cannot use.

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

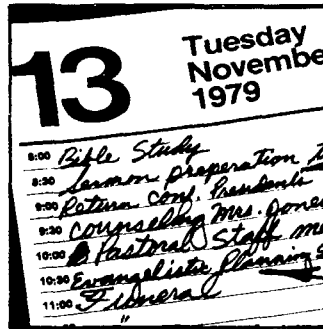
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MINISTRY (ISSN 0026-5314), the international journal of the Seventh-day Adventist Ministerial Association © 1979 is printed monthly by the Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012. U.S.A. Subscription price, US\$11.50 a year; single-copy price, US\$1.00. Price may vary where national currencies are different. For each subscription going to a foreign country or Canada, add US\$1.50 postage. MINISTRY is a member of the Associated Church Press and is indexed in the *Seventh-day Adventist Periodical Index*. Second-class postage paid at Washington, D.C. Editorial office, 6840 Eastern Avenue NW., Washington, D.C. 20012. Unsolicited manuscripts are welcomed and will be returned only if accompanied by a stamped self-addressed envelope. Vol. 53, No. 1

the Christ alone

THE CHRISTOMONISTIC PRINCIPLE

The following address was the keynote devotional of a two-day meeting held October 3 and 4 in Washington, D.C., to examine righteousness by faith in its doctrinal and spiritual aspects. Dr. Olsen's emphasis on "Christ alone" set the tone for the discussions on this all-important topic.—The Editors.

A principle is a settled rule or truth that is general and upon which other principles are founded; a source or cause from which a thing comes. On the basis of both definitions we find the Christomonistic principle firmly rooted in Scripture. The word *Christomonistic* is a combination of two Greek words, *Christos* meaning Christ, and *monos*, alone, thus giving the expression, "Christ alone."

With Christ we must begin and end. Outside Him there is no true saving and redemptive knowledge of God. Christ Himself is both the source and content of redemption and of a true knowledge of God.

The "Christ alone" from eternity to eternity

When we seek the beginnings of the beginning we cannot move beyond a certain point—the giving of the covenant of life. Since God is God and man is man that covenant had to be a commanding covenant—obey and live, disobey and die. That covenant embodied the very principle of life.

In the same instant that the covenant of life was established, the everlasting covenant of redemption was also born between God the Father and God the

by V. Norskov Olsen

Son, confirming that the covenant of life indeed originated in love. God's eternal decision of grace is part of His essence, rooted in love. However, the Father does not act independently of the Son. And the Son is not only true God; He is also true man, Jesus of Nazareth. As such, He is representative of mankind, who in Him and through Him are united with God as Jesus Christ is Himself. "He [God] hath chosen us in him [Christ] before the foundation of the world" (Eph. 1:4).

In Eden the covenant of life was broken and the fall of man took place. Outside Eden an altar was raised. Later, Abraham, the father of the covenant people, went to Mount Moriah with his son. Isaac asked, "Where is the lamb?" and Abraham answered, "God will provide" (Gen. 22:7, 8). Centuries later John the Baptist gave the complete answer: "Behold the Lamb of God" (John 1:29). The drama of the ages took place on Calvary.

"Christ alone" from eternity to eternity is a Person, and our redemption and life depend upon our relationship to Him as a Person. Scripture presents Him in eternity past as "the Lamb slain from the foundation of the world," as the "Lamb of God" who came at a specific time and place in history to take away the sins of the world, and as the Lamb who throughout eternity to come will receive "blessing, and honour, and glory" from all inhabitants of the universe (see Rev. 13:8; John 1:29; Rev. 5:12, 13).

The "Christ alone" of history

"Christ alone" is the goal of history. Scripture and the Hebrew-Christian culture perceived history not through the round of nature, as did many ancient cultures, but through a linear concept. The uniqueness of the Book of Daniel is its linear concept of history climaxing in the appearance of the Son of man. Jesus not only took this name from Daniel 7, He based His earthly mission on the vision and proclamation of this chapter. He knew that He had a function in the great drama of history pictured by Daniel.

Likewise the apostles, the early church, and the Reformers of Protestantism lived, preached, and worked within the charged atmosphere of the "latter days." They considered their own time an apocalyptic age. They lived in a historical tension between the first and Second Advent—between the now and then. The apostles and the Reformers took very seriously the historical realism of Christianity. The driving force of their Christian mission had a historical base—a proclamation of the mighty acts of God in the person of Jesus Christ.

World history and salvation history have constantly moved toward a climax. The apostle Paul states it in these words: "For God has allowed us to know the secret of his plan, and it is this: he purposed long ago in his sovereign will that all human history should be consummated in Christ, that everything that exists in Heaven or earth should find its perfection and fulfillment in him" (Eph. 1:10, Phillips).*



KURT REICHENBACH

“With Christ we must begin and end. Outside Him there is no true saving and redemptive knowledge of God.”

In the “Christ alone” of history we have the salvation wrought at the first advent bringing all things under the submission of Christ as Lord of lords; the salvation to be wrought at the Second Advent will bring all things under submission to Him as King of kings. This is Adventism in its true meaning. The “Christ alone” of history is a Person, and His deeds should be proclaimed in all their historical realism.

The “Christ alone” of the Bible

The Protestant Reformation became a real re-formation and re-orientation in the field of hermeneutics. New exegetical tools were found by which Biblical theology and New Testament Christianity could be restored. The exegetical principle of the Reformation was “Christ alone.”

Christ conversed with the two disciples on the way to Emmaus on the day of His resurrection. “And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. . . . And they said one to another, Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures?” (Luke 24:27-32). Christ and His disciples after Him interpreted the Old Testament for their contemporaries in the light of Christ in the Scriptures. The Protestant Reformers did the same. There is a difference between saying “God in the books of the Bible” and “Christ in the books of the Bible,” just as there is a difference between saying “God-centered education” and “Christ-centered

education.”

The Bible was not written as a creed or a baptismal manual. Rather, it is the story of what happened to people who now had a new way of life that they could not have obtained for themselves. The facts of the life and work of Jesus Christ are primary; the way those who came into contact with Him explained the significance of those facts is the experience of salvation. That experience is available to everyone. The value of the New Testament is that the experiences and the meetings with the person Jesus Christ of the Bible, as described in Scripture, become normative for all Christian experience that must, in turn, be judged by Scripture.

Therefore, when creedal statements were formulated at the time of the Reformation, they had only relative authority; the Scriptures were the absolute authority. The common concept is well expressed in the First Basel Confession of Faith (1534): “We submit this our confession to the judgment of the divine Scriptures, and hold ourselves ready, always thankfully to obey God and His Word if we should be corrected out of said Holy Scriptures.” Accordingly, the Bible for the Reformers was an unregulated regulator.

Let’s turn to Luther to illustrate the principle of “Christ alone” in the Bible. Luther entered the monastery in 1505 and began his professional studies in theology from the beginning of 1507 until receiving the doctorate in 1512. In 1513 he began to lecture on the book of Psalms and did so for more than two years. Most contemporary Luther schol-

ars assert that his remarks on the subject of righteousness by faith found in his comments on Psalms 31 and 71 actually state his rediscovery of the gospel as found in Romans 1:17. In 1515, 1516, and 1517 he began to lecture respectively on Romans, Galatians, and Hebrews. The key that opened the Bible for Luther was the Christomonistic principle. He found the Psalms grand and beautiful, “a precious and beloved book,” which “might well be called a little Bible,” since it briefly contained everything that is in the entire Bible. Luther called Genesis “an exceedingly evangelical book,” but it is Daniel who received the longest, the most detailed, and the loftiest preface of all the prophets, for Luther felt it prophesied about Christ so precisely and well that “one cannot miss the coming of Christ unless one does it willfully.”¹

Christ expressed the Christomonistic principle of hermeneutics when He said, “Search the scriptures . . . and it is they that bear witness to me” (John 5:39, R.S.V.). Luther said that in the Old Testament “we find the swaddling clothes and the manger in which Christ lies . . . simple and lowly are these swaddling clothes, but dear is the treasure, Christ, who lies in them. . . . And what is the New Testament but a public preaching and proclamation of Christ, set forth through the sayings of the Old Testament and fulfilled through Christ?”²

Unfortunately, in Protestant thought there has been some ambiguity in the use of the phrase “Word of God.” It has been said that the Bible is the Word of God, that it contains the Word of God,

“ ‘Christ alone’ from eternity is a Person, and our redemption and life depend upon our relationship to Him as a Person.”

and that it *bears witness* to the Word of God. In Luther we find these three kept in a relationship that descends from the Word as Christ (John 1:1) to the Word as gospel (John 1:14) to the Word as the Bible.

Luther said that Christ is the “star and kernel” of Scriptures, that He is “the center part of the circle” about which everything else revolves. He once compared certain Biblical texts to hard nuts whose shells resisted cracking and said that on encountering them he would throw them against the rock (Christ) and then be able to find within them their “delicious kernel.”³ It is this “delicious kernel” Adventism seeks to point out in the doctrines of the church including a Biblical understanding of the law and the Sabbath. It aims, as does the literature of Ellen G. White, at a Christ-centered dogma. She writes: “Christianity has a much broader meaning than many have hitherto given it. It is not a creed. It is the Word of Him who liveth and abideth forever. It is a living, animating principle, that takes possession of mind, heart, motives, and the entire man. Christianity, oh, that we might experience its operations! It is a vital personal experience, that elevates and ennobles the whole man.”⁴

The primary religious issue for Luther was: “How to obtain certainty of salvation?” In this quest the Reformers revived New Testament Christianity and coined such theological phrases as “the Bible alone,” “Christ alone,” “by grace alone,” “by faith alone.” These are principles as we earlier defined a principle. “The Bible alone” is the framework within which we move. Within that framework lies another principle—“Christ alone”—that operates as a settled rule, a source, a truth on which all others are founded. Within the framework of “Christ alone” we have two other principles indicating direction. One moves from Christ to man (“by grace alone”) and one moves from man to Christ (“by faith alone”). The Reformers’ doctrine of Christ insisted so predominantly on the uniqueness and all-sufficiency of Christ that it became not only the thrust of their doctrine of

Christ, but also the pivot of all their theology, to which even the doctrine of justification became ancillary.

Throughout the history of the Christian church theologians have periodically discovered a neglected portion of a certain doctrine and emphasized the importance of it. This is as it ought to be, but if this neglected point becomes the center of a theological system or a movement, it becomes dangerous, maybe even heretical.

If a certain aspect of a doctrine becomes the center of a theory, it is easy to lose the totality of the Biblical message. For example, Martin Luther was not a dogmatist when he dealt with the subject of the atonement; he was an exponent of Scripture. His writings on the atonement contain statements that could fall within common classifications—patristic, Eastern, Latin, penal, substitutional, etc. However, Luther was concerned about presenting a Biblical message rather than about propounding a theory of the atonement.

The Protestant Reformers of the sixteenth century were Biblical theologians seeking to preserve in all dogmatic discussions the totality of the soteriological message of the Bible. It is significant that Jan D. Kingston Siggins, in his book, *Martin Luther’s Doctrine of Christ*, proposes that while Luther can be quoted to support motifs that figure in all the historic atonement theories, he doubtless had no atonement theory as such. Siggins writes: “But, perhaps the very variety of the answers to the question about Luther’s view has obscured the suspicion which must rest upon the question itself. For Luther has no theory of the atonement.”⁵ He goes on: “Shallow comparative study might suggest that Luther held all the great schemes (of the atonement)—or that he was a confused thinker who really grasped none of them. In fact, Luther is not attempting what the theologians attempted for dogmatic or apologetic purposes, and it is impossible to equate his result with theirs. The logical structure of his doctrine differs from all of them and therefore may not be typed with any of them. Doubtless it can be typed with the

Scripture, which also propounds no theory.”⁶

Luther defined Christ as the “star” of Scripture or “the central point of the circle.” We may also say that Christ is the “hub of the wheel.” Just as many rays radiate from a star, so from the hub of the wheel of salvation extend many spokes—forgiveness, conversion, repentance, justification, sanctification, atonement, regeneration, adoption, resurrection, and glorification. Each is an attempt to describe what happens to the believer when by “grace alone” he exercises “faith alone” in “Christ alone.” The rim keeps all the aspects together in Christ—preserving the totality of the soteriological message. Faith introduces an individual into a relationship with another Person—a theology of experience in which two persons give themselves to one another. We do so by faith; Christ does so by grace.

Luther penned these beautiful words: “Faith not only gives the soul enough for her to become like the divine Word, gracious, free, and blessed, it also unites the soul with Christ, like a bride with the bridegroom, and from this marriage, Christ and the soul become one body. . . . Then the possessions of both are in common, whether fortune, misfortune, or anything else; so that what Christ has, also belongs to the believing soul, and what the soul has, will belong to Christ.”⁷

Salvation is a surrender to “Christ alone” by faith. Then the Christian is so intimately united with Christ that he becomes “one being,” “one body,” with Him.

Luther’s insistence that justification is the magisterial doctrine, the chief article, the head and cornerstone of the church has to be qualified in two ways. First, Luther intended much more by the word “justification” than the formal or systematic content of the doctrine of justification in its forensic use. Second, for Luther justification was only one aspect, however vital, of a far broader theme—the theme of “Christ alone.”

Luther felt no inconsistency whatsoever between the teaching of Paul, and that of John. On the contrary, he read

“ ‘If our evangelists were
our theologians,
and our theologians
were our evangelists,
we would be
nearer the ideal church.’ ”

the Pauline phrase “in Christ” in the light of the prayer of John 17 dealing with the oneness of Christ. Accordingly, in many of the passages in which Luther called justification the cardinal point, he was using the word “justification” to denote a far wider area than the dogmatic tradition comprises. He used it to indicate the whole wealth of our relationship of unity with Christ by faith. Luther readily identified Paul’s theme of righteousness by faith with John’s stress upon Christ’s person, office, and kingdom.

Thus the peculiarly dogmatic form into which the doctrine of justification is cast for polemical purposes is an inadequate key to the richness of Luther’s faith. Not justification, but Christ alone, was the norm of his theology and the lifeblood of his faith. “Faith alone” was simply another way to say “Christ alone.” “Christ alone” as the sum of Christian doctrine and life is what the Reformation was all about. Said Luther: “I know absolutely nothing but Christ alone. Oh, if only we could stake it all on Christ.”⁸ Thus he stressed the personal uniqueness of the relationship with Christ in which theory becomes actual fact, expectations become fulfillment, and desire becomes possession.

Likewise for Calvin, the genesis, the dynamics, and the content of his spirituality is found in “Christ alone.” While acknowledging the logical priority of justification, Calvin underlined its inseparable connection with sanctification. Justification he understood not merely as a forensic imputation of righteousness, but as an inner transformation. It was faith in a person, a faith that meant a mystical union with Him.

Listen to Calvin himself: “How is it we are justified by faith? Because by faith we take hold of the justice of Christ, which alone reconciles us to God. But we cannot take hold of this without taking hold, at the same time, of sanctification. For he is given to us as our justice, wisdom, sanctification, redemption (1 Cor. 1:30). Therefore, Christ justifies no one without also sanctifying him. For these benefits are joined by an eternal bond, so that whom

he enlightens by his wisdom he redeems. Whom he redeems he justifies, whom he justifies he sanctifies. But, since the whole question only touches justice and sanctification, we will confine ourselves to them. Though we may distinguish one from the other, Christ contains them both without division. Do you then desire to obtain justice in Christ? You must first possess Christ. But you cannot possess him without participating in his sanctification, for he cannot be torn apart. Since, therefore, the Lord never gives us the enjoyment of these benefits without giving us himself, he gives us both at the same time; never one without the other. Thus we see how true it is that we are not justified without works, but yet not by works, since our participation in Christ by which we are justified includes sanctification as well as justice.”⁹

“Our salvation consists of these two parts, that God rules us by his Spirit and reforms us to his image through the whole course of life, and also that he buries all sins.”¹⁰

For Calvin, justification and sanctification were effected continually in the Christian; they coexisted in dialectical tension implying ongoing process and progress.

This incipient union with Christ is the necessary condition for the spiritual life. In justification, grace is pardon; in sanctification, grace is power. The wholeness of God’s redemptive and restorative act means both reconciliation and renewal. Faith itself, the prior element in the Christian experience, is understood as dynamic and re-creative in human life. The doctrine of believers’ baptism reinforces that point as does also the doctrine and work of the Holy Spirit.

Luther insisted that faith is a “living, energizing, active, powerful thing.” He felt that faith was “always in action” and said that it is no more possible to separate the works of law from faith than to separate light and heat from a flame. For Luther each, as part of the doctrine of salvation, is one sole act of God. “If anyone is in Christ, he is a new creation, the old is passed away, behold, the new has come” (2 Cor. 5:17,

R.S.V.). The Holy Spirit is the exclusive agent of the acts of salvation. He makes the believer “a new shoot growing out of the vine of Christ,” “a new creature with a different mind, heart, and thought.” Man becomes “one body,” with Christ.¹¹

At the turn of the century when the church was torn between liberals and conservatives, one churchman said: “If our evangelists were our theologians, and our theologians were our evangelists, we would be nearer the ideal church.” In John Wesley existed a rare combination of evangelist, theologian, educator, and church administrator. You recall Wesley’s experience in the little congregation in London. The reader came to this point in Luther’s preface to the Epistle to the Romans: “Faith is a divine work in us, which changes us and makes us newly born of God, and kills the old Adam, makes us completely different men in heart, disposition, mind, and every power, and brings the Holy Spirit with it. O faith is a lively, creative, active, powerful thing, so that it is impossible that it should not continually do good works. It does not even ask if good works are to be done, but before anyone asks it has done them, and is always acting.”

John Wesley felt his heart warmed in an unusual way. He was gripped by a new power. He felt that now he really did trust in Christ, and looked for his salvation from Him alone. He said, “An assurance was given me that He had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death.”¹²

This was Wesley’s conversion experience. Theory had become actual fact; expectation had become fulfillment; desire had become possession. And in turn, the response to John Wesley’s preaching, from shepherds and miners alike, was in the cry:

“Just as I am without one plea

But that Thy blood was shed for me,
And that Thou bid’st me come to Thee,
O Lamb of God, I come, I come.”

Reformation thought on union with Christ has been beautifully stated in these words: “When we submit ourselves to Christ, the heart is united with

**“The history of Christian thought and
modern religious trends
vividly and convincingly demonstrates
how Christ has been buried
under dogmatism, liberalism, institutionalism,
religious trends, issues, and isms.”**

His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garments of His righteousness.”¹³

The “Christ alone” of ecclesiology

The Protestant Reformers agreed that there were two marks of the true visible church—the gospel rightly preached and the sacraments rightly administered. But they anchored both in the principles of “Christ alone.”

Man stands as an individual before God, but as a member of the body of Christ he also stands as a member of the covenant people. These two concepts have to be held together.

Theologically the Christian church was founded in Caesarea Philippi, when Peter confessed “Thou art the Christ, the Son of the living God,” and Christ commented, “Upon this rock I will build my church” (Matt. 16:16, 18). The Reformers spoke about Christ and Peter’s confession about Christ as the rock of the church. And the history of the Christian church testifies to the fact that its success or failure is in direct proportion to its confession of Jesus Christ as Lord and Saviour. In the eyes of the Reformers the medieval church became antichrist because it failed to confess Christ.

The church lives today in an age similar to the pre-Constantine period—a pagan world. Today, one sixth of the world population is Moslem.

With 60 million people, Nigeria has the largest population of any African country; a little less than half of Nigerians are Moslems, and a little more than a third are Christians. Most of the rest follow various local religions.

The *Reader’s Digest* and *Information Please Almanacs* for 1978 reported estimated numbers for world religions in 1976. According to these sources, Christians numbered 1 billion; Moslems, 700 million; Hindus, 520 million; Confucianists, 275 million; and Buddhists, 260 million. Dr. Ralph Winter of Fuller Seminary, Pasadena, reported in *Church Growth Bulletin*, May, 1977, that 3 bil-

lion people in the world are members of socio-cultural groups in which there is not one practicing Christian.

Today Christianity is involved everywhere in a double confrontation—with the great world religions on the one hand and with secular humanism on the other. The so-called Christian world seems to have lost its Christian reality. Theology, church councils, and church organizations have been engaged in alien fooleries with the result that their Christian soul has become sick. The seeking, hungering soul asks with weeping voice, as did Mary Magdalene: “They have taken away the Lord . . . and we know not where they have laid him” (John 20:2).

The history of Christian thought and modern religious trends vividly and convincingly demonstrate how Christ has been buried under dogmatism, liberalism, institutionalism, religious trends, issues, and isms.

But there has always been a remnant. The question that remains is: How can the remnant fulfill its mission in a pagan world? There is only one answer—the remnant today must fulfill its mission as did the early church. The early church had a message of the mighty works of Jesus Christ. The early Christian was impressed with Jesus Himself. The power of early Christianity lay directly vested in Christ, the Person. Theirs was a proclamation of the uniqueness of salvation in the person of Jesus Christ who said, “I will draw all men unto me” (John 12:32). He Himself was Christianity and the gospel. The Greeks said: “Sir, we would see Jesus” (verse 21). “Then were the disciples glad, when they saw the Lord” (John 20:20). The early Christians were convinced, they had an assurance, they knew, there was no doubt whatsoever, for they had Christ, and they knew what He had done for them. They knew the experience of salvation in the person of Jesus Christ.

John formulated their experience in words growing out of a significant theological struggle with gnosticism and docetism toward the end of the first century. “The man who really believes in the Son of God will find God’s testimony in his own heart. The man who will not

believe God is making him out to be a liar, because he is refusing to accept the testimony that God has given concerning his own Son. . . . It follows naturally that any man who has Christ has this life; and if he has not, then he does not possess this life at all” (1 John 5:11, 12, Phillips).

Let this be our personal testimony and confession:

Blessed assurance, Jesus is mine!
O, what a fore-taste of glory divine!
Heir of salvation, purchase of God,
Born of His Spirit, washed in His blood.

This is my story, this is my song,
Praising my Saviour all the day long;
This is my story, this is my song,
Praising my Saviour all the day long.

I close with the “Christ alone” benediction of Ephesians 3:20, 21: “Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.”

¹ *Luther’s Works*, Am. ed. (Philadelphia: Muhlenberg Press; St. Louis: Concordia) 35, pp. 238, 254, 313, 314.

² *Ibid.*, pp. 235, 236.

³ *Ibid.*, p. 368.

⁴ Ellen G. White, *Testimonies to Ministers* (Mountain View, Calif.: Pacific Press Pub. Assn., 1944), pp. 421, 422.

⁵ Jan D. Kingston Siggins, *Martin Luther’s Doctrine of Christ* (New Haven and London, 1970), p. 109.

⁶ *Ibid.*

⁷ W. M. Landeen, *Martin Luther’s Religious Thought* (Mountain View, Calif.: Pacific Press Pub. Assn., 1971), pp. 141, 142.

⁸ *D. Martin Luther’s Werke*, Kritische Gesamtausgabe (Weimer, 1883-) 47, pp. 154, 777.

⁹ *Institutes*, III. 16. 1.

¹⁰ *Comm. Malachi*, ch. 3, v. 17.

¹¹ *D. Martin Luther’s Werke*, 45, p. 667; 28, p. 187.

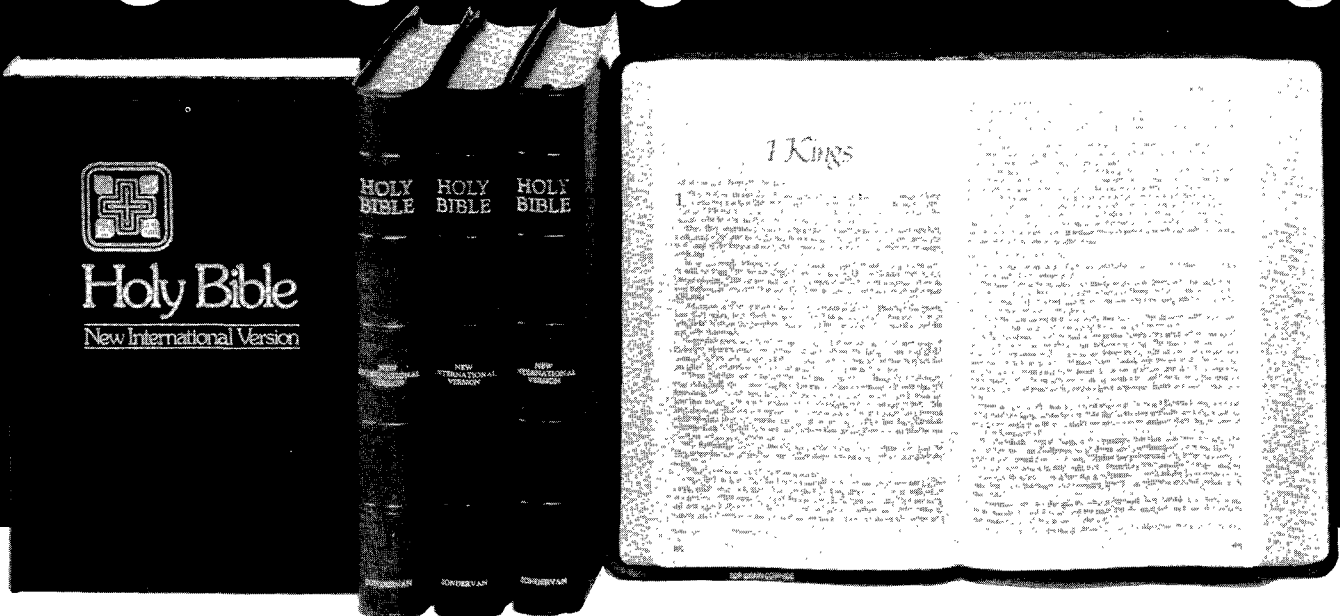
¹² Martin Schmidt, *John Wesley* (London, 1962), vol. 1, p. 263.

¹³ Ellen G. White, *Christ’s Object Lessons* (Mountain View, Calif.: Pacific Press Pub. Assn., 1941), p. 312.

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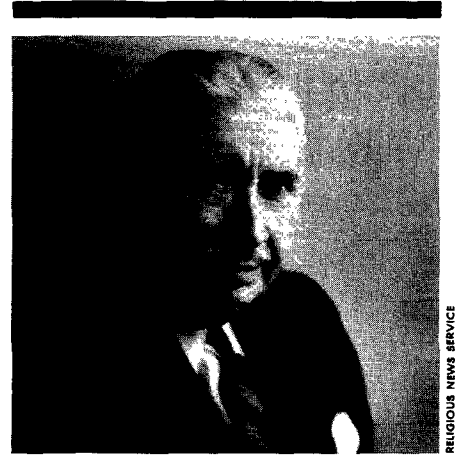
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Twentieth-century circuit rider

by Douglas Bennett



Ralph Washington Sockman has been enthusiastically called the "preachers' preacher." To hear him preach was truly a spiritual event.

For forty-four years Ralph Washington Sockman stood as a towering pulpit beacon in the city of New York, serving as senior pastor of Christ's Church Methodist on Park Avenue, from which he retired in 1961. Although a gifted writer, a noble humanitarian, and a popular radio personality, he was most eminently successful as a public speaker—acknowledged by some "as the best Protestant preacher in the United States."¹ G. Paul Butler, one of the many critics of preaching who spoke enthusiastically of Sockman, called him the "preachers' preacher." "To hear him preach is a spiritual event," said Butler. "Dr. Sockman is one of the great preachers of our day."²

During more than four decades of ministry to an affluent membership of 5,000, Ralph Sockman found time to publish twenty-three books; write numerous articles for periodicals; maintain a weekly radio program, the National Radio Pulpit; write a syndicated newspaper column; serve as associate professor of practical theology at Union Theological Seminary; maintain membership on the governing boards of seven colleges, universities, and seminaries; conduct an annual lecture series throughout the United States, some years meeting as many as 100 appointments; and in 1941 deliver the Yale Lecture Series. Because of his multifarious influence through radio, lecture tours, teaching, writing, and preaching, he has been dubbed the "twentieth-century circuit rider."³

Public speaking, however, was Sockman's specialty. At Ohio Wesleyan University, where he participated in the school debate team, he took thirty-six hours of speech classwork, an undesignated preparation for the ministry that later came to him. At Columbia University he was greatly influenced by Henry Coffin, Hugh Black, Johnston Ross, and Harry Emerson Fosdick. Although he prepared for the educational field, he did not rule out the ministry, dividing his classes between Columbia University and Union Theological Seminary. Upon graduation from Columbia University in 1916 he was employed as the associate minister of Christ's Church Methodist in New York City. He became the senior pastor in 1917 and continued in this role until 1961.

Like his distinguished tutor, Harry Emerson Fosdick, Sockman believed that sermons should be both intensely interesting and vitally therapeutic. Ministering as he did during the post-World War I, depression, pre- and post-World War II years, his sermons were designed to meet the stresses and strains that the times imposed. He saw each preaching occasion as an opportunity for group counseling and therapy. It will be helpful to us who aspire to more effective preaching to consider those factors in Sockman's preaching that contributed to his fame as a minister.

Logical organization

From a fertile background of speech training and debating, Sockman's ser-

mons were models of logical structure. "A speech professor's dream in clarity of organization" is the way one observer phrased it.⁴ Sockman believed that structure aided the listener not only in following the message but in recalling its content. His usual formula was introduction, thesis statement, body, and conclusion. His introductions varied in length—sometimes involving only three or four sentences, but more frequently embracing one fifth to one third of the sermon. He designed his introductions to capture attention, build rapport with his audience, and reveal his subject.

Dr. Sockman preferred topical sermons; consequently, topical division headings frequently appeared in the body. Typical is his sermon "Televising the Soul," which contained three telescopic headings: 1. The eyes of our hearts need to be enlightened in order to see ourselves. 2. After we have opened the eyes of our hearts to see ourselves, we more easily open our eyes to see our neighbors. 3. As the eyes of our hearts are opened to see ourselves and our neighbors, may they also be enlightened to see our heavenly Father.⁵ Often his statement of the new division heading included a recapitulation of the former.

His conclusions usually consisted of a climax to his final division—a quotation, an illustration, or poem that emphasized the central idea of the sermon, and a final restatement of the theme. By thorough preparation Dr. Sockman made listening enjoyable and easy for his audience.

Sermon content

The Sockman sermon was rich in content. Superficial mediocrity was not tolerated by this pulpiter, who believed that a minister must be not only a holy man but an informed man, as well. "You've got to put something in people's heads, rather than just give them a shot in the arm," he declared.⁶ According to Sockman, strong audiences never gather around weak pulpits. He once contended that "moralists . . . have made the mistake of substituting militancy for intelligence. Preachers have too often been intent on flogging the wills of their parishioners rather than on feeding their minds."⁷ From a fertile mind filled from reading and the study of people, he spoke to the needs and concerns of people.

He attached only minimal importance to the emotional in his preaching, deriving his support from the Bible, example, illustration, testimony, and personal experience. The argumentative elements of his sermons were never polemical, but were clothed in the royal robe of kindness.

Style

A refreshing and palatable style characterized the Sockman sermon. If style can be defined as "the manner of expressing thought in a language . . . giving such skilled expression as invests the idea with dignity and distinction,"⁸ Sockman seemed to have mastered this art on the anvil of long hours of preparation. He estimated that a minimum of eighteen hours went into his sermon preparation. Another time he estimated one hour for each minute of the sermon.

He began his specific preparation on Wednesday. While meditating on the subject he would jot down notes as ideas came, until he had four to six pages containing one hundred or more ideas. He next selected main headings and proceeded to arrange the ideas under these headings. On Saturday he wrote the sermon in longhand, completing it around 2:00 A.M. It was his opinion that writing the sermons enabled him to become more precise, and also facilitated the flow of ideas. Prior to leaving for church the next morning, he read the sermon into a transcriber and critiqued himself.

Each sentence and paragraph exhibited the skill of a master craftsman. His sentences were varied in length and type; they were comparatively free from technical jargon, confusing pronouns or antecedents, and words that had more

than one connotation. Avoiding stilted clichés and monotony, Sockman's sermons breathed with freshness, thought, and vitality. Vibrant figures of speech added force and vigor to his thought. Antithesis frequently energized his sermons, as may be seen from one he preached during the Scopes trial in Dayton, Tennessee: "Christianity cannot be tried by the jury method, but by the laboratory method. . . . The truth of the Bible is not proved by courts but by lives. . . . Man is convinced of his divine creation not by arguments . . . , but by the evidence of things not seen which are

Would you like to hear him preach?

If this article has whetted your appetite to hear a Ralph Washington Sockman sermon, here's your opportunity. The January, 1980, *Aspire Tape of the Month* features this "preachers' preacher" delivering one of his great sermons—"The Word That Comes to Life."

On the January selection you will also hear "The Art of Preaching," by Morris and Louis Venden, veteran pulpiters; "Shall We Not Consider the Word of the Lord?" by Hans K. LaRondelle, Seminary professor of theology; and "By Beholding We Become Changed," by Alice Smith, nurse and health educator.

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within his own life when he follows the footsteps of his Lord."⁹

Dr. Sockman believed that a speaker must turn the audience's ears into eyes. With the masterful strokes of an artist, he turned the abstract into concrete reality. He could describe a cold and listless church member by saying, "Some persons are like houses with their doors open in the wintertime. They hold no warming convictions."¹⁰ On another occasion he said, "We are designed to be spans in the bridge of purposes stretching across the generations."¹¹

Delivery

A fourth factor that contributed toward lifting Sockman's preaching above mediocrity was his delivery. Al-

though in his study he laboriously worked out the exactness of his wording in manuscript form, in the pulpit he spoke extemporaneously. His voice was conversational, possessing a wide pitch and range. His movements were meaningful but not excessive, and his gestures were spontaneous. He left the distinct impression of being completely relaxed, which in turn relaxed his audience.

In seeking to identify those factors in Ralph Sockman's preaching that led in 1961 to his being acclaimed one of the ten most prominent ministers in the United States,¹² certain components emerge from the labyrinth of his talents. First was organization. His sermons had a goal and moved unmolested to their target, providing interest and clarity along the way. Second, his content was arresting and lucid, contributing to the support of his main thesis. Third, his masterful use of style and word imagery produced a vividness of force that transformed the abstract into the concrete. His style was elevated with dignity and free from ambiguity. Finally, he possessed a warm and free delivery that gave him the unusual ability to "awaken in people a new appreciation of the whole realm of religious thinking and acting."¹³

In an age when preaching generally has fallen on "hard times," it is challenging to consider such a pulpit giant and analyze how he successfully captured the ears, head, and hearts of thousands who waited as "hungry sheep to be fed." As we do so, we seem to hear a vibrating echo, "Go, and do thou likewise." ■■

¹ Ralph W. Sockman, "Preacher on Park Avenue," *Time*, Oct. 6, 1961, p. 56.

² G. Paul Butler, *Best Sermons* (New York: The Macmillan Co., 1952), p. 1.

³ "Twentieth Century Circuit Rider," *American Public Address*, ed. by Loren D. Reid (Columbia: University of Missouri Press, 1961), p. 93.

⁴ *Ibid.*, p. 73.

⁵ *Ibid.*, p. 89.

⁶ Sockman, *loc. cit.*

⁷ Richard L. Speer, "The Influence of Dr. Sockman's Speech Training on His Preaching" (Master's thesis, Bowling Green State University, 1965).

⁸ John F. Genung, *Practical Elements of Rhetoric* (Boston: The Athenaeum Press, Ginn, 1886), p. 13.

⁹ "Twentieth Century Circuit Rider," p. 87.

¹⁰ A. C. Baird, *Representative American Speeches, 1946, 1947* (New York: H. W. Wilson Company), p. 91.

¹¹ Ralph W. Sockman, *Date With Destiny* (New York: Abingdon, 1944), p. 73.

¹² *Look*, Nov. 21, 1961.

¹³ *Ibid.*

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Is the Aramaic of Daniel early or late?

Aramaic documents from Qumran have dramatically altered views regarding the date of Daniel's composition.

by Gerhard F. Hasel

The book of Daniel shares with the book of Ezra the unique phenomenon of being written in two different Semitic languages. The Old Testament as a whole is written in Hebrew, the language of the ancient Israelites. However, a few sections—Ezra 4:8-6:18 and 7:12-26 and Daniel 2:4b-7:28—are written in Aramaic.

Aramaic, the language of the ancient Aramaeans, who are first mentioned in cuneiform texts from the twelfth century B.C., superseded in the course of time the various languages of conquered lands. From the eighth century on, it became the international language of the Near East. The Israelites appear to have learned Aramaic during the Exile. Historically, Aramaic is divided into several major groups. The two that concern us here are "Official Aramaic,"¹ the language used between 700 and 300 B.C. and "Middle Aramaic," employed from 300 B.C. to the early centuries of the Christian era.

The old debate

The questions posed are: How is the language of the book of Daniel to be classified? Does the language represent "Official Aramaic," i.e., an early type of Aramaic (sixth-fifth century B.C.) or a later Aramaic (second century B.C.)? What does this indicate regarding the date of the book?

S. R. Driver seems to have opened the debate in the year 1897 by concluding his discussion of the date and nature of the Aramaic of Daniel with the words "the Hebrew supports, and the Aramaic permits, a date after the conquest of Palestine by Alexander the Great (B.C. 332)."² He was followed by C. C. Torrey, the American critic, who dated the Aramaic part of Daniel to the third-second century B.C.,³ or too late to have been written by the prophet Daniel three centuries earlier.

The arguments against a late date for the Aramaic of Daniel came from such conservative scholars of great repute as R. D. Wilson, W. St. Clair Tisdall, and Ch. Boufflower.⁴ These studies, defending the antiquity of the Aramaic of Daniel, formed a countercharge to those scholars who held to a late date for the book of Daniel and particularly to the now-classical position of H. H. Rowley.⁵ As a result of the startling discovery of the Elephantine Papyri from Upper Egypt (which were written in Aramaic and dated from as early as the fifth century B.C.), F. Rosenthal, following in the wake of the synthesis of H. H.

Schaeder, and an important essay by J. Lidner,⁶ concluded in 1939 that the "old 'linguistic evidence' [for a late date of Daniel] has to be laid aside"⁷ after four decades of research.

New evidence and new solutions

In 1965 the famous British orientalist K. A. Kitchen again took up the problem of the Aramaic of Daniel in response to the unanswered claims of Rowley, who had written more than three decades earlier. In the meantime new Aramaic texts had been discovered,⁸ and the older ones had been studied more carefully. Kitchen, examining the vocabulary, orthography, phonetics, and general morphology and syntax of the Aramaic of Daniel, reached the conclusion that: "The Aramaic of Daniel (and of Ezra) is simply a part of Imperial [Official] Aramaic—in itself, practically undatable with any conviction within c. 600 to 330 B.C."⁹ Thus as far as the Aramaic is concerned there are no grounds that force a date for the book of Daniel to the Maccabean period; a sixth-fifth century date is entirely possible.

H. H. Rowley contested Kitchen's findings. However, Rowley's criticisms in turn were scrutinized and refuted by the leading Aramaist E. Y. Kutscher in his authoritative survey of research of early Aramaic.¹⁰ Kutscher had already shown that the word order of the Aramaic of Daniel points to an Eastern origin, not a Western, as had to be argued if a Maccabean date in the second century B.C. were to be maintained.¹¹

The fact that the Aramaic of Daniel belongs to "Official [Imperial] Aramaic" is a point made not only by Kitchen and Kutscher but also by a number of other major scholars in the field of Aramaic studies,¹² even though they may not hold to an early date for the book of Daniel.

The appearance of major Aramaic documents from Qumran has supplied fresh evidence for moving the book of Daniel back to an early date. In 1956 the Aramaic document *Genesis Apocryphon* (1Qap Gen) was published. On paleographic and linguistic grounds it belongs to the first century B.C.¹³

P. Winter noted that the Aramaic of Daniel and Ezra is Official (Imperial) Aramaic, but that of the *Genesis Apocryphon* is later—a conclusion confirmed by Kutscher and particularly by the evangelical scholar Gleason L. Archer.¹⁴ The latter concluded on the basis of a careful study of the Aramaic language of Daniel and that of the *Gene-*

sis *Apocryphon* "that the Aramaic of Daniel comes from a considerably earlier period than the second century B.C."¹⁵ More recently he wrote that the cumulative result of the linguistic evidence is "that the Aramaic of the [Genesis] Apocryphon is centuries later than that of Daniel and Ezra. Otherwise there is no such thing as linguistic evidence."¹⁶

This conclusion has significant implications for the alleged Maccabean date for the book of Daniel. In view of the Aramaic documents among the Dead Sea scrolls, it has become more and more difficult for critical, liberal scholars to hold to a second-century B.C. date for the book of Daniel.

The Job Targum

The most recent shock wave against a late date for the book of Daniel was produced by the publication of the Job Targum (11Q to Job) from Cave 11 of Qumran.¹⁷ This Aramaic document fills the gap (of several centuries) between the Aramaic of the books of Daniel and Ezra and later Aramaic. Scholars of various schools of thought agree that the Aramaic language of the Job Targum is younger than that of the book of Daniel and older than that of the *Genesis Apocryphon*.¹⁸ The editors who worked on the Job Targum date it in the second half of the second century B.C. Since the Aramaic of the Job Targum is accepted as later than the Aramaic of the book of Daniel, its dating is important.

One impact of this shock wave is reflected in an attempt to redate the whole development of post-Biblical Aramaic. Stephen A. Kaufman has concluded that "the language of 11Q to Job [Job Targum] differs significantly from that of the Aramaic of Daniel." Thus there must be some time between the Aramaic of Daniel and that of the Job Targum. Since Kaufman asserts that the book of Daniel "cannot have reached its final form until the middle of that [second] century," he is led to redate the Job Targum to the first century B.C. and the *Genesis Apocryphon* to the first century A.D.¹⁹ This redating is suggested on the basis of a fixed date for Daniel in the second century B.C.

However, Kitchen has pointed out correctly that the treatment and dating of the Aramaic of Daniel is apt to be colored by certain presuppositions.²⁰ Thus one can hardly be convinced that the problematical second-century date of Daniel is the sure anchor needed for sequence dating in the development of post-Biblical Aramaic. Kaufman's at-

tempt seems to be without sure foundations.

The dating of the Job Targum as suggested on comparative evidence and without the presupposition of a second-century date for the book of Daniel now needs attention. It has been suggested recently by several experts in Aramaic studies, on the basis of careful linguistic comparisons of the Aramaic of Daniel the *Genesis Apocryphon*, and Targumic studies, that the Job Targum does indeed date from the second half of the second century B.C.²¹ One expert, who leaves open the date for Biblical Aramaic, even argues that the Job Targum may go back to "the second half of the third century B.C. or the first half of the second century B.C."²²

If some significant amount of time is needed between the Job Targum and the universally acknowledged earlier Aramaic of the book of Daniel, then the Aramaic of the book of Daniel would point to an earlier date for the book than critical liberal scholarship has been willing to admit heretofore. Discussions regarding the date of Daniel are no longer at a stalemate. The Aramaic documents from Qumran²³ push the date of the composition into a period earlier than the Maccabean date allows.

Thus the alternative date for Daniel in the sixth or fifth century B.C. has more in its favor today from the point of view of language alone than ever before. ■

¹ A description of its nature is provided by S. A. Kaufman, *The Akkadian Influences on Aramaic*, Assyriological Studies, 19 (Chicago, 1974), pp. 156-160.

² S. R. Driver, *An Introduction to the Literature of the Old Testament* (1897; reprint, New York, 1965), p. 508. (Italics his.)

³ C. C. Torrey, "Notes on the Aramaic Part of Daniel," *Transactions of the Connecticut Academy of Arts and Sciences* 15 (1909), 239-282; "Stray Notes on the Aramaic of Daniel and Ezra," *JAOS* 43 (1923): 229-238.

⁴ R. D. Wilson, "The Aramaic of Daniel," *Biblical and Theological Studies* (Princeton, N.J., 1912), pp. 261-306; W. St. Clair Tisdall, "The Book of Daniel, Some Linguistic Evidence Regarding Its Date," *Journal of the Transactions of the Victoria Institute . . . of Great Britain* 23 (1921), 206-245; Charles Boufflower, *In and Around the Book of Daniel* (London, 1923), pp. 226, 227.

⁵ G. R. Driver, "The Aramaic of the Book of Daniel," *JBL* 45 (1926): 110-119, 323-325; W. Baumgartner, "Das Aramäische im Buche Daniel," *ZAW* 45 (1927): 81-133; J. A. Montgomery, *The Book of Daniel*, ICC (Edinburgh, 1927), pp. 15-20; R. H. Charles, *A Critical and Exegetical Commentary on the Book of Daniel* (Oxford, 1929), pp. LXXVI-CVII; H. H. Rowley, *The Aramaic of the Old Testament* (Oxford, 1929).

⁶ H. H. Schaefer, *Iranische Beiträge I* (Halle Saale, 1930), pp. 199-296. J. Lidner, "Das Aramäische im Buche Daniel," *Zeitschrift für katholische Theologie* 59 (1935): 503-545, argues, in accord with Schaefer, that the third-second century B.C. date of the Aramaic of Daniel can no longer be held and that there is thus nothing against the early date of Daniel.

⁷ F. Rosenthal, *Die Aramäistische Forschung*

(1939; reprint, Leiden, 1964), pp. 60-71, esp. p. 70. ⁸ A convenient summary of the known (by 1970) Aramaic texts down to the third century B.C. is provided by J. Naveh, *The Development of the Aramaic Script* ("Proceedings of the Israeli Academy of Sciences and Humanities, V" (Jerusalem, 1970).

⁹ K. A. Kitchen, "The Aramaic of Daniel," *Notes on Some Problems in the Book of Daniel*, eds. D. J. Wiseman et al. (London, 1965), pp. 31-79, esp. p. 75.

¹⁰ H. H. Rowley, *JSS* 11 (1966): 112-116; E. Y. Kutscher, "Aramaic," *Current Trends in Linguistics* 6, ed. T. A. Sebeok (The Hague, 1970), pp. 400-403.

¹¹ E. Y. Kutscher, "HaAramait HaMigra'it-Aramit Mizrahit hi o Maaravit?" *First World Congress of Jewish Studies I* (Jerusalem, 1952), pp. 123-127. Kitchen's conclusions are accepted by other leading scholars, such as M. Sokoloff, *The Targum of Job From Qumran Cave XI* (Ramat Gan, 1974), p. 9, n. 1; G. J. Wenham, "Daniel: the Basic Issues," *Themelios* 2 (1977): 50; A. R. Millard, "Daniel 1-6 and History," *Evangelical Quarterly* 49 (1977): 67, 68.

¹² J. J. Koopmans, *Aramäische Chrestomatie I* (Leiden, 1962), p. 154; F. Rosenthal, *A Grammar of Biblical Aramaic*, 2d ed. (Wiesbaden, 1963), p. 6: "The Aramaic of the Bible as written has preserved the Official Aramaic character." R. J. Williams, "Energetic Verbal Forms in Hebrew," *Studies in the Ancient World*, ed. J. W. Wevers and D. B. Redford (Toronto, 1972), p. 78: "The Aramaic of the OT is in all essentials identical with Imperial Aramaic." J. A. Fitzmyer, *The Genesis Apocryphon: A Commentary* 2d ed. (Rome, 1971), p. 20, ns. 56, 60.

¹³ N. Avigad and Y. Yadin, eds., *A Genesis Apocryphon: a Scroll From the Wilderness of Judaea* (Jerusalem, 1956), esp. p. 21. See also E. Y. Kutscher, "Dating the Language of the Genesis Apocryphon," *JBL* 76 (1957): 288-292; B. Jongeling, C. J. Labuschagne and A. S. van der Woude, *Aramaic Texts From Qumran I* (Leiden, 1976), pp. 5, 6, 78, 79; E. Y. Kutscher, "The Language of the 'Genesis Apocryphon,'" *Aspects of the Dead Sea Scrolls*, Scr. Hier. 4, 2d ed. (Jerusalem, 1965), pp. 1-35.

¹⁴ P. Winter, "Das aramäische Genesis-Apokryphon," *Theologische Literatur-zeitung* 4 (1957): 257-262; Kutscher, "The Language of the 'Genesis Apocryphon,'" pp. 1-35; G. L. Archer, Jr., "The Aramaic of the 'Genesis Apocryphon' Compared With the Aramaic of Daniel," *New Perspectives on the Old Testament*, ed. J. B. Payne (Waco, Texas, 1970), pp. 160-169.

¹⁵ Archer, "The Aramaic of the 'Genesis Apocryphon,'" p. 169.

¹⁶ G. L. Archer, "Aramaic Language," *Zondervan Pictorial Encyclopedia of the Bible*, ed. M. C. Tenney (Grand Rapids, Michigan, 1975), 1:255.

¹⁷ J. P. M. van der Ploeg and A. S. van der Woude, eds., *Le Targum de Job de la grotte XI de Qumrân* (Leiden, 1971).

¹⁸ So van der Ploeg and van der Woude, pp. 3-5, and T. Muraoka, "The Aramaic of the Old Targum of Job From Qumran Cave XI," *Journal of Jewish Studies* 25 (1974): 442; S. A. Kaufman, "The Job Targum From Qumran," *JAOS* 93 (1973): 327; Jongeling et al., *Aramaic Texts From Qumran I*, p. 5. ¹⁹ Kaufman, "The Job Targum From Qumran," pp. 327, 317.

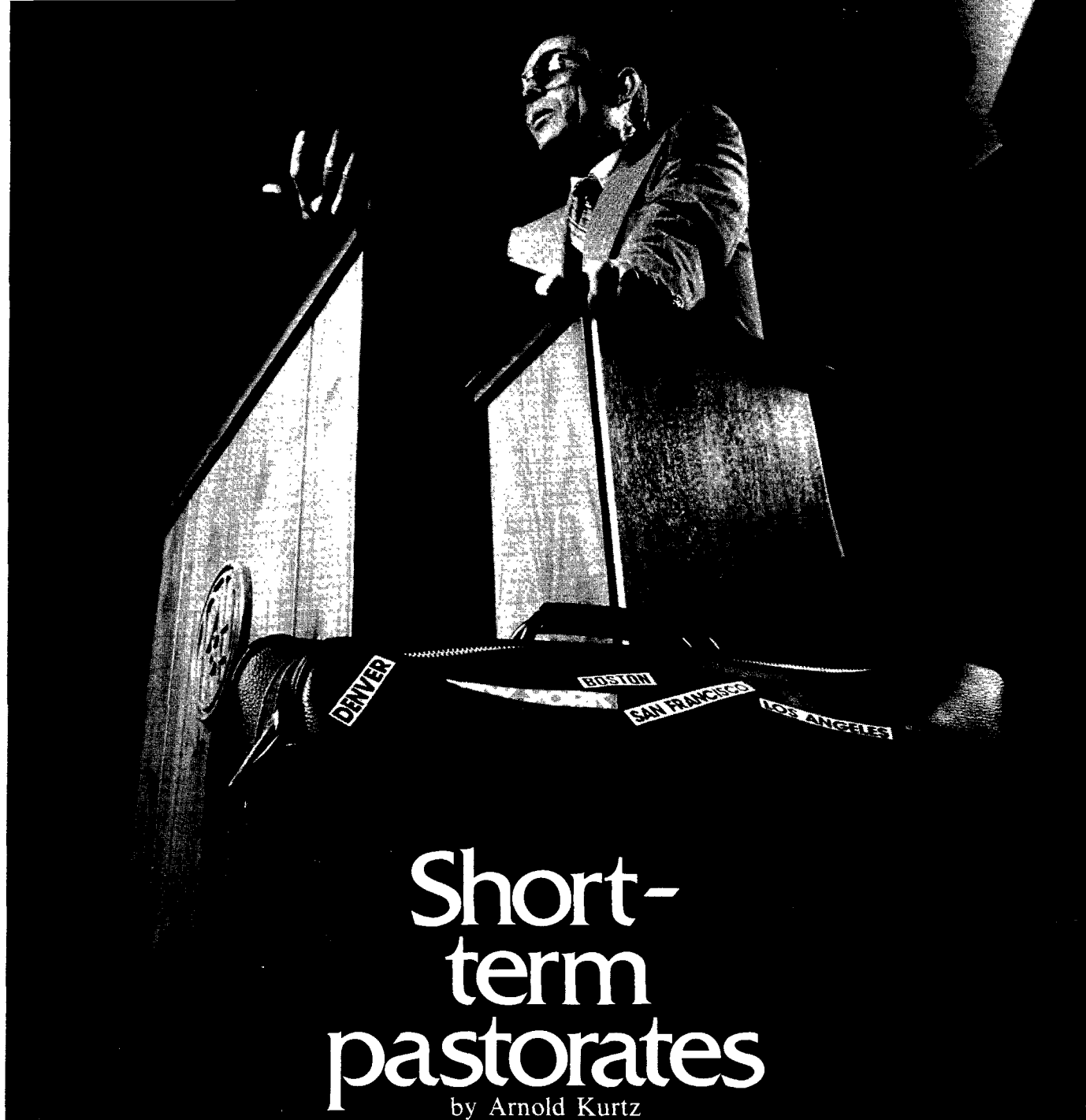
²⁰ Kitchen, "The Aramaic of Daniel," p. 32.

²¹ Jongeling, Labuschagne, and van der Woude, *Aramaic Texts From Qumran*, p. 6; M. Sokoloff, *The Targum to Job From Qumran Cave XI* (Bar Ilan, 1974), p. 25.

²² Muraoka, "The Aramaic of the Old Targum of Job," p. 442.

²³ It may be expected that the recent publications of Aramaic fragments of the books of Enoch will throw further light upon the development of post-Biblical Aramaic, see J. T. Milik, *The Books of Enoch: Aramaic Fragments of Qumrân Cave 4* (Oxford, 1976); J. A. Fitzmyer, "Implications of the New Enoch Literature From Qumran," *Theological Studies* 83 (1977): 332-345.

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Short-term pastorates

by Arnold Kurtz

SKIP BAKER

Generally speaking, ministers move too frequently. Recently the American Lutheran Church, a denomination of approximately 3 million members and 4,200 active pastors, had 1,200 address changes among its clergy and 950 actual position changes in one year!¹ More than 20 percent of its full-time professionals moved during that year. In some denominations ministers move, or are moved, even more frequently. Many pastors of my acquaintance move every two or three years. Research, much of it in connection with church growth, supports the conclusion that short-term pastorates have a negative effect on congregations.

In its report to the 1976 General As-

Are they stepping stones to success or roadblocks to church growth?

sembly of the United Presbyterian Church, the special committee of Church Membership Trends declared, "Growing congregations . . . are characterized by stronger pastoral leadership." "The church . . . must adequately recognize strong pastoral competence as a decisive factor for the vitality and out-

reach of a congregation."² Lyle Schaller notes that "dozens of surveys have demonstrated that rapidly growing congregations tend to be churches with long pastorates, and stable or declining congregations tend to have short pastorates."³

Several factors are involved in the negative impact of short pastorates on church growth:

First, there is persuasive evidence that the most productive years of a pastorate seldom *begin* before the fourth, fifth, or even sixth years of a minister's tenure in a given congregation. Of course, there are exceptions to this generalization, but these exceptions are probably quite rare. Start-up time in a new pastorate is now

described as a period of twelve to eighteen months;⁴ therefore, many ministers, in reality, move before a transition has been made from start-up to significant productivity. Ministers who move too soon, often concluding that their work is ended when it is really only beginning, are greatly deprived—as deprived as those much-married people who are unable or unwilling to work through the adjustments of the post-honeymoon period to the satisfaction and rewards of an ever-deepening relationship.

In addition, short-term pastorates contribute to passivity in congregations. Most congregations with a history of short-term pastorates greet the new minister with a passive stance—“Another minister, another program” or “He’ll need the first year to get acquainted, so let’s not rock the boat.” This passivity is particularly noticeable in churches that have served as proving grounds for beginning ministers. A young pastor said to me recently, “I used to wonder why my plans for my first church, which sounded so great when I discussed them with denominational officials, fell flat in the church. I began to understand when a dear old lady explained, ‘Son, you’ll soon be gone and we will have another minister; he will have his ideas. We can’t get too excited.’” Churches that have had a new minister at least every three years not only greet the new one with a passive stance but settle into further passivity about the third year, since everyone knows that the pastor will soon be moving on to “greater challenges.” Short pastorates also contribute to passivity in some members who may spend the first year of a new minister’s tenure grieving over his predecessor’s departure and deciding whether or not they want to risk the hurt that accompanies the loss of a close friend by building friendship ties with the new minister. The special kind of role-relationship inherent in the pastoral office is not sufficiently appreciated, and too readily flouted, in short-term pastorates.

Perhaps the most important reason that church growth is inhibited by the frequent changing of pastors is the increasing value being placed today upon relationships. Short-term pastorates might be justified if we were to take a purely functional view of the role of the minister. Laymen, however, are as much concerned today about *who* the minister is as they are about *what* he does. Their overall satisfaction with their experience in the church is closely entwined with

their relationship with and feelings about the pastor. Growing churches are enthusiastic about their faith, their church, and their minister. This enthusiasm is hard to sustain if the pastor changes every two or three years.

The matter of pastoral tenure is receiving special study today. One research group currently studying the subject has defined the long pastorate as one that lasts ten years or longer. This was an arbitrary choice influenced somewhat by Levinson’s research, which reveals transitional points in males at ten-year intervals. Levinson also discusses the difficulty of sustaining a dream for longer than six to eight years.⁵ Some see eight years as an optimal length for a ministry in one congregation, with five years being the minimum.

There are obvious benefits for clergy and congregation alike in long-term pastorates. Longer pastorates provide a stable ministry in a world of flux and change. Longer pastorates are needed to effect significant and lasting change in a congregation and to institutionalize that change.

Recently, a pastor made a classroom presentation explaining the processes and results of a Doctor of Ministry project carried out in his congregation over the past two years. His task was to aid this congregation in the designing and implementing of its own intentional, or goal-oriented, corporate ministry. The project called for broad-based member participation in identifying and articulating a congregational statement of purpose as well as specific goals or operational objectives for the achievement of this stated purpose. According to this pastor, a new congregational life style is emerging—new norms, expectations, and clergy-laity relationships. The congregation is assuming increased responsibility for its corporate life and destiny. If the changes now in the process of being institutionalized are perceived as desirable ones, it would be unfortunate indeed should the pastor, now in his fourth year, be moved before this chapter is written. The chapter is not completed until this congregation is able to negotiate a pastoral change without surrendering these specific gains.

It would be helpful for ministers to think of their tenure in a given place in terms of chapters instead of years. For example, in my last church the first chapter was completed after about fifteen months, when all the families had been visited, one cycle of events of a church year had been completed, and we

had moved with a new set of church officers into the next cycle. The second chapter involved a complete remodeling of the church sanctuary and the erection of a church recreation center—two items that were high on the congregation’s agenda when I arrived. The third chapter, potentially the most fruitful for growth and development, was never written because of my transfer to the Seminary.

Ministers, as well as congregations, benefit from longer tenures. In addition to bypassing the stress of transition for himself and his family, the pastor finds that longer pastorates impose continuing demands on him for study and professional growth that can be avoided in short-term ministry. Given the reality of human inertia, the temptation to repeat our start-up routine (and sermons) is all too strong and with unfortunate consequences.

Pastors and congregations need time to learn how to work through tensions and conflict situations. As frustrations mount and our coping resources become depleted, it is natural to focus our energies on relocation rather than on meeting what is happening in the here and now. It is true that periodic changes and new situations have value, but the concept being emphasized here is the need for a pastor to gain the continuing capacity to work through new understandings and new role expectations with any congregation. This is impossible for a minister whose career flits lightly over a succession of pastorates.

There is today a growing awareness of the debilitating effect of frequent pastoral moves. Some denominations in which pastoral changes are handled through denominational offices are now severely limiting these moves, particularly interconference moves. Where denominational offices compete for good pastors across conference boundaries with few restrictions, and where pastors mistakenly view these moves as steppingstones to success, congregations and pastors will continue to pay a high price—far beyond the moving bill! ■■

¹ Roy M. Oswald, *The Pastor as Newcomer* (Washington, D.C.: Alban Institute, 1977), p. 1.

² Lyle Schaller, *Assimilating New Members* (Nashville: Abingdon, 1978), p. 53.

³ *Ibid.*, p. 55.

⁴ Oswald, *op. cit.*, p. 1.

⁵ Daniel Levinson, et al., *The Seasons of a Man’s Life* (New York: Alfred A. Knopf, 1978).

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Do you need less prayer than Jesus did?

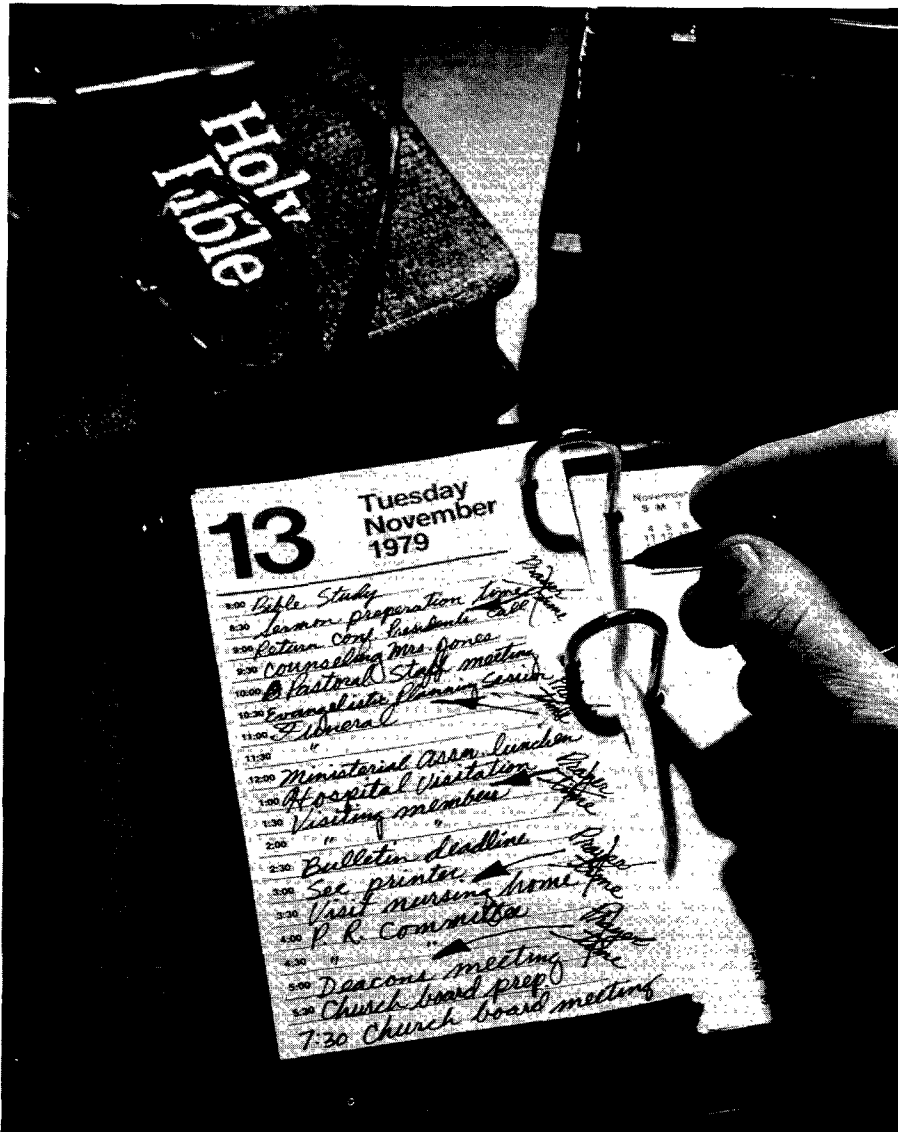
The more occupied Jesus was with the good news He came to preach, the more He needed to pray.

by Martin J. Burne

As the reader of the New Testament is well aware, each of the four Gospel accounts begins differently. Both Matthew and Luke tell us something of the infancy of Jesus, and the writer of the fourth Gospel begins, as it were, in eternity: "In the beginning was the Word: and the Word was with God and the Word was God" (John 1:1). *Mark, alone of the Gospel writers, thrusts us at once into the adult life of Jesus, introducing first John the Baptist, and then showing Jesus coming to John to be baptized.

After John had been put into prison, Mark tells us, Jesus began His Galilean ministry. Before long Jesus began selecting His disciples, and two sets of brothers—Peter and Andrew, James and John—were the first chosen. Later Jesus came with them to the home of the first two, where Simon Peter's mother-in-law lay sick with a fever. Thereupon Jesus "went to her, took her by the hand and helped her up. And the fever left her and she began to wait on them" (Mark 1:31).

As evening came on many sought Jesus; Mark notes that "the whole town came crowding round the door" (verse 33). There were evil spirits to be dispelled, and diseases of every sort to be healed; one clearly has the impression of a very busy Jesus, giving of Himself untiringly far into the night. Then, "in the morning, long before dawn, he got up and left the house, and went off to a lonely place and prayed there" (verse 35). Once the disciples were up and about they began to look for Jesus, and when they came upon Him in His place of prayer, a kind of reprimand was in their words: "'Everybody is looking for you'" (verse 37). Jesus ignored their



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implied question, bidding the disciples to accompany Him to the neighboring towns, so that He could preach there, too, "because that is why I came" (verse 38).

In this pericope from Mark's Gospel one can all too easily skip over what I should like to suggest is a very important consideration: Jesus went off by Himself at an early hour to pray. One should not overlook the context. Jesus has had an extremely busy day that kept Him occupied well into the night, healing and casting out devils. Once the disciples have caught up with Him, He is again to have, presumably, a busy day, as He moves on into the nearby towns to preach. But between these busy days Jesus slipped off by Himself to pray.

In our desire to emphasize the "Godness" of Jesus Christ, we sometimes fail to note the need that He had for colloquy with the Father. But, even if we fail to recognize this need, Jesus is Himself well aware that the ministry He has come to accomplish will certainly fail unless He speaks with the Father and listens to what the Father has to say to Him.

It is always dangerous to excise a tiny text of Sacred Scripture, build it up out of proportion, and then draw important conclusions. I have no desire to do so with the text in question: "In the morning, long before dawn, he got up and left the house, and went off to a lonely place, and prayed there" (verse 35). But this instance is by no means the only one in which Jesus is said to pray, as readers of the New Testament are well aware. An important example is given in the precious sixth chapter of Mark's Gospel.

This chapter, one of the classic passages of Sacred Scripture, opens with Jesus withdrawing to His own countryside, His disciples following Him. Those who heard Him teach in the synagogue wondered how He came by His spiritual insight. "What is this wisdom that has been granted him, and these miracles that are worked through him?" (verse 2). Then follows an account of Jesus' teaching the disciples how they are to evangelize—no extra baggage, "no bread, no haversack, no coppers for their purses" (verse 8).

It is precisely here that the evangelist shows himself a literary master. Instead of having Jesus send the disciples out one moment and having them return in another, Mark diverts the reader's attention by inserting an extended account of the beheading of John the Baptist, preceded by comments on John that

arise as Herod comes to hear of the works of Jesus. By the time the story of John is concluded the reader is ready for the disciples' return. "The apostles rejoined Jesus and told him all they had done and taught" (verse 30). Surely Jesus would say to them: "Fine! That's round one; here is what you will do on round two." But instead, Jesus pulls out the rug ever so gently: "Then he said to them, 'You must come away to some lonely place all by yourselves and rest for a while'" (verse 31).

Jesus knows very well what the disciples probably do not understand—one does not go on endlessly evangelizing, good and virtuous as that is, without a time apart to draw renewed strength by communication with the Father.

However, both Jesus and the apostles are foiled in their attempt to escape. "People saw them going, and many could guess where; and from every town they all hurried to the place on foot and reached it before them" (verse 33). When Jesus disembarked and saw the great multitude, He pitied them, "because they were like sheep without a shepherd, and he set himself to teach them at some length" (verse 34). The hour for eating slipped by, and it became necessary for the disciples to remind Jesus that the people had not eaten.

Then occurs one of the accounts found in the Gospel of the multiplication of loaves and fishes. "They all ate as much as they wanted. They collected twelve basketfuls of scraps of bread and pieces of fish. Those who had eaten the loaves numbered five thousand men" (verses 42-44).

"Directly after this," continues Mark, "he made his disciples get into the boat and go on ahead to Bethsaida, while he himself sent the crowd away" (verse 45). Why, the reader asks, should He send the apostles away now? Is it perhaps because Jesus still wishes them to step aside from the crowd, to give themselves over to that quietness and apartness to which He had earlier invited them, only to be interrupted?

We are all sufficiently familiar with the Jesus of the Gospel to imagine His behavior with the multitude. When He dismisses the crowd we do not visualize Him simply waving them off all at once; rather, we imagine Him moving in and out of the crowd, taking leave of them, perhaps in groups, in the warm, familiar way that we have come to associate with His concern for people. We are seeing, in other words, a Jesus who has spent Himself at great length, who has listened

to the enthusiastic accounts of the disciples, who has traveled with them by boat to "a lonely place," who has given long instruction and provided food for the multitude, who has at last dismissed the crowd that had interrupted His planned time with the disciples. Notice Mark's next words: "After saying good-bye to them he went off into the hills to pray" (verse 46).

It is difficult to miss what Mark is telling us here—the more occupied Jesus is with the good news He has come to preach, the more He needs to speak with His Father and to listen to Him. Surely no one will accuse Jesus of disinterest in what is going on in the marketplace, yet, however great His concern may be with sheep that have no shepherd, He clearly recognizes the need for prayer in His life.

Ours is an age that keeps reminding us of our need to be conscious of the marketplace. Not a day passes that our obligations to the body politic are not brought home to those of us engaged in ministry. How easy it becomes to consume oneself in a constant and seemingly unending round of busyness. But how effective will our ministry be, how much shall we be modeling ourselves after the Jesus of the Gospel if we, in our preoccupations, fail to step aside frequently as Jesus did to commune with the Father? "I am the way," said Jesus to those who were concerned about following Him. To walk in the way does not mean simply to do the good works that Jesus did. It means also to give oneself to earnest prayer and to recognize that the very process of evangelization itself is virtually impossible without the refurbishing of the spirit that comes through dialog with the Father.

"Everybody is looking for you," the disciples urged when they discovered their Master in His place of secret prayer following a long and busy day. But Jesus knew that it was only in the strength of that time spent alone with His Father that He could answer, "Let us go elsewhere, to the neighboring country towns, so that I can preach there too, because this is why I came" (Mark 1:37, 38).

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A SURPRISE OR A SECRET?

A closer look at the illustrations Jesus used to describe His return reveals that many will be surprised by its unexpectedness.

I have just reread "The Pearl Harbor Blunders," an article in the December 14, 1965, *Look* magazine, adapted from Forrest C. Pogue's book, *George C. Marshall; the War Years*. This suspenseful story, ending in the tragic loss of thousands of lives and a sizable portion of the U.S. Pacific fleet, throws light on seemingly unimportant details, which when combined spelled disaster at Pearl Harbor.

Perhaps the greatest mistake, according to Pogue, was an outright lack of understanding by Government leaders of the importance of certain information they held in their hands. Over an eighteen-month period prior to the attack on Pearl Harbor, a series of warnings went out to armed forces stationed in Pacific areas, including Hawaii. Military leadership realized that war between Japan and the United States was almost inevitable. Their concern centered on the timing and the place where the first attack would come.

As December 7, 1941, drew near, it seemed that delays in decoding enemy messages and transmitting warnings were compounded. Officers in Hawaii apparently concluded that the top brass was overstressing the situation. Hours before the attack, on the evening of December 6, the Army Chief of Staff was at his quarters at Fort Myer, Virginia, undisturbed by messages. The same night, in Hawaii, a top admiral dined with a classmate; an Army general, with his chief of intelligence and their wives, attended an Army benefit dinner. As this party group prepared to leave, the assistant chief intelligence officer arrived with the transcript of an intercepted telephone call from Tokyo to a local Japanese dentist. The general quickly read the message, which indicated unusual interest in the arrival and departure of ships in the fleet, but took no further interest when his assistant couldn't explain its significance.

Back in Washington, on the same evening, the chief of naval operations and his wife were attending a play when extremely important messages from the Japanese Government arrived. President Roosevelt read them and remarked, "This means war!" He attempted to contact the Naval chief, but learned he was attending the theater and decided

against paging him for fear of creating alarm.

Whether Pogue states the facts accurately or not, his story illustrates the danger of leaders' becoming busy with routine items, pleasure, and relaxation while the curtain of the greatest war drama in American history was about to rise.

What lessons can we as ministers learn from this experience? In terms of the end of the age and the return of our Lord Jesus Christ, we can focus on a significant similarity between the Pearl Harbor illustration and the second coming of Jesus—the unpreparedness factor.

There are various reasons for this state of unpreparedness for our Lord's return. For instance, New Testament writers give, as one of the signs of the end, the rampant sinful character traits—dissipation, drunkenness, anxiety, greed, lack of self-control, treachery, brutality, boastfulness, lawlessness, and abusiveness (see Luke 21:23; 2 Tim. 3:1-5, N.I.V.).* Such things are the inescapable lot of those who knowingly or unknowingly turn their backs on God. Thus, those who remain so will certainly be in for the shock of their lives when Christ returns. Much of our efforts as ministers should be directed toward reaching this large class of unbelievers and/or backsliders.

But just as military leaders were unprepared for Pearl Harbor because they misread the situation and misinterpreted important dispatches, so certain Christians, even spiritual leaders, may be unprepared for the Lord's return because of an incorrect handling of the Word of truth—Scriptures dealing with Christ's second coming may not be "decoded" correctly (see 2 Tim. 2:15). Popular theories are set forth, seemingly based on Scripture, and multitudes follow, unaware that what they believe is really fiction, not fact. Some accept a particular doctrine as true because it is popular and promoted by well-known religious leaders. But truth can never be decided on the basis of a popularity contest!

MINISTRY editors, realizing that Satan is very much alive and working overtime to promote every possible erroneous and deceptive theory, feel a duty to investigate with our readers certain Biblical interpretations. We seek to have a

greater understanding of truth as revealed in Scripture. We make no claim of possessing superior knowledge; our aim is simply to present what it seems to us the Scriptures teach. We sincerely request others to share alternate views with us. The aim of every minister should be to search the Scriptures constantly, not to prove some cherished belief or pet theory, but with an open mind to know and understand God's will.

Let us turn to the Word and note certain Scriptures regarding Christ's coming.

Matthew 24 gives an interesting intermingling of prophetic utterances, applying to two great crises—the destruction of Jerusalem, and the end of the age, marked by Christ's second advent. Jesus left it to His followers to determine which passages relate to each event. In verses 21-27, our Lord gives a sweep of future history that exegetes have interpreted in various ways. Most expositors I have consulted agree that verses 15-20 apply to the awful destruction of Jerusalem in A.D. 70, when, according to Josephus, more than 1 million people perished, and 97,000 were taken captive. This terrible destruction was a miniature example of the worldwide conflagration that will occur when our Lord returns, and thus He intermingled His prediction of these two events.

But what is the meaning of verse 21, "For then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be" (R.S.V.)? Here the prophetic picture moves into the future beyond the agonies of Jerusalem's destruction, to a time of great tribulation, unequalled in ferocity and scope. This great tribulation is referred to again in verse 29. Note carefully that regardless of where one places this great tribulation in the stream of time, God's chosen people surely go through it. The Lord declares in verse 22, "And if those days had not been shortened, no human being would be saved; but for the sake of the elect those days will be shortened" (R.S.V.). The antecedent of "those days" is the time of great tribulation. The passage indicates that the time of this destructive tribulation was shortened to prevent the annihilation of all humanity, including "the elect."

This prophecy of the great tribulation has been fulfilled in a marked manner, and will again be fulfilled in an equally marked manner. Every possible brutality and savage reproach has been heaped upon the followers of Christ throughout the ages. Religionists of every kind and secularists alike have persecuted the saints of God. The monstrous cry of the murderous crowd, "Crucify Him! Crucify Him!" has been repeated against Christ's true followers for two millenniums. The history of God's truth has ever been accompanied by fierce struggle. True, the attacks against loyal, obedient Christians have been more severe during certain periods of history, as predicted by specific prophecies in Daniel and Revelation. But the point we wish to stress is that this period of great tribulation specifically involves God's saints.

The Lord also spoke concerning the manner of His return in verse 27. This passage compares the striking visibility of the coming of the Lord to lightning, which "comes from the east and shines as far as the west" (R.S.V.). Is there anything secret, veiled, or hidden about lightning?

To emphasize this point further, verse 30 speaks of "the sign of the Son of man in heaven" when "all the tribes of the earth will mourn, and they will see the Son of man coming in the clouds of heaven with power and great glory" (R.S.V.). This certainly speaks of a visible return of our Lord characterized by vividness and brilliance.

Then our Lord gave certain illustrations and comparisons regarding His second coming, which need to be carefully considered. In verses 36 to 42, we find the illustration of the Flood introduced by the concept that since no one knows the day or the hour of our Lord's return, the time of the Lord's coming is definitely a secret. It is imperative that we differentiate between the *time* and the *event*. If we fail to keep these two elements separate and distinct, we may easily come to a wrong conclusion.

In the illustration of the Noachian flood, the main point is the secret nature of the *timing* of both the Flood and the return of Jesus. There was no secret about the *event* of the Flood. Every person on earth in Noah's day knew when the thunder, lightning, and rain began that the Flood they had been warned about had arrived. But what they had not known was the exact day or hour when the Flood would come, and likewise, no one knows the exact time of our Lord's

return. Thus, the *timing* of the Flood was an absolute secret, but not the *event*. In drawing a comparison between the Flood and His second coming, our Lord warned emphatically, "'Watch therefore, for you do not know on what day your Lord is coming'" (verse 42, R.S.V.). I repeat that it is not the *event* that is secret, but the *timing*.

Our Lord reemphasizes this point with a robbery illustration in verses 43 and 44. Again, the *event* itself is not secret; the homeowners knew their house had been broken into. What they did *not* know was the time when the thief came. Jesus makes the application, "'Therefore you also must be ready; for the Son of man is coming at an hour you do not expect.'" Notice that the emphasis is on the secrecy of the hour when the Son of man returns.

The last illustration of our Lord's return in Matthew 24 again emphasizes the secrecy of the *time* but not the *event*. Jesus uses a parable of an evil servant who, because of his unbelief, declared, "My lord delayeth his coming" (verse 48). He oppresses his fellow servants and becomes totally careless, reveling in eating, drinking, and drunkenness. He knew full well that his lord would return. There was no secret about that fact. He also knew that when his lord returned, he and everyone else would know about it, but the *time* of his lord's return, according to this evil servant, was delayed. The climax of the Lord's illustration points out that the lord of that servant will "come in a day when he looketh not for him, and in an hour that he is not aware of." Again it is the *time* that is secret, not the *event*.

In Matthew 25, both the wise and the foolish virgins knew when the Bridegroom came. His coming was no secret, but the *time* of His coming had been unknown. Our Lord summarizes this parable with the words, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (verse 13). Again the stress is on the secrecy of the *time* of His coming. But the *event* of His coming will be clearly known by all, both good and bad.


In 1 Thessalonians 4:13-5:11 the apostle Paul gives a vivid description of the second coming of the Lord that needs much careful study. First, it is clear that the resurrection of the righteous takes place at the second coming of the Lord (see chap. 4:16). Second, those living when our Lord returns will *not* "precede those who have fallen asleep" (chap.

4:15, N.I.V.). There will be a joint meeting of the Lord by both the righteous living and the righteous dead. "We who are still alive and are left will be caught up with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever" (verse 17, N.I.V.). Third, Paul uses language that makes it quite clear that the coming of the Lord is not a silent, quiet affair, but rather a most audible event "with a loud command, with the voice of the archangel and with the trumpet call of God" (verse 16, N.I.V.).

But in chapter 5, Paul illustrates the same point that Jesus did—the *time* of the Lord's coming will remain a secret. "Now, brothers, about times and dates we do not need to write to you, for you know very well that the day of the Lord will come like a thief in the night" (verses 1, 2, N.I.V.). It is not the Lord who comes silently and quietly, but rather the time; the *day* of the Lord steals upon most people as a thief.

As ministers, our hearts should be gripped with a tremendous burden to announce to a world absorbed in worldly pursuits, pleasure, moneymaking, and riotous living that the day of the Lord is at hand. The time is near for our Lord to return.

Throughout history it seems that most men and women have been unprepared to meet the really significant events that affect both their temporal and eternal destinies. As the Lord pointed out, few were prepared to meet the Flood in the days of Noah; few were ready for the destruction of Sodom and Gomorrah. Neither were many alert to the devastating attack on Pearl Harbor.

Likewise today the majority of earth's masses are blind to eternal realities, and just as Noah was commissioned to warn the world of a coming flood, to startle men in their wickedness, and to call them to repentance, so our message today is to announce the soon coming of Christ, and do all we can to arouse men from their absorption in worldly things. We have both a precious privilege and a tremendous responsibility to share the good news of the gospel in such a way that true conversions will take place, and men and women will willingly and eagerly prepare to meet the Lord Jesus Christ in peace when He returns.—
J.R.S. 

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TO SMOKE OR NOT TO SMOKE

The decision is yours—but these psychological principles will make success possible if you really want to quit.

I will not try to frighten you into a decision with stories about smokers who wound up with cancer or other serious problems, but I hope that what I have to say will help you make a decision whether to continue or to stop smoking.

Your reaction to the drug nicotine may be mild. Perhaps you smoke a few cigarettes now and then and have no difficulty stopping for days or weeks when you want to. Or perhaps you may smoke only a cigarette or two a day. And if you decide to stop smoking one of these days for some good reason, you will encounter no real difficulty. If so, this article is not for you.

But if you have read this far, the probabilities are that you do have a real problem—a situation that needs to be changed or ended because of the cost to you if you continue. If your reaction to the drug nicotine is addictive in nature, you are probably smoking at least a package of cigarettes a day (perhaps a lot more), or the equivalent in other tobacco products. If this is your level, there is no question that you have a problem. In the long run, that level of consumption is going to damage your lungs and finally cause physical difficulties of a severe nature. The best evidence is that it will shorten your life by several years, but I don't want to dwell on that. The short-range costs of smoking are equally real, and the benefits you will realize in quitting are rapid and dramatic. You will feel better, your sense of taste will improve, your nerves will calm down, your memory will improve, and your thinking will be sharper and more clear.

At this point perhaps you need to do some evaluation. On a sheet of paper draw a line down the middle from top to bottom. On the left side put the *costs* to you, both short term and long term, in continuing to smoke. On the right side list the *benefits* you see coming to you if you stop smoking. Be honest with yourself. After you have done this, study what you have done, and you will be able to make a *tentative* decision. You may want to go back and add some things after you have read on.

What smoking does

Your lungs take in air, extract oxygen, and then cause it to get into your bloodstream for delivery to the various parts of your body needing oxygen—espe-

by William N. Plymat



SKIP BAKER

cially the brain. When you smoke, you reduce the amount of oxygen reaching your bloodstream and therefore your brain. Carbon dioxide takes the place of oxygen. That is why you sometimes feel that your brain is functioning slowly and inefficiently. Even worse, the hot gas that reaches your lungs destroys the microscopic air sacs that do the real work of the lungs, systematically damaging them over a period of time. At the very minimum, your lungs are rendered inefficient. This process is involved in emphysema and related to heart disease, and, so far as I know, cancer.

What does smoking do for you?

On the basis of my study, I believe that when you smoke a cigarette, you first get a "lift" of a sort that is then followed by sedation. You seem to feel a relaxing effect. But then sometime later you begin to feel tension, and that is when you start looking around for your pack of cigarettes or getting that lost feeling if you think you have run out—especially if it's late at night and you face going out looking for an open store.

You may think that tension is just a natural, normal thing for you. But in reality it is the secondary effect of the drug nicotine you had in the previous cigarette. It is a sort of *withdrawal syndrome*. The cigarette you reach for "kills" this feeling by starting you again on the experience you had when you smoked the previous cigarette. In a sense the cigarette is putting you through a rather silly up-and-down cycle in which

you seem to get a benefit, only to wind up with an adverse result—unnecessary tension. I explained this to a friend one time, and he wound up very unhappy at what cigarettes were doing to him rather than for him. With real determination he decided to end this cycle, and so he stopped smoking.

Can you stop smoking?

Multitudes who ought to quit smoking are quick to say that they cannot do it. They have many excuses. I once heard a minister define the difference between an excuse and a reason. He said: "An excuse is the skin of a reason stuffed with a lie." Often people say such things as: "I don't have enough willpower." "I'm just hooked." "I tried quitting once and failed, so I just know that I'll fail again if I try." All such ideas are really just excuses. You may need some help in quitting, and a therapy to achieve it, but these are available. If millions of others have succeeded, you can too. But you must embark on an effective program.

I once had a conversation with a young lady who was severely addicted to nicotine and who was smoking two or three packs of cigarettes a day. She was ill, but I managed to talk with her on the phone. She said she did not feel well, was nauseous, tired out, and could not manage to go to work. I told her that since I was neither a psychiatrist nor a medical doctor, it might be presumptuous for me to attempt to define her basic problem. (I knew she had had many tests trying to find what was wrong with her health and had not discovered any real cause.) I told her I knew she was not feeling well, neither was she looking well nor acting well. Then I said, "You will never solve your health problem until and unless you quit smoking. Whether you smoke or not is your business. But you are just not going to solve your health problem as long as you smoke."

Then I told her about a therapy program and that I would make the arrangements for her if she wanted to quit. After a long pause she said, "OK, you make the arrangements, and I'll do it." I quickly replied, "It's a deal. I'll call back." And I hung up. I made the arrangements, and she wound up quitting.

Some months later I asked whether she remembered what went through her

mind during the long pause on the phone. She answered, "I can remember very well. Two questions came to my mind. The first was: 'What do I want to do?' And I had to admit, 'I want to keep on smoking.' Then the second question came to my mind: 'What *should* I do?' And the obvious answer was: 'I *should* quit smoking.' So I quickly agreed, and you hung up so fast that I didn't have a chance to reconsider."

"Then," she went on, "I lighted a cigarette and said to myself, 'What have I done?'" But she had discovered the *right* question and provided the *right* answer.

Stop smoking mentally

A friend told me that he had stopped using tobacco because he became frightened of the dangers, but that he did not stop "smoking" in his mind. Although not actually smoking, he was craving a cigarette every day. He admitted he had a problem in his mind.

A psychologist presented him with some thoughts to ponder. The psychologist was religiously oriented, but he did not lecture my friend about religion. He simply called attention to the commandment "Thou shalt not kill." They agreed that murder was against the basic teachings of all faiths. My friend agreed that it is wrong to kill oneself. The advisor reminded him that one could kill oneself quickly with a pistol or some other means, but that it could also be done slowly, such as by smoking. At this point, my friend later confided to me, he lost his desire for smoking permanently.

The tobacco industry cleverly presents all kinds of pleasant situations in its advertising to imply that smoking is a part of good living and happiness. It is actively trying to condition your mind and to keep it conditioned. Those ads constitute "triggers" to reach for a cigarette. You should not only try to break those old pleasant mental associations with smoking that you have embedded deep in your memory but also see to it that they are not stimulated by tobacco ads. Refuse to look at tobacco ads—turn the page quickly and turn off the stimuli. Recognize that the tobacco industry and those who promote it are your enemies—not your friends—and that they are using you. When your mind turns to cigarettes, never dwell on past experiences that might have been pleasant. Think of those mornings when you felt all smoked out, when you had a bad taste in your mouth—those times you burned a hole in your suit or dress, or dropped a

cigarette on a rug. Think of all the money you have wasted on cigarettes that each year cost more, and what you can do with the money saved. Think how much better you will feel when you kill that old dependency.

Emotional equanimity

Many people find themselves "pushed" toward cigarettes because of their inability to cope with human problems. The ultimate solution to the craving for tobacco—or any other drug—resides in achieving "emotional equanimity." After some decades of experience, I have concluded that life seems to present a series of problems, and real satisfaction in living comes from the efficiency and speed with which we can solve them.

I knew one man whose strong craving for a cigarette was based on his extreme nervousness, which was due, in turn, to an inferiority complex. He felt he just had to have some sort of crutch because he couldn't seem to handle his job. The pressures of his job and his boss were severe. The man needed to get himself psychologically adjusted so he wouldn't feel that way.

I think there is value in going back into

Help for Smoking Clergy

If you wish help to stop smoking (or if you have members of your congregation who would appreciate such help), we would like to be of service to you.

A special stop-smoking program has been developed, combining physical, mental, and spiritual factors, to provide assistance for those who desire help in overcoming tobacco. This one-week course, usually conducted by a physician and minister team, is being made available in selected cities across the United States and Canada. A large majority of the thousands who have participated in this program have been successful in their effort to stop smoking. You can too! Unlike many other such clinics, this program is not oriented toward making a profit. It is often offered free as a public service, although at times a nominal registration fee is charged.

If you would like more information or directions to a local program in your area, write: Milo C. Sawvel, Jr., Five-Day Plan to Stop Smoking, 6840 Eastern Avenue NW., Washington, D.C. 20012.

your memory to the day you started smoking, and trying to remember why you started. One woman had a conflict with her strict father, who thought of himself as the sole judge of everything she considered doing. He hated smoking and told her that if she smoked, she would be no better than a prostitute. She developed a strong resentment of her father and retaliated by smoking. When she realized how silly such a motive was, and that she was really only hurting herself, she stopped smoking. What were your motives in starting? What are they now for continuing? Explore these.

Self-fulfilling prophecy

One of my psychiatrist friends, Dr. Jerome Frank, of Johns Hopkins University, pointed out to me that a paranoid mental patient is a person who says, "I am persecuted." Because he believes he is persecuted, he behaves in a surly, disgruntled manner and is suspicious and unfriendly. Then people begin to maltreat him, and he says, "See, didn't I tell you I'm persecuted?" Thus he fulfills his own prophecy.

Dr. Frank told me that in days gone by, doctors had their own prophecies about how mental patients were going to perform. They locked them up and predicted that they would become violent. And the patients fulfilled their prophecy. One day the doctors woke up and changed their prophecy. They treated the patients kindly, and prophesied that they would not become violent, but would get well. And the patients fulfilled their prophecy and got well.

Now, of course, you are not a mental patient. At most, you are simply a person addicted to a drug. But your own personal prophecy of what you are going to do about it is vital. If your prophecy is a bad one, you will fail. If it is a good one, you can succeed. If you have reached a tentative decision to stop smoking, you can make it permanent right now. Embrace strongly the prophecy that you will stop and stay stopped, no matter what difficulties you may experience, and my personal prophecy is that you will stop smoking and stay stopped. If you need help in doing it, you will find it. All that remains is for you to reach for the help. ■■

William N. Plymat is a retired board chairman of the Preferred Risk Mutual Insurance Company and a retired State senator of the Iowa legislature. He is presently serving as an executive director of the American Council on Alcoholic Problems.

THE ROCKS CRY "CREATION"!

The transitional forms required by the evolutionary theory cannot be found in the fossil record. Could it be they never existed?

by Duane T. Gish

The fossils of a great variety of complex plants and animals appear abruptly in the fossil record with no evidence for the existence of any evolutionary ancestors. Furthermore, there is a systematic absence of the many transitional forms demanded by the theory of evolution. Thus, the fossil record is remarkably in accord with predictions based on the concept of direct, special creation but contradicts predictions made on the basis of evolution theory.

For example, in the Cambrian geological strata there occurs a sudden, great outburst of billions of animal fossils on such a highly developed level of complexity that the evolutionists estimate they would have required 2 to 3 billion years to evolve. Trilobites, brachiopods, sponges, corals, jellyfish—in fact, every one of the major invertebrate forms of life—are found in the Cambrian strata.

Daniel Axelrod, a geologist and an evolutionist, has written: "One of the major unsolved problems of geology and evolution is the occurrence of diversified, multicellular marine invertebrates in Lower Cambrian rocks and their absence in rocks of greater age. These Early Cambrian fossils including porifera, coelenterates, brachiopods, mollusca, echinoids, and arthropods. Their high degree of organization clearly indicates that a long period of evolution preceded their appearance in the record. However, when we turn to examine the pre-Cambrian rocks for the forerunners of these Early Cambrian fossils, *they are nowhere to be found.*"¹

George Gaylord Simpson, famous paleontologist and evolutionist, has termed the absence of pre-Cambrian fossils the "major mystery of the history of life."²

If the evolutionary theory is correct, the fossil record ought to produce thousands of transitional forms. Instead we find a systematic absence of transitional forms between higher categories. The major invertebrate types found in the Cambrian strata are just as distinctly set apart when they first appear as they are today. The fossil record gives no indication that any of these major types have been derived from common ancestors.

The vertebrates supposedly evolved from an invertebrate over a period of 100 million years, an assumption that cannot be documented from the fossil record. The vast gulf in the fossil record be-

tween the invertebrates and vertebrates is not bridged by a single transitional form. The first vertebrates are supposed to have been fishes, but fishes appear in the fossil record fully formed, with no hint of their origin from previous forms. In his presidential address to the Linnaean Society of London, "A Little on Lungfishes," Errol White said, "But whatever ideas authorities may have on the subject, the lungfishes, like every other major group of fishes I know, have their origins firmly based in *nothing.*"³

Likewise, many different kinds of dinosaurs appear abruptly in the fossil record with no intermediate forms. These include the horned dinosaurs, such as Triceratops; the plated dinosaurs, such as Stegosaurus; the duck-billed dinosaurs, such as Trachodon; and monstrous dinosaurs, such as the 40-ton Brontosaurus and the 60-ton Brachiosaurus.

Birds are alleged to have evolved from the reptiles. Yet no one has ever found a single fossil showing a partial wing and partial forelimb, or a partial feather. Archaeopteryx, "the oldest known bird," had teeth, but so did other birds found in the fossil record that were unquestionably 100 percent birds. Archaeopteryx had clawlike appendages on the leading edges of its wings. These same appendages, however, are found in a living bird in South America, the hoatzin, and it is 100 percent bird. Archaeopteryx had vertebrae extending along the tail, but was no more a transitional form between reptile and bird than the bat is a link between bird and mammal. Archaeopteryx had fully developed wings and feathers. It was definitely a bird, as all paleontologists agree.

Two recent developments have greatly strengthened the evidence that Archaeopteryx was not transitional between reptiles and birds. Dr. James A. Jensen, Brigham Young University paleontologist, has reported the discovery of fossilized remains of a modern-type bird in Upper Jurassic rocks.⁴ These are the rocks in which Archaeopteryx is found. Regardless, then, of the age of these rocks, this discovery establishes that Archaeopteryx and modern-type birds were contemporary. And evolutionists have long maintained that no an-

imal could have evolved from another animal that is its contemporary.

The results of a study just published by Feduccia and Tordoff⁵ reveal that the wing feathers of Archaeopteryx were similar to those of flying birds and dissimilar to those of flightless birds. Furthermore, these authors state, "The shape and general proportions of the wing and wing feathers in Archaeopteryx are essentially like those of modern birds." Thus, not only were the feathers of Archaeopteryx identical to those of modern birds, but the design of the wing feathers was the same as that of flying birds and the basic pattern and proportions of the modern avian wing were present in Archaeopteryx. This evidence seems to destroy the claim of evolutionists that Archaeopteryx was flightless.

Lecomte du Nouy, an evolutionist, has said, "In spite of the fact that it is undeniably related to the two classes of reptiles and birds [a relationship that the anatomy and physiology of actually living specimens demonstrates], we are not even authorized to consider the exceptional case of the Archaeopteryx as a true link. By link, we mean a necessary stage of transition between classes such as reptiles and birds, or between smaller groups. An animal displaying characteristics belonging to two different groups cannot be treated as a true link as long as the intermediary stages have not been found, and as long as the mechanisms of transition remain unknown."⁶ Swinton has stated, "The origin of birds is largely a matter of deduction. There is no fossil evidence of the stages through which the remarkable change from reptile to bird was achieved."⁷

As a matter of fact, the ability to fly supposedly evolved four times independently—in birds, in flying reptiles (pterosaurs) now extinct, in insects, and in mammals such as the bat. In none of these cases are there fossil transitional forms showing the evolution of flight. Dr. E. C. Olson, an evolutionary geologist, has said, "As far as flight is concerned, there are some very big gaps in the records."⁸ Concerning insects, Olson says, "There is almost nothing to give any information about the history of the origin of flight in insects." Referring to pterosaurs, he states, "There is absolutely no sign of intermediate stages."

After referring to Archaeopteryx as reptilelike, Olson says, "It shows itself to be a bird." Finally, with reference to mammals, he states, "The first evidence of flight in mammals is in fully developed bats of the Eocene epoch." Thus the evolutionist faces a most remarkable situation. Four times a marvelous transformation has taken place in which terrestrial animals have evolved the power of flight. Each such transformation required millions of years and involved thousands of transitional forms. Yet none of these transitional forms can be found in the fossil record! Could it be that these transitional forms are not found simply because they never existed? The fossil evidence can be much more easily correlated within a creationist framework than within an evolutionary framework.

The examples given above are not exceptions. The fossil record displays a consistent, systematic absence of transitional types between higher categories. Even with reference to the famous horse "series," Du Nouy reports, "But each one of these intermediaries seems to have appeared 'suddenly,' and it has not yet been possible, because of the lack of fossils, to reconstitute the passage between these intermediaries. . . . The continuity we surmise may never be established by facts."⁹

At times some evolutionists, while nevertheless clinging to belief in the "fact of evolution," candidly admit the actual status of the fossil record. For example, Simpson has admitted that "gaps among known orders, classes, and phyla are systematic and almost always large."¹⁰ Richard B. Goldschmidt, who was well known both as a geneticist and as an advocate of evolution, acknowledged that "practically all orders or families known appear suddenly and without any apparent transitions."¹¹ E. J. H. Corner, Cambridge University botanist and an evolutionist, stated, "I still think, to the unprejudiced, the fossil record of plants is in favor of special creation."¹²

Recently, the well-known evolutionary paleontologist David B. Kitts stated, "Despite the bright promise that paleontology provides a means of 'seeing' evolution, it has presented some nasty difficulties for evolutionists, the most notorious of which is the presence of 'gaps' in the fossil record. *Evolution requires intermediate forms between species, and paleontology does not provide them.*"¹³

The situation among the primates, the

order within which man is placed, is no different. There is no fossil evidence linking primates to their supposed ancestors, the insectivores.¹⁴ Furthermore, both the Old World monkeys and New World monkeys appear abruptly in the fossil record without intermediate forms linking them to their supposed presimian ancestors.¹⁵ The same is true of both apes and man, in spite of the highly imaginative transitional forms that have been created for man based on extremely fragmentary evidence.

For almost half a century, evolutionists have maintained that Australopithecus (Louis Leakey's Zinjanthropus)

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—Errol White.**

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was man's apelike ancestor. More than ten years ago, however, Lord Zuckerman, famous British anatomist, reported that the results of fifteen years of careful research by his team of scientists established that Australopithecus did not walk upright and was not intermediate between ape and man, but in fact was simply an ape.¹⁶ Recently Charles Oxnard, University of Chicago anthropologist, has confirmed these findings.¹⁷ Thus, the central figure in evolution-of-man schemes has been eliminated as a possible intermediate.

Lord Zuckerman, although not a creationist, states, "No scientist could logi-

cally dispute the proposition that man, without having been involved in any act of divine creation, evolved from some apelike creature in a very short space of time—speaking in geological terms—without leaving any fossil traces of the steps of the transformation."¹⁸ Lord Zuckerman concludes, then, after many years of his own research on the problem as well as careful consideration of the work of others, that there is no evidence whatever in the fossil record to support the idea that man has evolved from some lower creature.

The explosive appearance of highly complex forms of life in Cambrian and other rocks with the absence of required ancestors, and the abrupt appearance of each major plant and animal kind without apparent transitional forms, are facts of the greatest general importance derived from a study of the fossil record. These facts are highly contradictory to predictions based on the evolution model, but are just as predicted on the basis of the creation model of origins.

The rocks thus cry out "Creation!"

¹ D. I. Axelrod, *Science* 128:7, 1958. Italics supplied.

² G. G. Simpson, *The Meaning of Evolution* (New Haven: Yale University Press, 1953), p. 18.

³ E. White, *Proceedings of the Linnaean Society*, 177:8, London, 1966.

⁴ *Science News* 112:198, 1977.

⁵ A. Feduccia and H. B. Tordoff, *Science* 203:1021, 1979.

⁶ L. du Nouy, *Human Destiny* (New York: The New American Library, 1947), p. 58.

⁷ W. E. Swinton, in A. J. Marshall, ed., *Biology and Comparative Physiology of Birds* (New York: Academic Press, 1960), vol. 1, p. 1.

⁸ E. C. Olson, *The Evolution of Life* (New York: The New American Library, 1966), p. 180.

⁹ Du Nouy, *op. cit.*, p. 74.

¹⁰ G. G. Simpson, in Sol Tax, ed., *The Evolution of Life* (Chicago: University of Chicago Press, 1960), p. 149.

¹¹ R. B. Goldschmidt, *American Scientist* 40:97, 1952.

¹² E. J. H. Corner, in A. M. MacLeod and L. S. Copley, eds., *Contemporary Botanical Thought* (Chicago: Quadrangle Books, 1961), p. 97.

¹³ D. B. Kitts, *Evolution* 28:467, 1974. Italics supplied.

¹⁴ A. J. Kelso, *Physical Anthropology*, 2d ed. (New York: J. B. Lippincott, 1974), p. 142.

¹⁵ *Ibid.*, pp. 150, 151.

¹⁶ S. Zuckerman, *Journal of the Royal College of Surgeons of Edinburgh* 11:87, 1966.

¹⁷ C. E. Oxnard, *Nature* 258:389, 1975.

¹⁸ Solly Zuckerman, *Beyond the Ivory Tower* (New York: Tapling Pub. Co., 1970), p. 64. Italics supplied.

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OF PARSONAGES AND PALACES

It was fine for the hymn writer to be satisfied with “a tent or a cottage,” but most pastors’ wives long for a place of their own.

by Marye Trim

Dear Shepherdess: Marye Trim’s article reminds me of the many houses we have lived in. First a third-floor apartment, next the dean’s apartment in a boys’ dormitory where we had so little privacy, and then a parsonage attached to the church by the pastor’s study. The church school was also connected to the church. I remember clearly how the children would cup their hands around their eyes as they peered into our breakfast-room window, hoping the pastor would come out to the playground and play ball before the first bell sounded.

These are happy memories for us. I assure you also have similar memories of the places you have lived.

Let us thank God for the homes we have had and ask Him to fill the ones we now have with peace and happiness. With love, Kay.

Some lines in my hymnbook I have sometimes found difficult to sing with sincerity. One example is: “A tent or a cottage, O why should I care?” The trouble is that I *have* cared. After nearly thirty years as a minister’s wife I still tend to be sensitive about where and how I live.

My first awareness of ministers’ homes and their families came when, at the age of 8, I accompanied my mother to the Methodist parsonage to help prepare for an incoming family. At that time the local congregation provided and furnished the parsonage, and my mother, as a member of the Ladies’ Guild, was going to help redecorate the house.

As we approached the back door, I saw an old sofa with dismally sagging upholstery being pushed outside. A roll of threadbare carpeting followed in a wake of dust, pursued by several cartons containing a conglomeration of faded curtains and cushion covers, shelf linings, church papers, and general junk.

When the dust settled, we entered the kitchen. There my mother was quickly commissioned by Mrs. Sergeant, the Guild president, to sort through kitchen cupboards. I grew tired of watching her count odd spoons and knives, and the array of unmatched, cracked dishes. I squeezed my way past a sideboard that had been shoved into the passage, and went exploring.

Mrs. Sergeant stood at the sitting-room windows with a measuring tape in

her hands. Mrs. Russell, the Guild secretary, patched some tilework about the fireplace, while another Ladies’ Guild member wielded a broom.

“You’d have thought they would have looked after things a bit better!” a woman’s voice exclaimed from the bathroom.

“Just look at this paintwork,” chimed in another. “Let me see, didn’t we fix it new for the Reverend Scriven’s family?”

“Yes, we did,” I heard my mother reply in an arresting tone. “But he was the minister before the last one. Now, wasn’t that about eleven years ago?”

“Well, I guess it was, seeing you mention it. But just look at . . .”

I escaped from the bustle and barrage and found my way to the outbuildings. The cardboard cartons full of discards were now stowed in the outside laundry where the washing tubs tipped precariously on a cracked concrete floor. After hunting through the cartons for hidden treasures, I investigated the outside toilet. It was a dark, dingy place, so I kept the door slightly open. But the chain worked—with a roar.

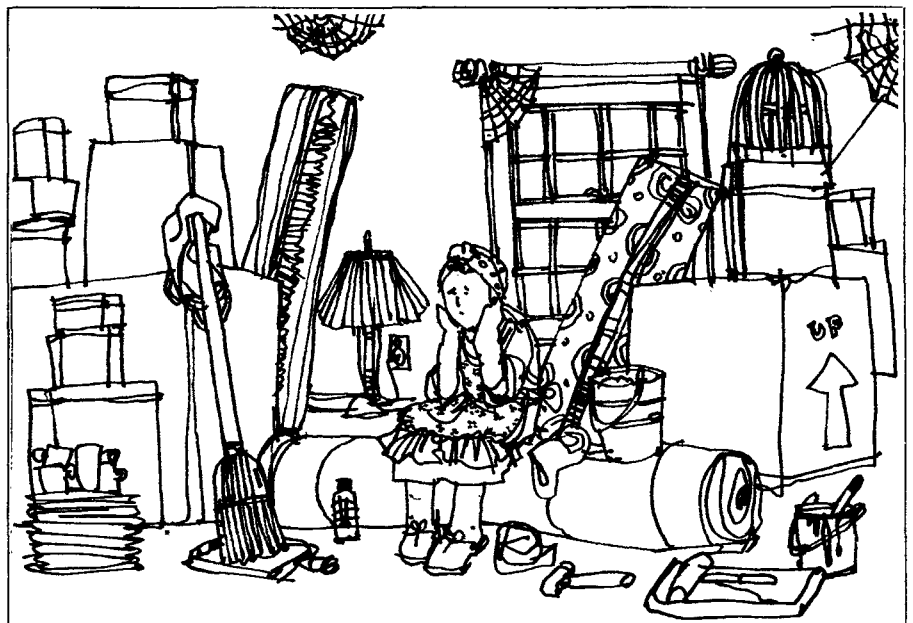
Later, after the Ladies’ Guild and the men church trustees had labored long with brush, needle, and tongue, the

house was ready for the new minister and his family. One Saturday morning my mother sent me around to greet them with a jar of gooseberry jam and fresh rolls.

That was when I met Jessie, three years older than I, bright-eyed and energetic, with two long, fair braids that bobbed when she ran or climbed trees. After the jam and rolls had been graciously received by Jessie’s mother, we wandered through the house. I observed the crisp new curtains in the sitting room, the carpet (donated by Mrs. Sergeant), the new hall runner, and freshly varnished woodwork. I delighted in Jessie’s little attic room and helped her unpack some toys and books. Then we raced outside to climb the tall oak tree at the side gate. That first meeting was the beginning of the first real friendship I had known. And so it was that I became well acquainted with her home and what it meant to be a minister’s daughter.

Three years later Jessie and her family moved away. I was heartbroken. Now it was time again for the Ladies’ Guild to move in.

I saw the sitting-room curtains change to bedroom furnishings at the ardent hand of a Guild member. I saw new dishes stacked in the kitchen cupboards and the familiar old ones discarded for missions. And soon a new family came



TERRY CREWS

to the parsonage, whom I met with jam and rolls.

Two years later the procedure was repeated. I felt sorry for the new family. How could this house ever be home? I saw it as patchwork—a bit of this and a bit of that. The violets in the garden box were the artistic expression of one minister's wife; the wallpaper-lined sewing nook, that of another; the tree house, now disintegrating, was Jessie's mark; the unmatched maroon drapes were Mrs. Russell's certain signature; and the brown paisley design of the hall runner (determinedly chosen by a trustee's wife) was a mosaic of countless footprints and memories.

Time passed. I grew up, married a minister, and became, myself, the woman of the parsonage. Fifteen houses or so wiser, I now pause in contemplation. Our denomination does not provide furnished houses in those places where it does offer housing, so at least I have furnishings of my own choice. But the carpet that was chosen for a room with bay windows and cream woodwork will certainly not suit the next, with its square shape and darkly varnished wood, nor the next one, with dark-green walls. We have lived in three places that flooded and others where cockroaches competed with us for occupancy. In the mission field we expected such disadvantages; in the homeland they seem incongruous. My sister-in-law, also a minister's wife, calls herself "an apostle to dirty houses." Well, I know all about that, too! And about the fear of being

moved—again—before we've completely unpacked or hung the drapes. And well do I know that buying new linoleum or carpet is simply begging a move!

To balance the record, I should state that we have lived in two nearly new houses that had some positive aspects. On the other hand, we have also lived in second-rate houses in areas where the Lord clearly had a ministry for me among my neighbors. We also sojourned in a split-level home that featured an upper level where I could creep away to write in the early-morning hours. But the owner demanded his house back, unexpectedly, after about six months. So we packed and were on our way again, to someone else's house.

That is what worries me most, I think—this inability to call a place my own and the right to really make it mine. Oh, yes, I plant petunias and borders of alyssum, cultivate house plants and keep a pet animal, as I know that these things and other simple devices help me to have a feeling of stability and belonging. "People with a dog or Persian cat are not transients who just get up and go," I remind myself. "They are settled members of the community." But then some diligent church member chooses that hymn with the words "A tent or a cottage, O why should I care?" And I know that, deep down, I do tend to care, especially when I observe, and perhaps momentarily covet, the serene comfort and settled state of the people we serve.

Here are some points gleaned from my

experience that may help to ease the transiency of being a minister's wife.


Houses that are provided by the church are preferable to those leased from the public. It may be psychological, but such houses do engender a settled feeling. At least there is never the threat of being thrown out!

When you move from a church-owned home, make every effort to leave the house and yard in the condition in which you would want to find it.

Church-owned homes should, ideally, be equipped with carpet, refrigerator, stove, and washing machine to save the needless ownership and removal of these items.

Decide that while one serves the Lord, *He* is the landlord. Trust Him to make provision, to give one patience and the ability to laugh when conditions are difficult.

As you and your husband grow older, invest in land in a setting you love, and plan to retire there eventually, if it is the Lord's will. That will be the temporary home of one's dreams until Jesus comes to take His servants to a better home, where "they shall not build, and another inhabit; they shall not plant, and another eat" (Isa. 65:22).

Finally, I suggest that when you sing, "A tent or a cottage," be sure to notice the following words: "They're building a palace for me over there! . . . 'All glory to God, I'm a child of the King.'" 

Marye Trim is a pastor's wife living in New South Wales, Australia.

Prayers from the parsonage

by Cherry B. Habenicht

Thank You, Lord, for endings. "Better is the end of a thing than the beginning thereof," observed Solomon (Eccl. 7:8). Though I usually wish I had more time, I am glad for stopping points.

The end of a day. Lisa and Hans, freshly bathed and in clean pajamas, climb into my lap for worship. I love holding them close and feeling them relax. Once they are asleep, I move through the quiet house, savoring my privacy.

The end of a week. How good it is to forget unfinished work and welcome the Sabbath! Strains from Dick's guitar call us to the living room, where we sing

favorite choruses and read from Your Word. Tensions disappear in the rest You provide.

The end of a month. It pleases me to flip another page on the calendar and to think about the changes a new month will bring. I consider what I must accomplish, set new goals, and pray that I'll enjoy each month's special features.

The end of a season. "To every thing there is a season, and a time to every purpose under the heaven" (chap. 3:1). It is as satisfying to put away heavy coats and fleece-lined boots at winter's end as it is to dig them out again when cold winds blow. I am as happy harvesting squash and potatoes in the fall as I am picking new lettuce and radishes in the spring. When summer is over, I'm

grateful for time indoors, even as I can't wait to get outside when bright days return.

The end of a year. I understand Your leading better now from another year's perspective. Some of the things I'd hoped to do are still only phrases on paper, but those small plans seem unimportant now. You have guided me in new directions and opened areas I had not envisioned. Thank You for each task You've given, each person You've let touch my life, each prayer You've answered.

Tomorrow will be a new day in the first year of a new decade. It's exciting to ponder the possibilities. But as I write a final entry in my journal, I praise You for seeing me through to the end of 1979.

THE LAST YEARS OF SAMARIA

Archeology chronicles the decline of an ancient people and sheds additional light on the historical records of Scripture.

by William Shea

Following the reign of Adad-Nirari III, Assyria once again lapsed into a period of weakness during which three kings ruled for approximately four decades. Since the Assyrian army did not campaign into Palestine during this period, Jeroboam II of Israel used the opportunity to expand his holdings at the expense of his now-weakened northern neighbor Damascus. The Biblical record states that he "restored the border of Israel from the entrance of Hamath [in central Syria] as far as the Sea of the Arabah [the Gulf of Aqabah]" (2 Kings 14:25, R.S.V.). Thus the first half of the eighth century was a time of expansion and prosperity for the northern kingdom; this prosperity led to many of the abuses that were denounced by Amos and Hosea.

The political and military successes of Jeroboam's reign, with their attendant prosperity, were not to last, however, and within a quarter of a century the northern kingdom came to an end. The turning point, as far as factors external to Israel were concerned, came with the accession of Tiglath-pileser III to the throne of Assyria in 745. During the first two years of his reign he directed his army against Babylon to the south and the state of Namri in the north. With these two quarters attended to, Tiglath-pileser turned his attention to the west, where he campaigned five out of the next six years. The first three of these campaigns were expended upon Arpad, the same site taken first by Adad-Nirari III. Arpad, like Carchemish, was strategically important as a guard of the routes from the north and east into central Syria. With Arpad conquered, Tiglath-pileser was free to turn his attention to objectives that lay farther to the south. Considering the amount of time Tiglath-pileser spent in the west between 743 and 738, it was only natural that he eventually came in contact with a king of the northern kingdom of Israel, and Menahem was that king.

Menahem's payment of tribute to Tiglath-pileser

This payment of tribute is well documented both in the Bible and in the Assyrian king's inscriptions.

"Pul the king of Assyria came against the land; and Menahem gave Pul a thousand talents of silver, that he might help

to confirm his hold of the royal power. Menahem exacted the money from Israel, that is, from all the wealthy men, fifty shekels of silver from every man, to give to the king of Assyria. So the king of Assyria turned back, and did not stay there in the land" (chap. 15:19, 20, R.S.V.).

The king of Assyria called Pul in this passage was Tiglath-pileser III. This can be inferred from the Bible itself, since 2 Kings 15:29 goes on to state that Tiglath-pileser was the king of Assyria who conquered a considerable portion of the northern kingdom in the days of Pekah, the king who came to the throne two years after Menahem died.

When Assyria was stronger than Babylon it was able to conquer the latter kingdom. When this happened the Assyrian kings governed Babylon in one of several ways. Sometimes they put a loyal Babylonian on the throne, sometimes they installed an Assyrian official or prince as king, and sometimes the Assyrian king took the title to the throne of Babylon himself, which is what Tiglath-pileser did during the last two years of his reign (728-727), according to the Babylonian King List A. When an Assyrian king took the title to the throne of Babylon, he commonly employed a new royal or throne name there. Thus, while Tiglath-pileser was this king's royal name in Assyria, his throne name in Babylon was Pul(u), and this was the name by which the Biblical author, writing from a point in time subsequent to the end of his reign, chose to identify him in the passage quoted above.

As a result of his victories in the west, Tiglath-pileser received tribute from quite a few kings of that region in addition to Menahem. The western kings who paid such tribute are listed in three places in the Assyrian king's inscriptions, and Menahem appears in all three lists. Two of these lists occur in the Assyrian king's annals—a short list given in the course of the passage that describes his western campaigns of 743-738 and a long summary list at the end of that section. In 1972 L. D. Levine published a stela of Tiglath-pileser from Iran that includes Menahem in a list of western tributaries. In all three instances Menahem is identified as a Samaritan.

Because of the unusual arrangement of Tiglath-pileser's annals, it has been difficult to determine the year in which Menahem paid his tribute to this king. Ordinarily, Assyrian royal annals were written with year-by-year entries that were labeled, and sometimes delimited by lines drawn across the clay tablets. Unfortunately, for us, Tiglath-pileser's annals were not so well organized. All of his western campaigns (conducted from 743 to 738, according to the Eponym List) have been lumped together, and the datelines skip from his third year to his ninth year. The Eponym List suggests a reasonable date for Menahem to have paid his tribute—740, after Tiglath-pileser completed his conquest of Arpad. The short list of the annals that includes Menahem's name fits well with this date since it is located in the middle of the account of the western campaigns conducted from 743 to 738. The Iran Stela lends some support to that date by listing a different and earlier king of Tyre as a tribute payer with Menahem, in contrast to the longer and later summary list of the annals. I would suggest that Menahem paid his tribute to Tiglath-pileser in 740 and died in 739.

The Samaria ostraca

Some 63 ostraca, shards of pottery with writing in ink on them, were discovered during the Harvard University excavations at Samaria prior to World War I. These ostraca have remained somewhat of an enigma. The purpose of the ostraca is clear: they were receipts for taxes delivered to the royal storehouses in Samaria by agents of the king, who collected them from different locations in the northern kingdom. The king or kings with whom they should be connected, however, has been a matter of considerable debate. G. A. Reisner, who excavated the ostraca, dated them to Ahab. We now know that this date is too early, because of the type of pottery upon which they were written, the level in the excavations in which they were found, and the date of the script in which they were written.

All of these factors converge to date the Samaria ostraca late in the life of the northern kingdom. Most scholars date them to the time of Jeroboam II, but the Israeli scholar Y. Yadin has held they should be connected with Menahem.

The reason for this is that a large number of them date to the years 9 and 10, and Menahem was the only king of the northern kingdom who reigned exactly 10 years (see 2 Kings 15:17). Yadin was unable, however, to explain the ostraca dated to year 15. Another Israeli scholar, Y. Aharoni, emphasized that the ostraca clearly divide into two groups. He argued this not only on the basis of their dates but also on the basis of the personal and place names mentioned by them and the way in which the receipt formula was written. Aharoni's conclusion was that the two different sets of ostraca belonged to two different kings.

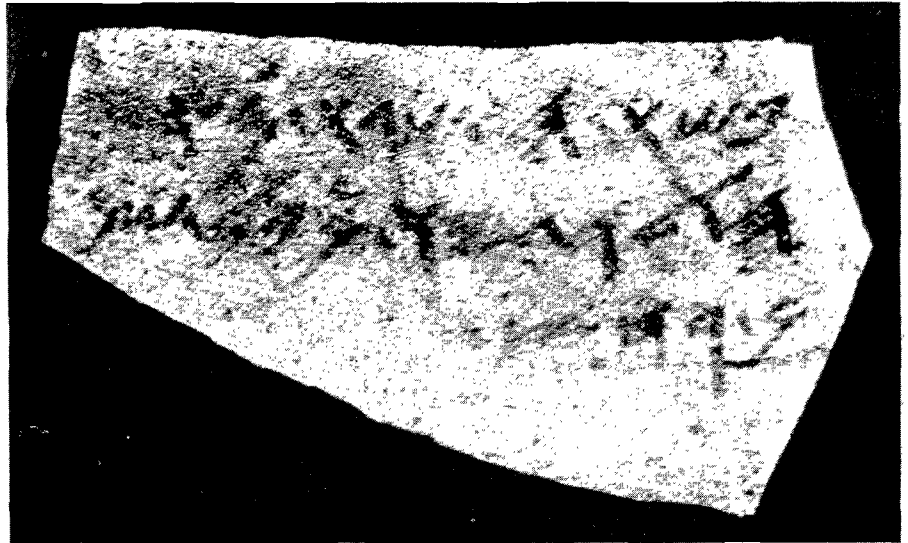
Working from these two suggestions, that of Yadin to date the ostraca from 9 and 10 to Menahem and that of Aharoni to date those from year 15 to another king, I would suggest that the second set of ostraca belongs to Pekah, the next king of importance to reign after Menahem. The objection to this suggestion

(Right) This Samaritan ostracon, apparently a receipt, reads: "In the tenth year. From Azzo. [Belonging] to Gaddiau. A nbl of fine oil."

(Below) The remains of Ahab's "Ivory Palace" in Samaria continues to yield valuable information to the archeologist.

has been that the dated inscriptions from Assyria allow Pekah a reign of only eight years, from 740 when Menahem paid tribute to Tiglath-pileser until 732 when Tiglath-pileser confirmed Hoshea, Pekah's successor, upon the throne of Israel. However, 2 Kings 15:27 gives the length of Pekah's reign as twenty years. E. R. Thiele has explained this difference by attributing Pekah's excess years to a period of time, dating from

Jeroboam's death, during which Pekah set himself up as a rival ruler in Gilead. When Pekah assassinated Pekahiah and assumed the throne of Samaria, he simply dated his regnal years in continuity with those he had already established in Gilead. In this way the ostraca written in Samaria dated to year 15 can be attributed to Pekah while those dated to years 9 and 10 can be connected with Menahem, who ruled before him.



ORLEY M. BERG

The Syro-Ephraimite War

Pekah of Samaria and Rezin of Damascus joined forces to fight against Ahaz of Judah. They besieged Jerusalem but could not conquer it (see chap. 16:5). This episode is known as the Syro-Ephraimite War because Syria or Damascus joined forces with Ephraim or Samaria in this venture. This placed Ahaz in a very difficult position, and he called upon Tiglath-pileser, the king of Assyria, for help, accompanying his request with silver and gold from the Temple (see verses 7, 8). The Assyrians did intervene, and as a result, Rezin's kingdom was decimated and Damascus was destroyed (see verse 9). The Eponym List indicates that two campaigns were required for this conquest, 733 and 732, and the annals also describe these events:

"I laid siege to and conquered the town Hadara, the inherited property of Rezin of Damascus [the place where] he was born. I brought away as prisoners 800 (of its) inhabitants with their possessions, . . . their large (and) small cattle. 750 prisoners from Kurussa, [. . . prisoners] from Irma, 550 prisoners from Metuna I brought (also) away. 592 towns . . . of the 16 districts of the country of Damascus I destroyed, (making them look) like hills of (ruined cities over which) the flood (had swept)."

Having taken care of Damascus, Tiglath-pileser turned his attention to the other partner in this alliance, Samaria. The Bible refers to the devastating effects of the extension of this campaign into Israelite territory.

"In the days of Pekah king of Israel Tiglath-pileser king of Assyria came and captured Ijon, Abel-beth-maacah, Janoah, Kedesh, Hazor, Gilead, and Galilee, all the land of Naphtali; and he carried the people captive to Assyria" (2 Kings 15:29, R.S.V.). Tiglath-pileser's annals refer to this turn of events cryptically: "All the inhabitants of Israel and their possessions I led to Assyria." It was at this time, and perhaps as a result of the disastrous consequences of Pekah's policies, that Hoshea assassinated Pekah and took over the rule of Israel. Both the Bible and the Assyrian annals refer to this event, albeit in slightly different terms. Second Kings 15:30 states: "Then Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and struck him down, and slew him, and reigned in his stead" (R.S.V.).

Tiglath-pileser's annals acknowledge that Pekah was assassinated by residents

of the northern kingdom, but they do not specifically identify the individuals involved in the plot. Tiglath-pileser took credit for installing Hoshea as king in Samaria, but from the Biblical point of view this installation should be viewed more as a confirmation of what had already taken place. The annals add the detail of how much tribute Tiglath-pileser took away from Samaria at this time, which is not mentioned in the Biblical account.

"They overthrew their king Pekah and I placed Hoshea as king over them. I received from them 10 talents of gold and 1,000(?) talents of silver as their [tri]bute and brought them to Assyria."

The fall of Samaria

According to 2 Kings 18:9-11, Shalmaneser (V) was the Assyrian king who conquered Samaria after a siege of three years.

"In the fourth year of the King Hezekiah, which was the seventh year of Hoshea son of Elah, king of Israel, Shalmaneser king of Assyria came up against Samaria and besieged it and at the end of the three years he took it. In the sixth year of Hezekiah, which was the ninth year of Hoshea king of Israel, Samaria was taken. The king of Assyria carried the Israelites away to Assyria, and put them in Halah, and on the Habor, the river of Gozan, and in the cities of the Medes" (R.S.V.).

Unfortunately for the historian, Shalmaneser V's annals have never been found. On the other hand, we do have quite a few historical tests from Sargon II, the king who succeeded Shalmaneser, and he claims to have conquered Samaria. This claim can be seen in titles he applied to himself, such as the "conquerer of Samaria and of the entire country of Israel," and in such statements as "I besieged and conquered Samaria, and led away as booty 27,290 inhabitants of it." The question that arises from these conflicting statements is, Who really conquered Samaria? Did Shalmaneser conquer it as indicated in 2 Kings, or did Sargon conquer it as he claimed in his inscription?

The Eponym List is of little assistance here because the name of the objective for the three years of campaigns in question is badly damaged and illegible. The matter of impartiality favors the Biblical account. Although the loss of Samaria was a great disaster for the Hebrews, undoubtedly it was a matter of little moment to them whether that loss was caused by Shalmaneser or Sargon—

the net result was the same. The Assyrian king, on the other hand, could only have added to his prestige by claiming such a conquest. It is suspicious that references to the conquest of Samaria do not occur among the records that come from early in Sargon's reign; they come mainly from inscriptions attributable to his fifteenth and sixteenth years.

Finally, there is the Babylonian Chronicle, which may be looked upon as a relatively impartial source for information about Assyria and Samaria. It is also considered to be one of the most objective sources for the history of Mesopotamia during the periods for which it is available. Since the Babylonian Chronicle attributes the conquest of Samaria to Shalmaneser and not to Sargon, the weight of evidence supports the claim that the former king was indeed the conqueror of Samaria in 722 B.C. In Sargon's favor, however, it may be noted that he took over from Shalmaneser in December of that year and probably served as a general in the army before succeeding to the throne. Thus he probably did play an important part in directing the attack upon Samaria, though Shalmaneser V still is the most likely candidate for the king who ruled Assyria at the time Samaria fell to its army. ■

(To be continued.)

Sources

For a detailed discussion of the contact between Menahem and Tiglath-pileser see my study, "Menahem and Tiglath-pileser III," *Journal of Near Eastern Studies* 37:43-49, 1978.

For a discussion of the Samaria Ostraca see my study, "The Date and Significance of the Samaria Ostraca," *Israel Exploration Journal* 27:16-27, 1977.

For the inscriptions of Tiglath-pileser III and Sargon II, see D. D. Luckenbill, *Ancient Records of Assyria and Babylonia* (Chicago: University of Chicago Press, 1927), volume 2, and *Ancient Near Eastern Texts Relating to the Old Testament*, ed. by J. B. Pritchard (Princeton: Princeton University Press, 1955).

For the new Iranian stela of Tiglath-pileser III, see L. D. Levine, *Two Neo-Assyrian Stelae from Iran*, Occasional Paper 23 (Toronto: Department of Art and Archaeology, Royal Ontario Museum, 1972).

For a detailed discussion of the fall of Samaria, see E. R. Thiele, *Mysterious Numbers of the Hebrew Kings*, 2d ed. (Grand Rapids: Eerdmans, 1965), chapter 7.

William Shea is associate professor of Old Testament, Andrews University Theological Seminary, Berrien Springs, Michigan.

Japanese too

I was especially interested in Dr. Ethel Nelson's articles regarding the Chinese characters and parallels to Christian concepts. I have been doing some similar research with the Japanese language, which uses many of the same characters. I have discovered that the Japanese character for a lamb (as opposed to a sheep) is the character for "sheep" over the character for "fire." Sounds a great deal like a burnt offering.

United Methodist minister
California

Strengthens spiritual life

Reading your monthly magazine has strengthened my spiritual life, intellectual abilities, and soul-winning efficiency. I would like to subscribe on a regular basis.

Christian minister
Illinois

Hard to understand

It is rather hard to understand anyone offering criticism of your free offer to share your magazine, *MINISTRY*. I may or may not agree with some things, but I see a new slant, and most all the articles cause me to think.

Nazarene minister
Missouri

Specifically useful

Here is one non-Adventist clergy asking you to continue sending *MINISTRY*. Much of my ministry now is with young people at the high school level, and I found almost every article not only well written but useful to specific courses I am or will be teaching.

Christian minister
Illinois

Varying perspectives

As a young minister just beginning my ministry, I appreciate being a recipient of what I consider to be a fine professional journal offering varying perspectives of topics and issues that affect all of us in the service of the Lord. The articles in *MINISTRY* are short, concise, and yet offer documented scholarship. Their thought-provoking ideas very definitely have the life of a busy minister in mind. I enjoy the workshop sections in the back of the magazine and have been able to use various ideas in my own work. You have my prayers in your continued efforts to publish a magazine for the minister on the go.

Christian minister
Illinois

Concise and timely

I look forward to *MINISTRY*'s arrival. The articles are professionally done, concise, timely, and relevant to the issues of our times. I appreciate what you are doing.

Disciples of Christ minister
Oklahoma

A bit unsettling

Just a note to say thanks for sending *MINISTRY* to me. Of course, I am not of your denominational persuasion, and sometimes my complacency is jarred by assertions with which I cannot agree (such as on eschatology). But we certainly do agree in our love for the Lord Jesus. It's just a bit unsettling to think that every believer doesn't understand the Word just the way I do. But, then, I'm sure you're not trying as hard to convince me as you are to show me why you believe what you do, and this helps other parts of the body of Christ to understand and respect each other, which is sorely needed. Besides, I find only a very small percentage of your material controversial—most of it is edifying. Please keep it coming.

Nondenominational minister
Kentucky

High standards

Thank you for *MINISTRY*. It upholds the high standards I have come to associate with the Seventh-day Adventist Church. Most of the articles are relevant to my ministry, and the few that are not I find stimulating and interesting. God bless and prosper your ministry!

Baptist minister
Wisconsin

Salvation and cults

Your series titled "Salvation and the Cults" (July, 1979) is lucid, Biblically sensitive, and helpful not only to me but to the members of my congregation.

Christian Reformed Church minister
Illinois

Anti-intellectual

I enjoy reading your journal; however, it seems to be quite anti-intellectual here and there. The article on the Shroud of Turin (July, 1979) was not well done. It seemed to me that the author did not want to believe in it. The article in the Shepherdess section was pathetic. Nevertheless, keep the magazine coming; I read it.

Episcopal minister
California

No credit

Please cancel my subscription to *MINISTRY*. The article on page four of the July, 1979, issue ("Do the Chinese and Hebrews Have Common Spiritual Roots?") certainly is no credit to your publication.

Christian minister
Hong Kong

All in the family

Please continue sending us *MINISTRY*. My wife and I and all the members of our family enjoy reading it. We find it quite informative theologically, as well as a good source of sermon material. It also enlivens our own lives spiritually.

United Methodist minister
Philippines

Be yourself

I cringed at some of the statements made by Jane Howell in "The Prayer of a Minister's Wife" (July, 1979). Why does she have to hide her feelings and feel she must live in the small world of a "role"? Why doesn't she just be herself and use the talents God gave her? By virtue of her baptism and personhood, she is first Jane Howell, second the wife of a minister (who seems to be the husband of a very talented and wonderful woman).

Catholic woman minister
Illinois

Just human

I appreciated the article in the July, 1979, Shepherdess section by Jane T. Howell. As a minister's wife, I sometimes felt ashamed of the feelings I had. I'm grateful to know that others have those feelings as well. If only people could understand we're just humans!

Minister's wife
Arkansas

Grateful for article on Pope

The article on Pope John Paul II by Raoul Dederen (September, 1979) was excellent, and I am grateful to you for this inspiring article.

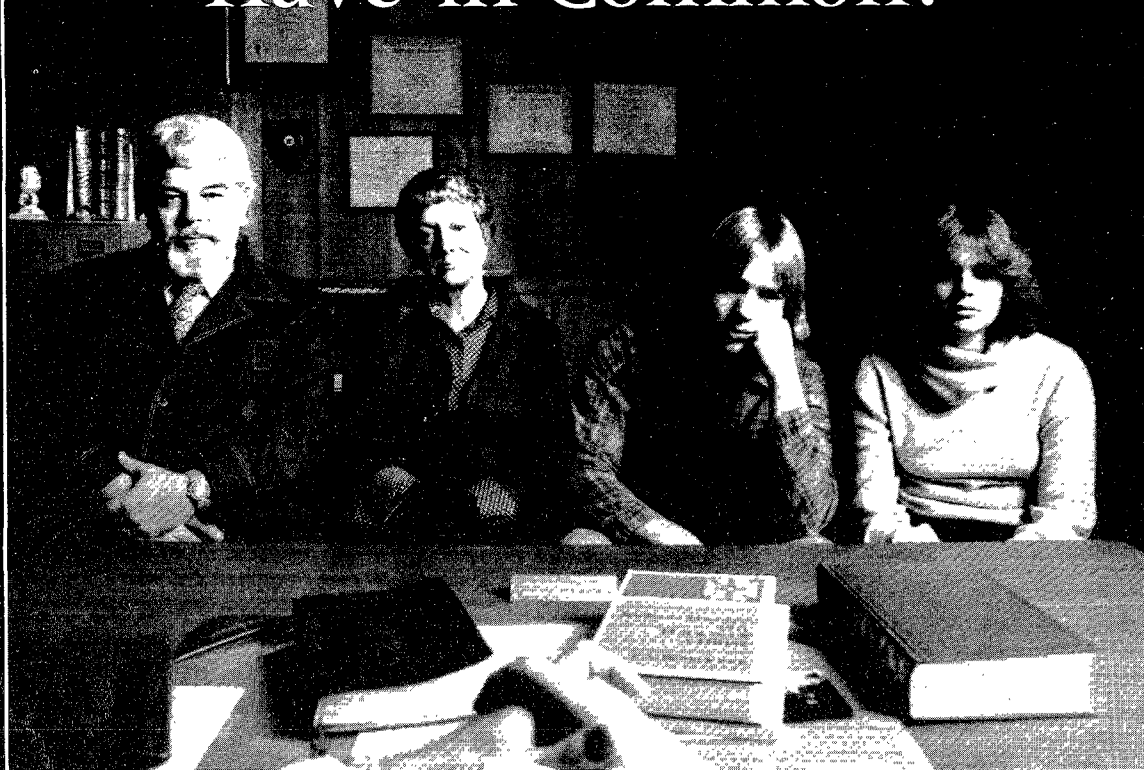
Catholic minister
Illinois

Lack of agreement does not detract

I am greatly impressed with the content of *MINISTRY* and want to commend you for the job you are doing. I cannot agree with you on all points, but that does not detract from the benefit of your magazine in any way.

Pentecostal seminary student
Newfoundland

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SHOP TALK

Seminars for January and February

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

- | | |
|--|---|
| January 7
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(416) 571-1022 | February 6
Berkeley, California
Ralph Martin
(415) 687-1300 |
| January 21
San Francisco, California
Harold West
(408) 297-1584 | February 7
Chico, California
Ralph Martin
(415) 687-1300 |
| January 22
Glendale, California
John Todorovich
(213) 240-6250 | February 11
Spokane, Washington
Clarence Gruesbeck
(509) 838-3168 |
| January 23
Anaheim, California
John Rhodes
(714) 689-1350 | February 12
Richland, Washington
Clarence Gruesbeck
(509) 838-3168 |
| January 24
Loma Linda, California
John Rhodes
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Bakersfield, California
Harold West
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| February 4
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Gerald Hardy
(503) 233-6371 | February 14
Fresno, California
Harold West
(408) 297-1584 |
| February 5
Medford, Oregon
Gerald Hardy
(503) 233-6371 | |

Free offer

The July, 1979, MINISTRY carried an article ("The Shroud of Turin," p. 16) presenting evidence that the shroud is not the authentic burial cloth of the Saviour. A reader, the Reverend Francis L. Filas, S.J., sent us a manuscript replying to our July article and offering evidence for the shroud's authenticity. Space limitations have prevented us from printing the Reverend Filas' article; however, we have offered (and he has agreed) to make the

typewritten manuscript of his article available without charge to MINISTRY readers who request it. To receive your copy of his article, "The Enigma of the Shroud of Turin," write MINISTRY, 6840 Eastern Avenue NW., Washington, D.C. 20012.

The Reverend Filas also has for sale two filmstrips dealing with the shroud. For a free sample or for ordering information, please write directly to him at 6525 N. Sheridan Road, Chicago, Illinois 60626.

Statement of Ownership

Statement of Ownership, Management, and Circulation of MINISTRY, published and printed monthly at 6856 Eastern Avenue NW., Washington, D.C. 20012.

The names and addresses of the publisher, editor, and managing editor are: Publisher: Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012; Editor: J. R. Spangler, 6840 Eastern Avenue NW., Washington, D.C. 20012; Managing Editor: None. The owner is the General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012, a nonprofit, charitable corporation. There are no bondholders, mortgagees, or other security holders owning or holding one percent or more of total amount of bonds, mortgages, or other securities.

	Average No. Copies Each Issue During Preceding 12 Months	Single Issue Nearest to Filing Date
Total number copies printed	141,570	135,575
Paid circulation through agents, etc.	none	none
Paid circulation to term subscribers	138,832	126,782
Free distribution	80	80
Total number copies distributed	138,910	

I certify that the statements made by me above are correct and complete.
E. M. PETERSON, *Circulation Manager*

Continuing Education Courses at Andrews University

In order to provide an opportunity for continuing education, the Andrews University Theological Seminary has scheduled several D.Min. intensive courses. Those marked with an asterisk (*) may be taken for M.Div. credit. A special rate is available for those who wish to audit. Unless otherwise indicated, all courses will be held on the Andrews University campus in Berrien Springs, Michigan.

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| March 10-21, 1980 | CHMN559, Practicum in Pastoral Care* (Soquel, California) |
| March 16-21, 1980 | CHMN728, Managing the Business of the Church Through Group Procedures* (Gladstone, Oregon) |

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| April 28-May 15, 1980 | CHMN740, Pastoral Nurture and Religious Education |
| April 28-May 15, 1980 | CHMN750, Advanced Practicum in Pastoral Care and Counseling |
| July 14-31, 1980 | CHMN727, Leadership in Church Organizations* |
| July 14-31, 1980 | CHMN728, Managing the Business of the Church Through Group Procedures* |
| Aug. 11-22, 1980 | CHMN710, Seminar in Word and Worship (Preaching Workshop; College Place, Washington) |
| Sept. 8-12, 1980 | NTST515, Law, Grace, and Freedom* (Ontario, California) |

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

RECOMMENDED READING

DICTIONARY OF OLD TESTAMENT WORDS FOR ENGLISH READERS

Aaron Pick, *Kregel Publications, Grand Rapids, Michigan, 1977, 589 pages, \$12.95.*

Well, Kregel Publications have done it again! They have taken *The Bible Student's Concordance*, originally published in 1845 by Hamilton Adams and Company (London), and have renamed it as above, and this has given them a winner!

This book was written for the likes of me, the Hebrew ignoramus. We Bible students (if you will excuse me for including myself among such) often want the original meaning of a word as translated in English, knowing that in the original the whole thing could have a different meaning. This book is your lovely answer.

Every word (notice that) of English used in the Old Testament is dealt with and is alphabetically arranged, and under each English word is given the Hebrew word, which is so translated, with its literal English meaning, plus every Bible reference where the English word is used.

This is going to be a very valuable book in my library.

Robert H. Parr

RELIGIOUS CONVERSION AND PERSONAL IDENTITY

V. Bailey Gillespie, *Religious Education Press, Birmingham, Alabama, 246 pages, \$7.95.*

This book discusses the close relationships that exist between religious conversion and personal-identity experiences. The author blends psychological theory, religious experience, and theological reflection into a serious yet engaging

treatment of the religious-conversion process, which he believes is an identity-forming experience. In addition to new birth and conversion, the book deals with the implications of conversion for religious education and counseling.

The author is associate professor of theology and Christian personality at Loma Linda University.

Lynn Mallery

THE LUCK OF NINEVEH: ARCHAEOLOGY'S GREAT ADVENTURE

Arnold C. Brackman, *McGraw-Hill, New York, 1978, \$14.95.*

The Luck of Nineveh is the story of the luck of Austen Henry Layard, "the greatest adventurer in archaeology" (p. viii). It is also the story of the recovery of the remains of the Assyrian Empire, an empire that endured longer than any other of history, but was so completely lost that the very location of its great capital city was forgotten, without a scrap of evidence that it had ever existed.

Layard stands head and shoulders above all others in the saga of Mesopotamian archeology. Almost single-handedly he uncovered most of the great palaces of the Assyrian kings, many of them known to us from Scripture. Brackman brings out all the vivid details of the daring young Englishman with dreams of finding lost empires, inspired from childhood with stories of travel and adventure.

This volume is one that even those without a special interest in archeology will enjoy. The author is a member of the faculty of Western Connecticut State College and was previously a United Press foreign

correspondent and bureau chief, and a staff writer for the *New York Times*.

Orley Berg

MARTYRS' MIRROR

Thieleman J. Van Braght, *Herald Press, Scottdale, Pennsylvania, 1977, 1,160 pages, \$19.95.*

A chronicle of fifteen centuries of Christian torture and martyrdom from the time of Christ to A.D. 1660, *Martyrs' Mirror* is meant to strengthen Mennonites in the nonresistant faith of their spiritual forebears. However, this monumental volume (1,160 pages of double column, small type) is sure to quicken the pulse and inspire to greater devotion regardless of one's religious antecedents.

Originally produced in Dutch in 1660, *Martyrs' Mirror* was first published in English in 1837; the new eleventh edition, complete with line drawings, is an excellent reference work.

Russell Holt

THE YEAR OF THREE POPES

Peter Hebblethwaite, *Collins, Cleveland and New York, 1978, 220 pages, \$8.95.*

The year 1978 was a crucial one for the Roman Catholic Church. Pope Paul VI died after fifteen years as a pontiff, leaving a troubled inheritance. Luciani, Pope John Paul I, died after a pontificate of thirty-three days, leaving behind the memory of his smile. The cardinals produced another surprise by electing the first non-Italian pope in more than 450 years, Karl Wojtyla, who came from a Communist country.

In his lively, clear, and well-researched style, Hebblethwaite not only tells the story, intrigue, and

humor of the papal elections of August and October, 1978, but draws extremely perceptive portraits of the three popes. With the perception of a first-class reporter, and the inside knowledge of a Jesuit-trained priest, he gives us a brilliant account of an amazing year in the history of the Roman papacy. Yet the author goes beyond journalism to reflect theologially on the events he so successfully narrates.

To detail with style, verve, and acumen three months of exceptional significance for the Catholic Church, woven together with a wealth of pertinent ecclesial information in a well-balanced chronicle, commands uncommon respect for Peter Hebblethwaite. I recommend the book highly.

Raoul Dederen

MINISTRY

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