



REFLECTIONS

Theological Focus

Seventh-day Adventists and Military Service
Some Reflections on Ethical Challenges in
Military Service1

Scripture Applied

Lessons from Matthew 68

Book Notes

The Seven Prayers of Jesus10
Baptizing the Devil.....11
Index to Reflections17

THEOLOGICAL
FOCUS

Seventh-day Adventists and Military Service Some Reflections on Ethical Challenges in Military Service¹

By Frank M. Hasel

In a time when wars and war-like conflicts are on the global rise, and an increasing number of Seventh-day Adventists are voluntarily joining the military, there is an urgent need to reflect more fully on some distinctive challenges that military service poses for the Adventist faith.² While national contexts vary, and individual situations are unique, military service often creates ethical and moral dilemmas for Adventists that are very difficult, if not impossible, to resolve. The whole issue is made even more complex due to the fact that one’s attitude toward war and participation in it is probably “the place of bluntest encounter with the problem of how one moves through the process of accepting or not accepting an inherited culture and the critical vision behind that culture.”³ Certainly, no nation is free from the desire to foster its interests over and above other nations. If this fact is granted, it raises a first fundamental ethical problem with military service: it is very likely that a person will be forced to obey orders to fight and use violence for reasons that are not entirely good or that perhaps are even clearly out of harmony with God’s Word. This challenge is intensified when it is connected with nationalistic⁴ and patriotic⁵ sentiments.

willingness to use weapons to enforce a national cause or national interests is intensified proportionally when a nationalistic sentiment is expressed with strong semi-religious overtones. This is the case when a country believes it is ordained to be the trustee of the world’s progress or the guardian of peace and justice, or the agent of a just cause. This tendency is perceptible no matter whether the just cause is believed to be national-socialism, communism, fundamentalism, capitalism, or any other “ism.” Perhaps most disturbing is the readiness to use lethal force among those who believe they represent a “religious” or even a “Christian” nation and therefore think they defend the honor of their god by safeguarding the cause of freedom and democracy. This leads many to employ what has been called “redemptive violence.” One scholar gives a penetrating analysis of this mindset:

The myth of redemptive violence is nationalism become absolute. This myth speaks for God; it does not listen for God to speak. It invokes the sovereignty of God as its own; . . . it misappropriates the language, symbols and scriptures of Christianity. It does not seek God in order to change: it claims God in order to prevent change. Its God is not the impartial ruler of all nations, but a biased and

The Ethical Challenges of Nationalism and Patriotism

A positive attitude toward military service and a

partial tribal god worshipped as an idol. Its metaphor is not the journey but a fortress. Its symbol is not the cross but a rod of iron. Its offer is not forgiveness but victory. Its good news is not the unconditional love of enemies but their final liquidation. Its salvation is not a new heart but a successful foreign policy.⁶

It is necessary to remember that as citizens of countries we carry passports, obey the local laws, and acknowledge the authority of rulers, but our *primary* citizenship as Christians is in the kingdom of God, which transcends all national boundaries. The apostle Peter reminds us that when there is a conflict of interest “we must obey God rather than men” (Acts 5:29).⁷ As Seventh-day Adventists we are first and foremost sons and daughters of the King of kings and Lord of lords. Therefore, our deepest loyalty belongs to Him and to His kingdom of peace! More important than our ethnic origin or national citizenship is our Christian identity as children of the living God, which raises the question about our ultimate allegiance, which deserves careful attention.

The Ethical Challenge of our Ultimate Allegiance

The decision to serve in the military raises the question of our ultimate allegiance. No matter in what army one serves, joining the military always involves a pledge of allegiance. This pledge of allegiance is invariably to the head of the nation and/or to the orders of the officers appointed over the enlistee, and *not to God*. It is a truism that every person who joins the military pledges to carry out all military orders given. While the pledge of allegiance will vary from country to country, the general structure of the line of command—where one is expected to be obedient to the orders given by a superior—is universal. In fact, the ability of an army to fulfill its task depends significantly on orders being followed swiftly and exactly as they are given. There is also a certain military ethos that is expected of every soldier.⁸

This raises the following questions: Where are our ultimate loyalties as Seventh-day Adventists? Which loyalty comes first: loyalty to a particular nation and its political and military leaders or loyalty to God and His written Word? Often the interests and values of the military are not congruent with the ethics of Jesus and so anyone joining the military is faced with the following ethical challenge: How can we live out our biblical convictions and follow our conscience in an environment that demands unrestricted obedience to human authorities and that often violates biblical values and Jesus’ ethics of peace?

Indeed, it is difficult to keep God’s commandments when one is compelled to follow orders that are in conflict with them. It is rather difficult to worship freely on the Sabbath day, as set out in the Bible, while in the military. This ethical dilemma raises further serious ethical questions relating to the nature of the church and military service.

The Nature of the Church and Military Service

The Seventh-day Adventist Church is a worldwide church composed of men and women from all nations, tongues, and tribes. It is not a state church or restricted to just one nation. If someone chooses to serve in the military of their nation and other Seventh-day Adventists choose to do the same in their national military, they might be forced to shoot and kill fellow Christians and even Seventh-day Adventist brothers and sisters who might be serving in the military of the (so-called) enemy! This problem is intensified in light of the fact that in modern warfare it is frequently the civilian population who suffers most from military strikes. Even though many modern deadly weapons have become more precise in their targeting, it is an unfortunate fact that civilians suffer disproportionately heavy casualties and collateral damage. How can one deal with the moral responsibility of participating in military operations that are often unpredictable and, almost by necessity, involve injuring and killing innocent civilians in combat situations,⁹ among them perhaps even fellow believers? Furthermore, how credible are we as a church in our outreach and mission when we *preach* God’s love and a message of reconciliation but *act* in diametrically opposed ways by bringing destruction and death? It has been aptly pointed out that “the mission of the Christian Church is not compatible with the methods of violence.”¹⁰ This raises the ethical challenge of the sacredness of all human life.

The Ethical Challenge of the Sacredness of Human Life

Another area with serious ethical problems has to do with the sanctity and dignity of human life. If human beings reflect the image of God and hence carry special dignity, how can someone train to become skillful in taking human life? How can we engage in activities that injure and kill men and women who are loved by God? How can someone follow Jesus and obey His commandment to love their enemies and bless those who curse them (Matt 5:44), while actively training to eliminate their enemies and blow them to pieces? How can we emulate Jesus’ example and do good to those who hate us (Luke 6:27, 35) with lethal weapons in our hands, or with the ability to launch a deadly missile bringing destruction, or releasing a powerful bomb obliterating human life and destroying other people’s property? Christians are called to be followers of Christ and therefore should imitate His way of peace. This Christlike lifestyle is distinctly different from the lifestyle in the military.

All committed Christians, and Seventh-day Adventists in particular, are called to emulate Jesus as a peacemaker. This means walking the way of peace and forgiveness, rather than the way of war, violence, and retaliation. Following the footsteps of Jesus, individuals must be willing to suffer and even be willing to die for Christ’s sake rather than be instruments inflicting suffering and bringing pain and death on others. In

the pursuit of His peaceful way, Christians should have no part in wars.¹¹

The Ethical Conflict with the Law of God

Every person joining the military has to be aware that the military pledge of allegiance conflicts with allegiance to God's Word and His unchanging law that commands, among other things, not to kill another person (cf. Exod 20:13; Deut 5:17).¹² A soldier is trained to bear arms and use them with the express purpose of taking the life of another person. A former field representative for Adventist Chaplaincy Ministries (ACM) at the General Conference of Seventh-day Adventists writes,

What is the purpose of training with or carrying arms? The purpose of training with or carrying a weapon is to kill another human being. We are all clear about that. A weapon is meant to kill. . . . Training with a weapon to take human life is what war is about—to try to destroy them before they destroy us.¹³

Because God is the Creator and Sustainer of all life, every human life is precious and carries divine sanctity, dignity, and worth that must be respected. For this reason, God has stated that we should not take the life of another person (Exod 20:13; Matt 19:18). Because in war blood is shed and people are killed, “the Spirit of War is the spirit of Satan.”¹⁴ Can the spirit of war be harmonized with the Spirit of Christ? Respect and love for every human life should lead Seventh-day Adventists not to participate in any violent acts that are designed to deliberately take human life.

Wars also often violate other commandments of God, such as the eighth commandment, “You shall not steal” (Exod 20:15),¹⁵ or the tenth commandment, “you shall not covet” (Exod 20:17), which quite often is at the root of why nations start wars or military conflicts.

Truth is another casualty of war.¹⁶ Truth is often—if not always—violated, as any war propaganda quickly reveals. Inaccurate news is a reality that creates a conflict with the ninth commandment: “You shall not bear false witness” (Exod 20:16). The casualty of truth in war makes it especially difficult to side with the “right party” or favor any particular nationalistic sentiments. Besides the ethical conflicts with the commandments indicated above, there is one commandment that is particularly significant for Seventh-day Adventists and that poses no small ethical conflict when being engaged in the military: the fourth commandment, “Remember the Sabbath day, to keep it holy” (Exod 20:8).

Any service in the military will inevitably bring a conflict with God's commandment to keep the Sabbath holy. Can those who join the military really keep the Sabbath holy on a regular basis, as God desires it?

This is rather difficult.¹⁷ Furthermore, there is virtually no way to avoid training or make-up training on Sabbath in the initial phases of basic training. Many training events last up to ten days or longer, thus impacting Sabbath observance. In armies totally comprised of volunteers, military commanders tend not to be particularly tolerant of religious beliefs.¹⁸

Serving in the military also poses a host of conflicts with other biblical commandments—for instance, the divine commandment regarding eating clean and unclean food (cf. Lev 11; Deut 14:1–21). It is not easy to observe God's command not to eat unclean food while serving in the military.¹⁹ This is particularly difficult during military action when food supplies are scarce and limited.

The Ethical Challenge of an Army Lifestyle

Other serious ethical challenges are connected with the lifestyle and behavior that one encounters in the military. Seventh-day Adventists in military service face a number of real challenges to their faith, among them “a secular lifestyle that can lead to a casual, then careless daily spiritual life; use of force (training, bearing, and using weapons for the purpose of harming others).”²⁰ Indeed, “nearly every aspect of one's life, from dress and deportment to diet and exercise is governed by some aspect of military law or administrative orders.”²¹

The lifestyle one faces in the military is very different from the biblical ideal and often diametrically opposed to it.

It can be very, very earthy. The language can be colorful. The topics of discussion are always not on a high moral level. There are good, decent men and women in the military who have high standards. But generally, the only moral standards in the military are that they want you to be physically fit and they frown upon drunk driving. Yet all of their social activities revolve around food and alcohol.²²

There is “a daily barrage of sin.”²³ An organization that trains people to administer violence and death, where things are rampant that are not conducive to biblical virtues of compassion, humility, forgiveness, love, mercy, and gentleness should not be chosen freely by Seventh-day Adventists. Seventh-day Adventists should not worship the god of hate or follow the passion of retaliation, but should work to create and maintain peace. It is important to remember that taking the life of another person is a grievous thing. While it is no sin to lay down one's life for peaceful faith convictions, to knowingly choose to be placed in such a tempting situation, where biblical values are compromised, is certainly not what Jesus would encourage us to do. While we can be sure that Jesus will not leave or forsake any person, even if they have to serve in the military, we

should not make decisions that would deliberately place us in situations where we would be tempted to go against the express will of God or where we would violate God's commandments.

Is There a Position of Noncombatancy in the Military?

At this point the question might arise: But can't one serve in the military in a noncombatant position—for instance, working in the medical corps or as a chaplain? This question has been particularly debated following the acclaimed Mel Gibson movie *Hacksaw Ridge* (2016), which tells the remarkable true story of Seventh-day Adventist Desmond Doss. Doss, a conscientious objector, served as an army medic on the front lines and saved some seventy-five men without firing or carrying a gun.²⁴ While the heroic act of Doss deserves great admiration, one must be aware that Desmond Doss is a rare example of someone who strictly refused to carry and use a gun.

The Desmond Doss stance of noncombatant service is not in conflict with the official position of the Seventh-day Adventist Church. Adventists have allowed for the possibility of noncombatant service, especially when being drafted into the military. According to the "Adventists in Uniform" website²⁵ the term "non-combatant service" means:

(a) service in any unit of the armed forces which is unarmed at all times; (b) service in the medical department of any of the armed forces, wherever performed; or (c) any other assignment of the primary function of which does not require the use of arms in combat; provided that such other assignment is acceptable to the individual concerned and does not require them to bear arms or to be trained in their use.²⁶

Furthermore, "the term 'noncombatant training' means any training which is not concerned with the study, use, or handling of arms or weapons."²⁷ For this reason the current General Conference President of the Seventh-day Adventist Church, Ted Wilson, has recently stated that "in addition to taking a noncombatancy position, the Seventh-day Adventist Church encourages its members not to join the military."²⁸

However, most Adventists who currently join the military voluntarily are serving in fighting combat units. Furthermore, one has to be aware that if a person joins the military there is actually no real possibility of them maintaining a position of noncombatant service. It has been pointed out that "one cannot really advocate a position of noncombatancy when no positions of noncombatancy exist in the military"²⁹ and even a voluntary enlistment as a medic is often fraught with compromise. No army has purely altruistic motivations and even the medics aim to help maintain a fighting force. From the armed forces' perspective on the battlefield, the role of the medic is that they

should first attend to those most capable of returning to combat and then turn his attention to those more seriously wounded. Although the army does not deny the lifesaving role of the medic, the language employed in training stresses far more his role in the maintenance of an effective fighting force, both by bandaging wounds and by boosting morale. If the medic actually were to save the greatest number of lives, he would attend to those who were more seriously wounded but for whom there appeared to be hope, while letting those who were in no immediate danger of death wait until he found time to give them attention. However, to do so would be a violation of military code.³⁰

From the biblical perspective of Christian love, one would have to give equal attention to wounded enemies if they are in need, but no army would tolerate such a practice. Often even well-meant prayers are affected and colored by the national interests of the nation a person serves.

This also raises important questions about the role of Seventh-day Adventists serving as military chaplains. Inasmuch as military chaplains must ensure that "all efforts . . . maximize a positive impact on the military mission" and "enhance operational readiness and combat effectiveness,"³¹ they cannot fully proclaim Jesus' teaching and example of non-violence.³² Since the mission of any officer or unit commander is to destroy the enemy, any chaplain's advice to the contrary is not supportive and not really welcome.³³

The Ethical Challenges of Modern Warfare

It seems that war is as old as the human race. The ethical difficulties in serving in the military and being a soldier bearing arms is intensified, however, when we look at modern warfare. Western civilization is not only the most highly industrially developed society but also the most destructive in warfare. It has been pointed out that perhaps "the most striking change which has come about in the recent history of warfare is the revolutionary character of its methods."³⁴ In ancient times war was the work of a relatively small class of professional soldiers. During the Middle Ages it was carried out by the feudal and military aristocracy and their supporters. Toward the close of the eighteenth century, however, Napoleon for the first time involved the entire population, not just the ruling or military class, to become direct participants in the war. In the nineteenth century Prussia developed a system of universal compulsory military service, which was soon copied by other nations.³⁵ Modern warfare has become a great industrial enterprise and war has seen new strategies and weapons with unprecedented potential for mass destruction. Modern warfare has generated a dynamic

where it is difficult to secure and protect the lives of innocent people.³⁶

Modern warfare reflects the maxim of Karl von Clausewitz (1780–1831), who stated that war is the continuation of politics with utmost force and who introduced the concept of “total war,” in which violence is pushed to the utmost bounds in order to win.³⁷ This makes it very difficult to restrict violence and destruction just to enemy soldiers. In modern war, with modern weapons of mass destruction,

most of those who suffer are not the attackers or the aggressors (who these would be in a nuclear attack would likely not be clear). In fact, the airman or missileman who is actively attacking, like the top statesman or the general, who has actively made the decisions to attack, is less likely to be harmed than most categories of civilians in the line of fire.³⁸

In modern war the separation of what clearly constitutes aggression and what is innocence is increasingly blurred. Furthermore, in modern war the escalation of conflict is practically unavoidable.³⁹ Finally, there are ethical challenges arising from our biblical understanding of mission and eschatology.

Ethical Challenges Arising out of Our Adventist Understanding of Mission and Eschatology

Seventh-day Adventists have a specific task: to proclaim the everlasting gospel to all people, nations, and tribes, inviting people to accept Jesus Christ as their personal Savior. This task does not cohere with going to war or employing weapons of destruction against fellow human beings for whom Christ died. Instead it encompasses preaching the everlasting gospel of Christ’s salvation and bringing healing to the nations through our medical work, our comprehensive health message, and humanitarian outreach. Seventh-day Adventists see themselves as being specifically given the task of preparing people for Christ’s soon coming, thus fulfilling the three angels’ messages of Revelation 14:6–12. The patient endurance on the part of the saints who obey God’s commandments and who remain faithful to Jesus cannot be harmonized with bearing arms or pursuing the goals of the military. Any work that violates God’s commandments and does not exhibit the peaceful spirit of Christ is antithetical to our mission as Seventh-day Adventists and, therefore, should not be supported. Our ethical mandate to practice reconciliation and bring healing to those in need undergirds our Adventist message and mission.

Furthermore, we know from Bible prophecy that in the great controversy between good and evil there will be widespread deception in the final days of earth’s history. The leaders of this world—and under their command the armies who serve them—will be guided and deceived by evil demons (cf. Rev 16:13–

14). While some have the appearance of a lamb they in fact act like a dragon! (Rev 13:11–16). This biblical-prophetic insight does not encourage any participation and engagement in armies who operate under such leadership.

Conclusion

The above-mentioned areas of conflict illustrate the incompatible values that exist between military activity and Christian behavior. Any Seventh-day Adventist Christian should be aware that joining the military will lead to countless problems. Some ethical dilemmas are virtually unavoidable. Therefore, we should not voluntarily seek to be placed in circumstances that would put us in peril. Would that not be presumptuous? The spirit of war clearly is not the spirit of Christ. It is the spirit of Satan. Ellen G. White graphically describes what is at stake:

Satan delights in war, for it excites the worst passions of the soul and then sweeps into eternity its victims steeped in vice and blood. It is his object to incite the nations to war against one another, for he can thus divert the minds of people from the work of preparation to stand in the day of God.⁴⁰

Instead, we have the opportunity to engage in Christlike behavior and should seek every opportunity to bring justice and actively foster peace. This engagement for peace is demanding and could even require more sacrifices than would violent fighting. Christian love—even for our enemies—goes far beyond the bounds of decent humanism. In fact, it requires great courage and wisdom! Given the above-mentioned challenges and difficulties, it is not advisable to support the idea that Seventh-day Adventists should engage in, support, or endorse military violence.

In light of these massive ethical problems it is imperative that once more we take a decisive stand in favor of conscientious objection to military service. Following the footsteps of their Master and Lord, Jesus Christ, Adventists do not participate in violence and aggression. To speak positively about the involvement of Seventh-day Adventists in military service sends the wrong signal to our young people. Seventh-day Adventists should be known as law-abiding citizens of our nations and faithful and loving followers of Christ. As followers of Christ they will not use violent force to eliminate human beings whom Jesus loves and will not participate in bringing death and destruction. War was never Jesus’ approach to solving problems (John 18:36). Serving in the military does not solve the spiritual problem that is at the heart of all evil and sin in this world. As former General Conference President Jan Paulson aptly stated: “War, peace, and participation in the military service are not morally neutral issues. Scripture is not silent on these things, and the church, as it interprets and expresses the principles of

Scripture, must be a voice of moral authority and influence.”⁴¹ We are not to cooperate with those who use violence. Rather, we are to cooperate with Jesus Christ. He calls us to express and exercise His spirit of forgiveness to be His agents of peace, reconciliation, and healing.

Frank M. Hasel is
Associate Director of the
Biblical Research Institute



¹ A new book addresses this issue from an Adventist perspective in greater detail and deals with important biblical, historical, and ethical aspects that cannot be covered in this article: Cf. *Adventists and Military Service: Biblical, Historical, and Ethical Perspectives*, eds. Frank M. Hasel, Barna Magyarosi and Stefan Höschele (Madrid: Safeliz, 2019), forthcoming.

² In this short article we are not able to deal with every facet of this complex issue but will limit our investigation to some important ethical challenges of military service. For a more detailed discussion of various biblical, historical, and other ethical aspects, including the interpretation of Old Testament wars, see the discussion in Hasel, Magyarosi and Höschele, *Adventists and Military Service*.

³ John H. Yoder, *Christian Attitudes to War, Peace, and Revolution*, eds. Theodore J. Koontz and Andy Alexis-Baker (Grand Rapids, MI: Brazos, 2009), 25. On the changing view of Seventh-day Adventists and their relationship to military service and war, see the concise and helpful overview in Jeff Boyd, “War, Peace, and Nonviolence” in Rudi Maier, ed., *Church and Society: Missiological Challenges for the Seventh-day Adventist Church* (Berrien Springs, MI: Department of World Mission Andrews University, 2015), 245–257.

⁴ Here “nationalism” means a loyalty to a nation that exalts one’s nation above all others, where the promotion of the interests of one particular nation is often accompanied by pride in national achievements. Cf. “Nationalism,” Merriam-Webster, accessed August 16, 2018, <https://www.merriam-webster.com/dictionary/nationalism>.

⁵ Here “patriotism” means the love and devotion to a homeland. Cf. “Patriotism,” Merriam-Webster, accessed August 16, 2018, <https://www.merriam-webster.com/dictionary/patriotism>.

⁶ Walter Wink, *Engaging the Powers: Discernment and Resistance in a World of Domination* (Minneapolis: Fortress, 1992), 30, as quoted in James E. Atwood, *Americans and Their Guns: A Theological Exposé* (Eugene, OR: Cascade Books, 2012), 66.

⁷ All Bible quotations are taken from the *English Standard Version* (ESV).

⁸ Any person who wants to serve in the military—no matter in what country they serve—promises, among other things, to fight for their country, use weapons effectively, defend their country, be willing to kill the enemy, and take their warrior tasks seriously.

⁹ For a moving and thought-provoking testimony of several soldiers from the Iraq and Afghan wars on this particular dilemma, see the video documentary *We Were Soldiers in the War On Terror*, filmed by Elsa Rassbach from a special hearing held in Silver Spring, MD, March 13–16, 2008, pub-

lished March 16, 2013, <https://www.youtube.com/watch?v=j1l4Y4PGE0w>.

¹⁰ Allison Bryan, “War and Christianity in the Contemporary World” in Barry W. Bussey, ed. *Should I Fight?: Essays on Conscientious Objection and the Seventh-day Adventist Church* (Belleville, Canada: Guardian Books, 2011), 207. Bryan has pointed out another significant aspect of why military action is problematic. He writes: “military intervention has the very real possibility of doing more harm than good. Interfering in a complex system such as a human society will inevitably have a whole set of unintended consequences. Military intervention might put an immediate stop to blatant crimes against humanity, but the long-term consequences are far from predictable. . . . There are all too many examples today where interventions have had extensive negative consequences: Rwanda, the Balkans, Iraq, and Afghanistan to name a few” (ibid.).

¹¹ In Ellen G. White, *Testimonies for the Church*, vol. 1 (Boise, ID: Pacific Press, 1948), 1:361, White states: “I was shown that God’s people, who are His peculiar treasure, cannot engage in this perplexing war [the American civil war], for it is opposed to every principle of their faith. In the army they cannot obey the truth and at the same time obey the requirements of their officers. There would be continual violation of conscience. Worldly men are governed by worldly principles. But God’s people cannot be governed by these motives.”

¹² The central interpretative issue of the sixth commandment is the question of how extensive its prohibition against taking life is. Some translations follow the traditional interpretation: “You shall not kill” (KJV, ASV, RSV & RSV 2nd ed., Luther 1912, 1984 & 2017, Elberfelder 1905 & 1985, Zürcher 2007, Menge 2003, 1890 Darby Bible, Douay-Rheims Bible), while others translate: “You shall not murder” (i.e. NKJV, NIV, NASB, GNB, NET Bible, ERV, HCSB, NLT, NRSV, ESV, Einheitsübersetzung). The latter has become more common in recent years, even though a number of recent Bible translations have retained “You shall not kill.” The Hebrew word *ratsakh* is not just used for murder in the Bible. It can also refer to unintentional killing (cf. Deut 4:41–42). Furthermore, it is used for manslaughter in the Old Testament (cf. Num 35:22–28) and in at least in one instance it is used for capital punishment (Num 35:30). It has been stated that “it has been established that this word may be used both of deliberate and of accidental killing and furthermore, virtually all its occurrences are connected with the institution of asylum” (Eduard Nielsen, “The Ten Commandments in New Perspective: A Traditio-Historical Approach,” ed. C. F. D. Moule, James Barr, Peter Ackroyd, Floyd V. Filson and G. Ernest Wright, trans. by David J. Bourke, *Studies in Biblical Theology*, no. 7/2 [London: SCM Press Ltd., 1968], 108). On the meaning of the Hebrew word *rstkh* and a defense that it is not limited to murder see Wilma Ann Bailey, “‘You Shall not Kill’: The Meaning of RTSH in Exodus 20:13,” *Encounter*, no. 65/1 (2004): 39–54 and more extensively in Wilma Ann Bailey, “‘You Shall Not Kill’ or ‘You shall not Murder’?: The Assault on a Biblical Text” (Collegeville, MN: Liturgical, 2005).

¹³ Jose McLaughlin, “Conscientious Objection, Non-combatancy, and the Seventh-day Adventist Church’s Position from 1953 until Today” in Bussey, *Should I Fight?*, 78–79.

¹⁴ This is the expression of Jeff Crocombe, “The Spirit of War is the Spirit of Satan: Conscientious Objection, the South African Seventh-day Adventist Experience” in Bussey, *Should I Fight?*, 87.

¹⁵ According to Ellen G. White “wars of conquest” violate the eighth commandment (*Patriarchs and Prophets* [Mountain View, CA: Pacific Press, 1958], 309).

¹⁶ For a list of possible sources for the phrase “The First Casualty of War is Truth” see <https://www.theguardian.com/notesandqueries/query/0,5753,-21510,00.html> (accessed August 12, 2018).

¹⁷ There are honorable stories of Seventh-day Adventists who had to join the military or who served in the military and tried to keep the Sabbath holy. See Keith Phillips and Karl Tsatalbasidis, *I Pledge Allegiance: The Role of Seventh-day Adventists in the Military* (N.p.: self-pub., 2007), 105ff, 133–144, and Victor Hulbert, “14 Soldiers in God’s Army” in *Adventist Review*, October 22, 2014, <http://www.adventistreview.org/141530-18>. For a related documentary film see *A Matter of Conscience*, British Union Conferences of Seventh-day Adventists, aired 2014, <https://artv.vhx.tv/videos/a-matter-of-conscience>.

¹⁸ It has been pointed out that “Seventh-day Adventists actually have more rights to accommodation when there is a draft than when the military is all volunteer” (Jose McLaughlin, “Conscientious Objection” in Bussey, *Should I Fight?*, 80).

¹⁹ Among the four challenges to their faith that Seventh-day Adventists face in the military, Councell lists “adhering to the Levitical diet” (Gary Councell, “Challenges for the Church” in Bussey, 355).

²⁰ Gary R. Councell, *Seventh-day Adventists & Military Related Service* (n.p.: 2011), accessed June 2, 2018, <http://nadadventistchaplains.org/chaplaincies/military/>, 37.

²¹ Pastor Olaf Clausen, “Signing Your Life Away: A Recruiter’s Story” in Bussey, *Should I Fight?*, 309.

²² McLaughlin, “Conscientious Objection” in Bussey, *Should I Fight?*, 81.

²³ Clausen, “Signing Your Life Away” in Bussey, *Should I Fight?*, 311.

²⁴ Desmond Doss was the first conscientious objector who was awarded the Congressional Medal of Honor. For the story of Desmond Doss see Booton Herndon, *Redemption at Hacksaw Ridge: The Gripping True Story the Inspired the Movie* (Coldwater, MI: Remnant Publications, 2016); Ronald Kruk, *Hacksaw Ridge: The True Story of Desmond Doss* (N.p.: Create Space, 2017); and Frances M. Doss, *Desmond Doss Conscientious Objector: The Story of an Unlikely Hero* (Nampa, ID: Pacific Press, 2015). See also Ronald Osborn, “Violence, Adventism, and Desmond Doss,” November 4, 2016, in *Young Adventists Speak*, produced by Spectrum Magazine, <https://spectrummagazine.org/article/2016/11/04/young-adventists-speak-ronald-osborn-desmond-doss>.

²⁵ Adventists in Uniform is a ministry of the World Service Organization (WSO) sponsored by the General Conference of Seventh-day Adventists. WSO supports Adventists who serve in the defense forces or governments of their nations around the world. See “About WSO,” accessed February 19, 2019, <https://worldserviceorganization.org/about-wso>.

²⁶ “What Does Non-Combatancy Mean?” Adventists in Uniform, accessed February 13, 2019. <https://adventistsinuniform.org/military-service/non-combatancy>.

²⁷ Ibid. The official position of the Seventh-day Adventist Church on noncombatant service was approved in 1954 in the document “The Relationships of Seventh-day Adventists to Civil Governments and War” reaffirmed by action taken at the 1972 Annual Council of the General Conference of Seventh-day Adventists held October 14–29 in Mexico City, Mexico. The statement, which may be found at <https://adventistsinuniform.org/military-service/non-combatancy/> (accessed February 13, 2019), reads:

“Genuine Christianity manifests itself in good citizenship and loyalty to civil government. The breaking out of war among men in no way alters the Christian’s supreme alle-

giance and responsibility to God or modifies their obligation to practice their beliefs and put God first.

“This partnership with God through Jesus Christ who came into this world not to destroy men’s lives but to save them causes Seventh-day Adventists to advocate a non-combatant position, following their divine Master in not taking human life, but rendering all possible service to save it. As they accept the obligation of citizenship as well as its benefits, their loyalty to government requires them willingly to serve the state in any noncombatant capacity, civil or military, in war or peace, in uniform or out of it, which will contribute to saving life, asking only that they may serve in those capacities which do not violate their conscientious convictions.”

²⁸ Ted N. C. Wilson, “The Seventh-day Adventist Church and Conscientious Objection: The Historic Position Still Stands,” *Adventist Review*, July 31, 2018, <https://www.adventistreview.org/church-news/story6338-the-seventh-day-adventist-church-and-conscientious-objection>.

²⁹ McLaughlin, “Conscientious Objection” in Bussey, *Should I Fight?*, 83. According to McLaughlin apparently there is nothing currently written in Adventist literature in light of this fact (ibid.).

³⁰ Phillips and Tsatalbasidis, *I Pledge Allegiance*, 69.

³¹ The United States military’s manuals spell out the role of the chaplains in no uncertain terms, indicating that chaplains who encourage their soldiers to follow Jesus’ teaching and example of non-violence to their enemies will soon be chaplains without jobs. See “Air Force Policy Directive 52-1: Chaplain Service,” as quoted in Ronald Osborn, “The Christ of the Fifth Way: Recovering the Politics of Jesus,” in Bussey, ed., *Should I Fight?*, 189, 388, note 316.

³² On this challenge see John D. Laing, *In Jesus’ Name: Evangelicals and Military Chaplaincy* (Eugene, OR: Resource Publications, 2010). Laing observes that “one of the most difficult issues evangelicals face in chaplaincy ministry—military or otherwise—is how to minister effectively in a pluralistic environment” (ibid., 155). Laing, who is a United States military chaplain, points out that “it is the chaplain’s role . . . to ensure that the distinctive religious needs of all the persons in the unit (or ward, or cell block, etc.) are met, at least insofar as the requests are reasonable and do not violate policies or the law” (ibid., 25). This, however, “does mean that the chaplain must be willing to work with persons of different faiths and to avoid using his position to coerce or seek to convert the other. It is this aspect of chaplaincy that has sometimes proven to be a stumbling block to evangelicals” (ibid., 25). For Laing, who recounts encounters with military chaplains from different faith groups, among them a Seventh-day Adventist, “it is clear that there is a preference for more liberal theology among chaplains, largely due to the fact that those from more liberal traditions do not tend to have the same reservations about how they can/ought to work with others of faith groups different from their own” (ibid., 155, cf. 129–147).

³³ It has been pointed out that for military chaplains “all religious ministrations must be made with one thought in mind, namely to bring encouragement, cheer and confidence and to remove all fear, leaving the man courageous and unafraid. . . . Even in the most serious cases, cheer and confidence must be the governing factors” (*The Chaplains’ Spiritual Ministry for All Faiths in War Emergency*, a booklet apparently issued to United States military chaplains during World War II, as quoted in Ken J. Walden, *Challenges Faced by Iraq War Reservists and Their Families: A Soul Care Approach for Chaplains and Pastors* (Eugene, OR: Pickwick, 2012), 27–28. See also the discussion in Phillips

and Tsatalbasidis, *I Pledge Allegiance*, 39–66. For a brief, but insightful analysis of the historical development within the Seventh-day Adventist Church that led to a greater acceptance of Seventh-day Adventists who serve as military chaplains in the United States see Boyd, “War, Peace, and Nonviolence” in Maier, *Church and Society*, 252–254. On the ethical challenges of military chaplains from an evangelical perspective see Laing, *In Jesus’ Name*, 123–156.

³⁴ Guy F. Hershberger, *War, Peace, and Nonresistance* (Scottsdale, PA: Herald, 1981), 9.

³⁵ Hershberger, 9–10.

³⁶ On the problem of the proliferation of weapons and the targeting of civilians in modern warfare see Thomas Trzyna, *Cain’s Crime: The Proliferation of Weapons and the Targeting of Civilians in Contemporary War* (Eugene, OR: Cascade

Books, 2018).

³⁷ Cf. Robert G. Clouse, ed., *War: Four Christian Views* (Downers Grove, IL: InterVarsity, 1991), 22–23.

³⁸ Yoder, *What Would You Do? A Serious Answer to a Standard Question* (Scottsdale, PA: Herald Press, 1992), 20.

³⁹ Yoder, 23. Yoder has stated that “there has never been a major war which did not take on greater dimensions of destructiveness as it continued than were projected by those who began it” (ibid.).

⁴⁰ Ellen G. White, *The Great Controversy* (Boise, ID: Pacific Press, 1950), 589.

⁴¹ Jan Paulson, *Adventist World*, March 8, 2008, <https://www.adventistworld.org/march-2008/> (accessed February 11, 2019). Similarly, Wilson, “The Seventh-day Adventist Church and Conscientious Objection.”

SCRIPTURE
APPLIED

Lessons from Matthew 6

By Clinton Wahlen

Matthew 6, in the heart of the Sermon on the Mount, contains some of Jesus’ most practical teachings. It begins by focusing on true worship, which is deeply personal, and it includes instruction on giving to the needy, prayer, and fasting (Matt 6:1–18). This leads directly into a consideration of one’s attitude toward God and His kingdom (Matt 6:19–34). As we think about Jesus’ teachings here, it would be helpful to ask some probing questions of our own religious experience: Where is our treasure? Who has our heart? Do we really trust God as a loving Father to provide our needs because He already knows them? What has first place in our life in terms of our mind, body, energy, and time?

Interpretation of the Chapter

1. Verses 1–18

- Jesus warns His followers against a self-focused righteousness, which is not real righteousness at all. Genuine worship directs our attention toward God and seeks to glorify Him.
- Human praise and admiration are cheap wages compared to the promised heavenly reward (cf. Matt 5:12). What matters is a personal relationship with the Father (Matt 6:1, 4, 6, 8, 14, 18) and practicing His will (Matt 6:33; 7:21).
- As children of the heavenly Father, being like Him includes relieving the needs of the poor (Deut 15:7) as Jesus and His disciples did (cf. John 12:6).
- Personal prayer is to be regular, private, and genuine—not formulaic. We can share our innermost thoughts with the Father, who already knows our needs,

knowing that our prayers will be heard because God gives “good things to those who ask Him” (Matt 7:11).

- Since God knows what we need and is willing and eager to give that to us, long prayers are unnecessary. This is especially important to remember when praying publicly, as the brevity of the Lord’s Prayer illustrates.
 - The Lord’s Prayer (Matt 6:9–13) is structured as a chiasm:
 - A₁ Address/Affirmation of God as Father
 - B₁ Three Petitions Related to God and His Kingdom
 - C “As in heaven [may it be] also on earth”
 - B₂ Three Petitions Related to Our Needs
 - A₂ Affirmation of God’s Kingdom, Power, and Glory.
 - The central petition of the Lord’s Prayer asks that the kingdom become a reality among God’s people on earth. Fulfillment of personal needs rests on God as *our* Father and belonging to His kingdom.
 - Our indebtedness to God is so deep it can never be repaid, only forgiven. Having been forgiven such a debt creates a willingness to forgive others, even if we have been profoundly or repeatedly wronged (cf. Matt 18:22).
- ### 2. Verses 19–24
- Earthly values fall into one of three categories: possessions, popularity, or power. Possessions are in focus because wealth attracts the other two

values. But earthly treasure ultimately vanishes or must be left behind (1 Tim 6:7).

- How to store treasure in heaven becomes progressively clearer—seeking God’s kingdom and His righteousness (Matt 6:33), caring for the needy (Matt 25:37–40), and trusting in the present and future blessings of the kingdom (Matt 5:3–12; 25:34). The focus of heart and life reveals what we truly treasure (Matt 6:21).
- The eye is the avenue of light for the body, which is guided by and processed by the mind and heart. If the eye is “single,” focused on God and His kingdom, then one’s life will be a source of light for others rather than a source of darkness.
- Just as it is impossible to look in opposite directions simultaneously, it is impossible to serve two masters and be fair to both. One’s loyalties will be revealed eventually. A divided heart cannot last long. Loving wealth, serving “mammon,” not only shuts us off from the poor but turns our heart from God.

3. Verses 25–34

- The reason given for not worrying is trust in God, not only with money matters but also with supplying physical needs. Worry, not work, is at issue. The birds busy themselves gathering

the food God has provided but He doesn’t spoon feed them.

- Flowers and grass are temporary; so is human life (Ps 103:15–16; Isa 40:6–8), and yet it is far more valuable. Therefore, we need not worry or wonder how our needs will be supplied as unbelieving Gentiles do, because our heavenly Father knows what we need.
- Above everything, even one’s physical life, we are urged to seek God’s transcendent kingdom and His righteousness, not to be saved but because we are already children of the heavenly Father and long to be like Him (cf. Matt 5:48).

Application of the Chapter

Important lessons contained in this chapter include:

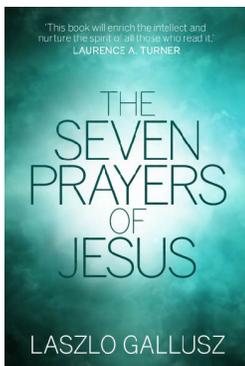
1. Worshipping God is a deeply personal and private activity, even when ministering to the needs of others.
2. What matters in prayer, whether personal and private or in public, is not how much or how long we pray but remembering to whom we are praying and why.
3. What most consumes our discretionary time, money, and thoughts reveals what has captured our heart.
4. Since God knows our needs, rather than worrying about them, we should ask our heavenly Father to supply them and trust that He will.

“Repay no one evil for evil. Have regard for good things in the sight of all men. If it is possible, as much as depends on you, live peaceably with all men. Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, “Vengeance is Mine, I will repay,” says the Lord. Therefore “If your enemy is hungry, feed him; If he is thirsty, give him a drink; For in so doing you will heap coals of fire on his head.” Do not be overcome by evil, but overcome evil with good.” (Romans 12:17–21, NKJV)

BOOK NOTES

Laszlo Gallusz The Seven Prayers of Jesus

(London: Inter-Varsity, 2017),
168 pp.
US\$15.00



Laszlo Gallusz is a senior lecturer in New Testament studies at Belgrade Theological Seminary and a member of the Biblical Research Institute Committee of the General Conference. He has written several books and scholarly articles in English, Hungarian, and Serbian. *The Seven Prayers of Jesus* is his most recent book, in which he explores the prayers of Jesus in order to gain a better understanding of the topic. Instead of gathering together the key biblical passages on prayer to draw from them theological ideas, Gallusz uses an inductive approach—that is to say, he examines the content of Jesus’ prayers and allows them to determine his conclusions. He examines them in terms of their literary and socio-historical context to point to their theological significance in the lives of believers today.

The book has several goals. First, by examining the prayers of Jesus the reader gains a better and deeper understanding of the significance of prayer in the life of the Son of God. Second, by analyzing the life of prayer of the Incarnate God, the author seeks to move Christians to follow their common Lord in a life of profound fellowship with the Father through prayer. Third, Gallusz explores the prayers of Jesus to unpack their theology, thus unveiling some of the most important theological elements encased in them. As a result, we are offered a reading of the life of Jesus and His teachings on prayer that is theological, pastoral, and deeply spiritual. The readers are invited to rest for a while to listen to the voice of Jesus addressing His heavenly Father as He prays for others and for Himself.

In the “Introduction” to the book, Gallusz synthesizes some of the theological elements he uncovered during his study of Jesus’ prayers. He grounds the practice of prayer in the longing for God that the Lord Himself has implanted in the human heart and that challenges our pride and autonomy as we search for meaning in our lives. Prayer has transforming power and sets us free from the enslavement of selfish self-realization. Gallusz also explores the essence of prayer and the need to learn to pray. The first chapter is an exposition of prayer in the life of Jesus discussing the attitude, the practice, and instructions of Jesus on the topic, including His response to prayers addressed to Him during His ministry. This chapter is theologically and spiritually rich and provides practical guidance for a life of prayer grounded on Jesus’ own life of prayer.

The second chapter discusses the Aramaic term *ʾabba* (Greek, *patēr*; English, “Father”), used by Jesus to refer to God as He prays to Him. This is not a tedious linguistic analysis, but a study of the theological and experiential meaning of this way of addressing God that characterizes the life and prayers of Jesus. Gallusz briefly discusses the scholarly debate on the meaning of *ʾabba*—whether it means “daddy” or simply “father” as an expression of profound respect—and concludes that both ideas are conveyed by the term. This is still a matter of debate, but Gallusz correctly suggests that in the context of prayer, *ʾabba* presupposes that prayer is an experience of intimacy with God. He argues that Jesus constantly used it and inspired the apostolic church to enjoy the same intimacy He had with the heavenly Father while on earth.

In the rest of the book Gallusz discusses the seven prayers of Jesus: the Lord’s Prayer (Matt 6:9–13); Prayer of Thanksgiving (Matt 11:25–26); Prayer at the Resurrection of Lazarus (John 11:41–42); Prayer Answered by a Heavenly Voice (John 12:27–28); the Farewell Prayer (John 17:1–26); Prayer in Gethsemane (Matt 26:39, 42); and Praying on the Cross (Luke 23:34; Matt 27:46; Luke 23:46). It is simply impossible to summarize here the wealth of the theological and pastoral content offered to the reader in the analysis of the passages. I will concentrate on the discussion of Jesus’ prayers in Gethsemane and on the cross. Gallusz argues that in these two settings the “humanity of Jesus surfaces more evidently than anywhere else in the New Testament” (111). He discusses the agony of Jesus in Gethsemane and relates it to the cup that He must drink, defined by him as the cup of God’s will for Jesus—facing suffering and death on behalf of humanity by bearing their sin as their substitute—which Jesus could resist but that He finally accepted. In this attitude, argues Gallusz, Jesus was embodying what He taught the disciples in the Lord’s Prayer: “Your will be done.” Gethsemane is then not only a place of agony, but also a place of victory—the place where an angel comes to strengthen Jesus. Gallusz explores the significance of this prayer for believers from the perspective of our individual Gethsemanes where we also experience anguish and our prayers go unanswered. He concludes that our Gethsemanes are practically inevitable but they are the place where we submit to the will

of God, remembering “that there is no Gethsemane without its angel” (122).

The author finds in the prayers of Jesus on the cross three main topics. The first is love for our enemies. Jesus’ prayer for the forgiveness of His enemies embodies His teachings to the disciples to love and pray for their enemies (Matt 5:44). The cross, according to Gallusz, is a place of contrast: His enemies hate Him while He still loves them. Second, Jesus is praying “in the dark night of the soul” (131). The author notices that in Matthew 27:46 Jesus speaks to “God” and does not use *abba*. In His prayer, Jesus feels that He is no longer in the presence of the Father, and this leads Gallusz to conclude that Jesus “experienced the cross in deepest despair,” tasting “the pain of the absence of God” (ibid.). These topics are explored by him in some detail. Finally Jesus offers a prayer of unconditional

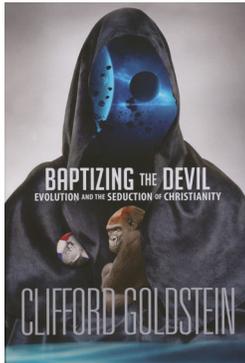
trust, addressing God as *abba*/Father (Luke 23:46), and committing His spirit to Him. In this last prayer, “Jesus taught his disciples what they are to do when they are not delivered from evil: commend their lives into God’s hands” (134).

This book will certainly open the eyes of the reader to new insights on the topic of prayer from the perspective of Jesus and their contribution to the Christian life. I only wished that Gallusz would have spent a little more time on petitionary prayer and how it relates to an omniscient and loving God. The book is highly recommended to anyone interested in the meaning and practice of prayer, be they theologians, ministers, or lay members.

Ángel Manuel Rodríguez
Director (ret.)
Biblical Research Institute

Clifford Goldstein Baptizing the Devil

(Nampa, ID: Pacific Press, 2017),
256 pp.
US\$24.99



In his book *Baptizing the Devil*, Clifford Goldstein embarks on a sustained critique of contemporary culture’s fascination with science and Christianity’s capitulation to it as having the upper hand in the search for truth. In eleven engaging chapters, Goldstein’s focus is particularly on evolution, yet along the line he contests the general claim that natural science exhausts the whole field of truth. Dialoguing with expressed views of individuals whom he describes as “the intellectual hegemony of the scientific industrial complex” (158), Goldstein’s critiques are both philosophical and theological.

The core argument Goldstein makes persistently is that science, in spite of the many benefits it can boast of through the use of its theories and methods, suffers from the unavoidable weaknesses of all human epistemological endeavors—incompleteness, uncertainty, and cultural bias. So, for example, in spite of its apparent success, today Isaac Newton’s theory of gravity has been replaced by Einstein’s general law of relativity—not to mention that Newton himself did not know what gravity was (chap. 1). And Goldstein observes that the authoritative role that was accorded the “science” of Aristotle’s cosmology in Galileo’s struggle with the church “reveals the propagandizing power of scientific tradition and dogma, even in the face of powerful conflicting evidence” (27). Furthermore, Goldstein points out that science (as well as all branches of study that involve empiricist epistemology), far from giving an objective and unbiased explanation of reality, “can never put us into contact with

reality; we can never penetrate beyond the impressions that reality implants in our minds” (51). Goldstein touches on the very important question of what to make of the results of scientific investigation into the nature of things. He cautions that while scientific realists may want to credit science with, “if not an absolute true account of the world, then at least an approximate one,” debate rages on, in the field of the philosophy of science, about the truth status of scientific findings. Goldstein notes that scientific theories may be “good” but not “true” (chap. 4). He falls back on Karl Popper’s claim that “we can never give positive reasons which justify the belief that a theory is true,” a view that echoes Alfred North Whitehead’s rather interesting observation that all the basic assumptions of science and mathematics he was taught at the University of Cambridge have been set aside. Ultimately, Popper posits, science is built on a swamp (chap. 5).

Besides the basic epistemological questions raised above, Goldstein draws attention to the methods and procedures of science, which he notes are fraught with challenges. It is generally recognized that the technique of inductive reference, based on the naturalistic assumption that the future resembles the past, is the mainstay of scientific reasoning. Yet, Goldstein points out that not only is it deemed philosophically suspect, it flies in the face of supernaturally caused discontinuities described in the Bible such as the effects of the fall and the flood on nature (chap. 6). Continuing with that thought, Goldstein remarks that if the scientific study of phenomena at hand yields often ambigu-

ous and changing results, then projections of the present into the distant past—as in scientific conclusions in evolutionary studies—become doubly dubious. No less problematic are limitations caused by the strict, materialistic framework within which scientific work proceeds. Goldstein draws attention to Thomas Kuhn’s *The Structure of Scientific Revolutions* to speak to these difficulties (chap. 7). Meanwhile, Goldstein touches on the issue of what science is able to explain, burdened as it is, with the self-referential paradox. Thus, science is unable to answer questions as to why nature is or acts the way it does (chap. 8). Plus, Goldstein shows that there is ambiguity about the so-called scientific method and the nature of science itself, demonstrating that the former has been dubbed a myth, even by philosophers of science who are familiar with it (chap. 9).

In the rest of the book, Goldstein focuses on the implications of capitulation by Christians to scientific materialism for biblical faith as it pertains to evolution in particular (focusing on theistic evolution). The result, he concludes, is either the rejection of biblical teachings (e.g., on Adam and Eve, moral freedom, death, salvation, resurrection, etc.) or their being changed beyond recognition (chap. 10). Ultimately, Goldstein suggests that science indulges in as much faith (metaphysical ideas) as religion, in this case Christianity. The difference is, while science pretends to be free from faith, Christianity acknowledges it as its in-built epistemological limit (chap. 11).

Overall, Goldstein navigates the subject matter succinctly and with clarity without sacrificing depth. Numerous au-

thorities in the fields of the philosophy of science and theology are referenced, showing familiarity with the subject. Together with his typically engaging writing style, Goldstein employs simple illustrations to clarify difficult subjects to good effect. His argumentation about the incompleteness, uncertainty, and cultural bias characteristic of all human quest for knowledge—including science—successfully prosecutes the case against science’s false pretense as the source and arbiter of all truth. Without endorsing them, Goldstein employs the ideas of figures like Kant, Derrida, and Foucault to buttress his argument. One wonders, however, whether the same critique of human epistemological tentativeness could not be turned inwards toward Christian theology, also a human epistemological effort in the search of the knowledge and truth of God. Does Christian knowledge ever put us in contact with the reality of God and the world, beyond mere impressions of them in our minds? Are the realities of the world in and of themselves discoverable in the Bible? If so, by what means and wherein lies the difference? Goldstein properly assumes the authority of the Bible, but it seems the question is left open in *Baptizing the Devil*, as to if, and how, certain and true knowledge may be had from the Bible. Perhaps a chapter on the nature and advantage of biblical epistemology would forestall this potential critique. Nonetheless, *Baptizing the Devil* ought to be a must-read for anyone with an interest in the faith-science debate.

Kwabena Donkor
Associate Director
Biblical Research Institute

INDEX

Index to *Reflections*

The first issue of *Reflections* was published in January 2003. Since then, we’ve published many articles.

While it’s possible to use Acrobat to simultaneously search all past issues of *Reflections* for one word or phrase, some readers have asked for a formal index. From now on, you will find a pdf index at the end of each newsletter that you can download.

If you wish to search simultaneously all past issues of the newsletter for one word or phrase in

Acrobat, you must download from the BRI website <https://adventistbiblicalresearch.org/newsletters> all of the *Reflections* issues PDF’s to one folder.

Open any issue in Acrobat, and then press Shift+Command+F (Shift+Ctrl+F on Windows). In the Search window that appears, be sure that you click the radio button that says, “All PDF Documents in,” and in the dropdown menu below that, choose the folder in which you placed your *Reflections* issues.

[Click here to download the Index](#)

“Let your gentle spirit be known to all men.
The Lord is near.” (Philippians 4:5 NASB)

Reflections seeks to share information concerning doctrinal and theological developments among Adventists and to foster doctrinal and theological unity in the world church. Its intended audience is church administrators, church leaders, pastors and teachers.

Editor: Frank M. Hasel
Production Manager: Marlene Bacchus
Editorial Committee:
Elias Brasil de Souza
Kwabena Donkor
Ekkehardt Mueller
Clinton Wahlen

Manuscript Policy

Articles important for Adventist theology are written at the invitation of BRI and should be sent by email attachment to the editor at brnewsletter@gc.adventist.org

Permissions

Material may be used for preaching and public presentations and may be reprinted by official entities of the Seventh-day Adventist Church if the Biblical Research Institute is indicated as the source. Translated articles should be reviewed by the appropriate Biblical Research Committee prior to publication.

Copyright © 2019
Biblical Research Institute
General Conference of Seventh-day Adventists®
12501 Old Columbia Pike
Silver Spring, MD 20904, USA
Phone: 301.680.6790
Fax: 301.680.6788
adventistbiblicalresearch.org