

### **555. Daniel, as “Third Ruler” in the Kingdom**

SOURCE: Raymond Philip Dougherty, *Nabonidus and Belshazzar* (Yale Oriental Series. Researches, Vol. 15. New Haven, Conn.: Yale University Press, 1929), pp. 196, 197.

[p. 196] Although Nabonidus was not present in the imperial capital when it yielded to the troops of Cyrus, he was still *regarded as the king of Babylon*. In fact there were those of his subjects who looked upon him as their sovereign until the second month after Babylon fell. Even if it cannot be substantiated by present data derived from cuneiform sources, there is no reason for doubting, while awaiting further evidence, that Belshazzar was acting as coregent when Babylon was captured. On this assumption there were two sovereigns in the kingdom at that time. Nabonidus was the titular head of the nation, but Belshazzar who had been delegated with royal authority by his father, was the second ruler [see No. 213]. The fifth chapter of Daniel is in remarkable harmony with such a state of affairs. It describes a situation in which a man meriting royal favor could be rewarded by being made the third ruler in the kingdom. Different views have been expressed as to the meaning of the phrase ‘the third ruler in the [p. 197] kingdom.’ The most rational procedure is to interpret it in the light of known circumstances. Cuneiform records have demonstrated conclusively that Nabonidus and Belshazzar functioned as two rulers during most of the former’s reign, and there is no positive evidence that this political arrangement did not last until the final days of the Neo-Babylonian empire. That the account in Daniel takes cognizance of this, although not mentioning Nabonidus, may be regarded as indicating a true historical basis for the narrative.<sup>654</sup> [Note 654: It is clear that Nabonidus was looked upon as the first ruler in the nation and that Belshazzar was regarded as the second. The interpreter of the dream in the fifth chapter of Daniel was given third place in the kingdom... Historical parallels to dual rulership are not wanting.]

### **556. Daniel, Book of—Accuracy of Daniel 5**

SOURCE: Raymond Philip Dougherty, *Nabonidus and Belshazzar* (Yale Oriental Series. Researches, Vol. 15. New Haven, Conn.: Yale University Press, 1929), pp. 199, 200.

[p. 199] The foregoing summary of information concerning Belshazzar, when judged in the light of data obtained from the texts discussed in this monograph, indicates that of all non-Babylonian records dealing with the situation at the close of the Neo-Babylonian empire *the [p. 200] fifth chapter of Daniel ranks next to cuneiform literature in accuracy* so far as outstanding events are concerned. The Scriptural account may be interpreted as excelling because it employs the name Belshazzar, because it attributes royal power to Belshazzar, and because it recognizes that a dual rulership existed in the kingdom. Babylonian cuneiform documents of the sixth century B.C. furnish clear-cut evidence of the correctness of these three basic historical nuclei contained in the Biblical narrative dealing with the fall of Babylon. Cuneiform texts written under Persian influence in the sixth century B.C. have not preserved the name Belshazzar, but his r"le as a crown prince entrusted with royal power during Nabonidus’ stay in Arabia is depicted convincingly. Two famous Greek historians of the fifth and fourth centuries B.C. do not mention Belshazzar by name and hint only vaguely at the actual political situation which existed in the time of Nabonidus. Annals in the Greek language ranging from about the beginning of the third century B.C. to the first century B.C. are absolutely silent concerning Belshazzar and the prominence which he had during the last reign of the Neo-Babylonian empire. The total information found in all available chronologically-fixed documents later than the cuneiform texts of the sixth century B.C. and prior to the

writings of Josephus of the first century A.D. could not have provided the necessary material for the historical framework of the fifth chapter of Daniel.<sup>671</sup>

[Note 671:] The view that the fifth chapter of Daniel originated in the Maccabean age is discredited. Biblical critics have pushed back its date to the third century B.C. See Montgomery, *op. cit.*, [J. A. Montgomery, *A Critical and Exegetical Commentary on the Book of Daniel*], p. 96, on the dating of Daniel 1–6. However, a narrative characterized by such an accurate historical perspective as Daniel 5 ought to be entitled to a place much nearer in time to the reliable documents which belong to the general epoch with which it deals.

### **557. Daniel, Book of, Difficulties of “Antiochus View” of Daniel’s Fourth Kingdom, Pointed Out by Advocate of “Greek View”**

SOURCE: H. H. Rowley, *Darius the Mede and the Four World Empires in the Book of Daniel* (Cardiff: University of Wales Press Board, 1935, Second Impression 1959), pp. 91, 92. Used by permission.

[p. 91] Most of those who in modern times hold the Greek view [“Grecia” as the fourth kingdom of Daniel 2 and 7] adopt the further view that the author—or the interpolator of these chapters—lived in the time of Antiochus, and looked for an immediate catastrophic end of the Greek empire, which, however, failed to materialize...

Not a few of the holders of the Greek view, however, have retained the traditional view of the date and authorship of the book [that is, that the book was written by Daniel in the 6th century B.C.]. To them, therefore, the whole of the visions and their

interpretation constitute true prophecies, and no parts can be treated as *vaticinia ex eventu* [predictions from the event]. Upon them, then, just as much as upon the holders of the Roman view of the fourth kingdom, is the duty incumbent of showing exact accordance between the prophecies and the history in which [p. 92] they had their fulfillment. And as little are they able to do so. For the age of Antiochus Epiphanes was in no sense the prelude to the Messianic age, and there was no catastrophic end of the Greek empire in his day.

It has already been noted that some of those who adopt this form of the Greek view of the fourth empire point out that Christ was born at the beginning of the Roman empire, and therefore just after the termination of the Greek empire—which reached its final end with the annexation of the Ptolemaic kingdom [30 B.C.]. They hold that the fifth and enduring kingdom is the Kingdom of Christ, whom they find to be represented by the stone cut without hands out of the mountain. But while in chapter vii the ‘son of man’ first appears just after the destruction of the fourth beast, in chapter ii it is the impact of the stone upon the feet of the image that brings about its downfall. The birth of Christ can in no way be causally connected with the end of the Greek empire...

Nor can the insolent words of Antiochus Epiphanes, who is held to be the Little Horn, be related to the destruction of the Greek empire, or to the coming of Christ. It was because of the great words of the Little Horn that the doom was pronounced upon the fourth beast, and the enduring kingdom inaugurated. Moreover the Little Horn made war upon the saints, but the victory was given unto them in the possession of the kingdom. But the birth of Christ, and the establishment of His spiritual kingdom amongst men, can in no natural way be explained as the sequel of the acts or words of Antiochus Epiphanes, nor can His kingdom be supposed to have been given to any of the saints with whom Antiochus warred.

[EDITORS' NOTE: The majority of writers on Daniel in past centuries have held that the fourth empire was not Greek but Roman, while in modern times the majority hold the "Greek view," and many of them regard Daniel as a late author who wrote a pseudo-prophecy after the events had occurred. The "Greek view," it should be explained, exists in two forms. The first outlines the four kingdoms as (1) Babylon, (2) Medes and Persians, (3) Alexander's empire, (4) the divided kingdoms succeeding Alexander's; the second sees them as (1) Babylon, (2) Media, (3) Persia, (4) Alexander and his successors. In the first series, the separation of (3) and (4) is historically unjustifiable (see No. 559); and in the second series the insertion of Media after Babylon is erroneous, for Media fell to Cyrus before Babylon did (see No. 544).]

### **558. Daniel, Book of—Fifth Kingdom of Chapter 2, Catholic View of**

SOURCE: *A Catholic Commentary on Holy Scripture*, on Daniel 2, Appendix 2, p. 627. Copyright 1953 by Thomas Nelson & Sons, New York. Used by permission.

Catholic exegesis has from very early times identified the fifth kingdom symbolized by the stone with the Messianic kingdom. There seems to be an allusion to the Messianic interpretation in Hermas, *Similitudes*, 9, 2.12. The Church has made extensive use of Daniel in the office of Christ the King. The Messianic kingdom is described as a spiritual or divine, universal and eternal kingdom. The destruction of the hostile powers is not necessarily simultaneous, but a time will come when all opposition will be overcome and the Church of Christ will spread over all the earth. The kingdom of Christ must be considered in both its earthly and its heavenly stage. The *sensus plenior* of the prophecy includes all the stages of development of the Church until its consummation in heaven.

Although the coming of the Messianic kingdom is closely associated with the collapse of the fourth kingdom, which we have identified with the Greek empire, we must not take this chronological succession in a strict sense.

### **559. Daniel, Book of—Four Kingdoms of Chapters 2 and 7—Catholic View, Making the Greek the Fourth**

SOURCE: *A Catholic Commentary on Holy Scripture*, on Daniel 2, Appendix 1, pp. 626, 627. Copyright 1953 by Thomas Nelson & Sons, New York. Used by permission.

[p. 626] It is universally admitted that the four kingdoms symbolized by the four metals are four historical kingdoms, but there is no agreement about the identification of the kingdoms. The theory prevalent in Catholic exegesis [p. 627] and which is already found in St Jerome (PL 25, 504, 530) identifies them as: 1. Neo-Babylonian; 2. Medo-Persian; 3. Greek; 4. Roman. Non-Catholic commentators, with a few exceptions, identify them as: 1. Neo-Babylonian; 2. Median; 3. Persian; 4. Greek. Amongst recent Catholic interpreters there is a growing tendency to identify them as: 1. Neo-Babylonian; 2. Medo-Persian; 3. Alexander; 4. Alexander's successors...

It is generally agreed that the four kingdoms of ch. 2 are identical with those of ch 7. It is also universally admitted that the first kingdom is the Neo-Babylonian or the reign of Nabuchodonosor, the greatest representative of the Neo-Babylonian dynasty. The fourth kingdom of ch 7 cannot be the Roman empire, because the beast symbolizing it is slain before the establishment of the Messianic kingdom. Even in ch 2 the Messianic kingdom is represented as following the destruction of the statue. The fourth kingdom of ch 7 is certainly the Greek empire, the identification resting mainly on the identity of the fourth beast with the he-goat of ch 8, which symbolizes the Greek empire (8:21). Both beasts are characterized by a small horn growing greater and stronger and making war against the holy people.

While upholding the Greek theory with many Catholic interpreters, we disagree with them in their separation of Alexander's reign from that of his successors. The Jews made no such distinction. For them there was only one Greek empire represented mainly by

Antiochus IV. As the horns are a natural feature of the beast, the domination of Alexander's successors must be considered as a part of one empire and not as a separate empire symbolized by a different beast. Moreover, since in ch 8 the Medo-Persian empire is represented as one empire symbolized by one beast, so must it be represented by one beast or by one metal in the other visions. Any attempts therefore, to split up the Medo-Persian empire into two separate and successive kingdoms is against the writer's view of history. For an exhaustive discussion of the various theories, see H. H. Rowley, pp. 61–173, where the view current in Protestant exegesis is strongly defended. [See No. 557n.]

On account of the difficulties which confront all these theories one feels inclined to ask whether the number four is a historical number or rather, to a certain extent, schematic (Junker, p. 9). In fact, Daniel seems to be predicting not a definite number of historical kingdoms, but *all* the historical kingdoms, whatever their number, from Nabuchodonosor to the establishment of the kingdom of God.

### **560. Daniel, Book of, Increase of Knowledge Concerning**

SOURCE: Isaac Newton, *Observations Upon the Prophecies of Daniel, and the Apocalypse of St. John* (London: J. Darby and T. Browne, 1733), part 2, chap. 1, pp. 250, 251.

[p. 250] But in the very end, the prophecy should be so far interpreted as to convince many. *Then, saith Daniel, many shall run to and fro, and knowledge shall be increased.* For the Gospel must be preached in all nations before the great tribulation, and end of the world... An Angel must fly thro' the midst of heaven with the everlasting Gospel to preach to all nations, before *Babylon* falls, and the Son of man reaps his harvest. The two Prophets must ascend up to heaven in a cloud, before the kingdoms of this world become the kingdoms of *Christ*. 'Tis therefore a part of this Prophecy, that it should [p. 251] not be understood before the last age of the world; and therefore it makes for the credit of the Prophecy, that it is not yet understood. But if the last age, the age of opening these things, be now approaching, as by the great successes of late Interpreters it seems to be, we have more encouragement than ever to look into these things. If the general preaching of the Gospel be approaching, it is to us and our posterity that those words mainly belong: *In the time of the end the wise shall understand, but none of the wicked shall understand. Blessed is he that readeth, and they that hear the words of this Prophecy, and keep those things which are written therein.*

### **561. Daniel, Book of—Luther on Beast of Daniel 7**

SOURCE: Martin Luther, *The Table Talk of Martin Luther*, trans. and ed. by William Hazlitt (London: H. G. Bohn, 1857), p. 327. [See FRS No. 44.]

We must not hold and understand allegories as they sound; as what Daniel says, concerning the beast with ten horns; this we must understand to be spoken of the Roman empire.

### **562. Dark Day (1780), as Described in a Boston Newspaper**

SOURCE: Letter from "Viator," dated May 22, in *The Boston Gazette and the Country Journal*, May 29, 1780, [p. 4].

The observations from the first coming on of the darkness, to four o'clock, P. M. were made by several gentlemen of liberal education at the house of the Rev. Mr. Cutler, of *Ipswich-Hamlet* [Massachusetts]. There are some things worth noticing before and after this time. The Hemisphere for several days had been greatly obscured with smok and vapour, so that the Sun and Moon appeared unusually red. On Thursday afternoon and in the evening, a thick cloud lay along at the south and southwest, the wind small. Friday morning early the Sun appeared red, as it had done for several days before, the

wind about south-west, a light breeze, and the clouds from the south-west came over between eight and nine o'clock, the Sun was quite shut in, and it began to shower, the clouds continuing to rise from the south-west and thicken from the thickness of the clouds, and the confusion which attended their motions, we expected a violent gust of wind and rain; the wind however, near the earth, continued small, and it rained but little. About eleven o'clock the darkness was such as to demand our attention, and put us upon making observations. At half past eleven, in a room with three windows, 24 panes each, all open towards the south-east and south, large print could not be read by persons of good eyes. About twelve o'clock the windows being still open, a candle cast a shade so well defined on the wall, as that *profiles* were taken with as much ease as they could have been in the night. About one o'clock a glin of light which had continued 'till this time in the east, shut in, and the darkness was greater than it had been for any time before. Between one and two o'clock, the wind from the west freshened a little, and a glin appeared in that quarter. We dined about two the windows all open, and two candles burning on the table. In the time of the greatest darkness some of the dunghill fowls went to their roost: Cocks crowed in answer to one another as they commonly do in the night: Woodcocks, which are night birds, whistled as they do *only* in the dark: Frogs peeped— In short, there was the appearance of midnight at noonday. About three o'clock the light in the west increased, the motion of the clouds more quick, their colour higher and more brassy than at any time before: There appeared to be quick flashes or coruscations, not unlike the *Aurora Borealis*. Between three or four o'clock we were out and perceived a strong *sooty* smell, some of the company were confident a chimney in the neighbourhood must be burning, others conjectured the smell was more like that of burnt leaves. About half past four, our company which had past an unexpected night very cheerfully together broke up. I will now give you what I noticed afterwards. I found the people at the tavern near by very much agitated, among other things which gave them surprise, they mentioned the strange appearance and smell of the rain-water, which they had saved in tubs; upon examining the water I found a light scum over it, which rubbing between my thumb and finger, I found to be nothing but the black ashes of burnt leaves, the water gave the same strong sooty smell which we had observed in the air; and confirmed me in my opinion, that the smell mentioned above was occasioned by the smoak, or very small particles of burnt leaves, which had obscured the Hemisphere for several days past, and were now brought down by the rain: The appearance last mentioned served to corroborate the Hypothesis on which we had endeavoured to account for the unusual darkness. The vast body of smoak from the woods which had been burning for many days, mixing with the common exhalations from the earth and water, and condensed by the action of winds from opposite points, may perhaps be sufficient causes to produce the surprising darkness.

The wind in the evening passed round further north where a black cloud lay, and gave us reason to expect a sudden gust from that quarter: The wind brought that body of smoak and vapor over us in the evening (at *Salem*) and perhaps it never was darker since the children of Israel left the house of bondage. This gross darkness held 'till about one o'clock, although the moon had full'd but the day before.

### **563. Dark Day (1780), as Seen at Sea**

SOURCE: Letter in *The Independent Chronicle* (Boston), June 15, 1780, [p. 2].



I have also seen a very sensible Captain of a vessel, who was that morning about 40 leagues S.E. of Boston. He says, the cloud which appeared at the West, was the blackest he ever saw. About 11 o'clock there was little rain, and it grew dark. Between one and two he was obliged to light a large candle to steer by.

There had been to this time a gleam, or *glin*, as he called it, in the East: It was now wholly shut in, and the greatest obscuration was between two and three. He further observes, the air was uncommonly thick, and afforded an unusual smell. Between nine and ten at night, he ordered his men to take in some of the sails, but it was so dark they could not find the way from one mast to the other...

Coasters from the Eastward say, the darkness was very inconsiderable farther than Cape Elizabeth...

Various have been the sentiments of people concerning the designs of Providence in spreading this unusual darkness over us. Some suppose it portentous of the last scene. I wish it may have some good effect on the minds of the wicked, and that they may be excited to prepare for that solemn day.

#### **564. Dark Day (1780) — Color of Moon, Coppery Red**

SOURCE: News item from Providence, R.I., dated May 20, in *The Pennsylvania Evening Post* (Philadelphia), June 6, 1780, p. 62.

For several days past the atmosphere has been remarkably charged with dry smoaky vapours, so that the sun might be viewed easily with the naked eye... The disk of the moon, through the nights of Tuesday, Wednesday and Thursday last [May 16, 17, and 18], was of a reddish-copper colour, somewhat resembling her appearance at the time of her being totally eclipsed.

#### **565. Dark Day (1780) — Color of Moon, Like Blood**

SOURCE: Benjamin Gorton, *A View of Spiritual, or Anti-typical Babylon* (Troy [N.Y.]: the Author, 1808), pp. 72, 73.

[p. 72] The sun was remarkably darkened in 1780, 28 years last May. In Providence, Rhode-Island, it commenced in the forenoon, so that [p. 73] the cows returned from pasture as at evening, and fowls went to roost; candles lighted in order to see to do business; and many people much disturbed in their minds for the event.

At Conway, Massachusetts, they dined by candle-light; and farmers were obliged to leave their sowing, and other work, in the field, for want of light. At Fishkill, New-York, in the afternoon business was, in part, laid by, by reason of darkness; all appeared to be tinged with a yellow hue. This appears to be the first particular sign spoken of apparent to the natural eye immediately: the second is that of the moon's turning to blood; this I have not seen, but, from information, I have reason to believe it did take place between 2 o'clock and day break in the morning of the same night after which the sun was darkened, which was said to appear as a clotted blood; and it is the more probable, as that night, before the moon appeared, was as dark, in proportion, as the day, and of course would give the moon an extraordinary appearance—not suffering her to give her light. The next in course, it seems, is the falling of the stars from heaven.

[EDITORS' NOTE: He adds accounts of the Lyrid meteoric shower of April 20, 1803.]

#### **566. Dark Day (1780)—Difference in Degree, Extent, and Duration (a Harvard Professor's Account)**

SOURCE: Samuel Williams, "An Account of a Very Uncommon Darkness in the States of New-England, May 19, 1780," in *Memoirs of the American Academy of Arts and Sciences: to the End of the Year 1783* (Boston: Adams and Nourse, 1785), Vol. 1, pp. 234, 235.

[p. 234] The darkness appeared to come on with the clouds that came ... [from the southwest]. The *degree* to which the darkness arose, was different in different places... People were unable to read common print—determine the time of day by their [p. 235] clocks or watches—dine—or manage their domestic business, without the light of candles. In some places, the darkness was so great, that persons could not see to read common print in the open air, for several hours together: but I believe this was not generally the case. The *extent* of this darkness was very remarkable. Our intelligence, in this respect, is not so particular as I could wish: but from the accounts that have been received, it seems to have extended all over the *New-England* states. It was observed as far east as *Falmouth* [Portland, Maine].—To the westward, we hear of its reaching to the furthest parts of *Connecticut*, and *Albany*.—To the southward, it was observed all along the sea-coasts:—and to the north, as far as our settlements extend... With regard to its *duration*, it continued in this place at least fourteen hours: but it is probable this was not exactly the same in different parts of the country.

### **567. Dark Day (1780), Evening Following**

SOURCE: Letter of Samuel Tenney (an eyewitness at Rowley [Mass. ?], dated Exeter [N.H. ?]), Dec. 1785, in *Collections of the Massachusetts Historical Society*, Vol. 1, 1792 (Boston: Belknap and Hall, 1792), pp. 95, 97, 98.

[p. 95] You will readily recollect that, previously to the commencement of the darkness, the sky was overcast with the common kind of clouds, from which there was, in some places a light sprinkling of rain. Between these and the earth there intervened another stratum, to appearance of very great thickness. As this stratum advanced the darkness commenced and increased with its progress till it came to its height; which did not take place till the hemisphere was a second time overspread...

[p. 97] The rays, that fortunately effected their passage through the first [stratum], were ... turned out of their direct course, so that they must have struck upon the second very obliquely... The wonder is much greater, that any of them were able to penetrate...

The darkness of the following evening was probably as gross as ever has been observed since the Almighty fiat gave birth to light. It wanted only palpability to render it as extraordinary, as that which overspread the land of Aegypt in the days of Moses... If every luminous body in the universe had been shrouded in impenetrable shades, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes [p. 98] was equally invisible with the blackest velvet. Considering the small quantity of light that was transmitted by the clouds, by day, it is not surprising that, by night, a sufficient quantity of rays should not be able to penetrate the same strata, brought back by the shifting of the winds, to afford the most obscure prospect even of the best reflecting bodies.

### **568. Dark Day (1780), Experience in Connecticut Legislature During**

SOURCE: Timothy Dwight, quoted in *Connecticut Historical Collections*, compiled by John Warner Barber (2d ed.; New Haven: Durrie & Peck and J. W. Barber, 1836), p. 403.

The 19th of May, 1780, was a remarkable dark day. Candles were lighted in many houses; the birds were silent and disappeared, and the fowls retired to roost. The legislature of Connecticut was then in session at Hartford. A very general opinion prevailed, that the day of judgment was at hand. The House of Representatives, being unable to transact their business, adjourned. A proposal to adjourn the Council was under consideration. When the opinion of Colonel [Abraham] Davenport was asked, he answered, 'I am against an adjournment. The day of judgment is either approaching, or it

is not. If it is not, there is no cause for an adjournment: if it is, I choose to be found doing my duty. I wish therefore that candles may be brought.’

**569. Dark Day (1780), Experience in Connecticut Legislature During**

SOURCE: John Greenleaf Whittier, “Abraham Davenport,” in his *Complete Poetical Works* (Cambridge ed.; Boston: Houghton, 1894), p. 260.

’Twas on a May-day of the far old year  
Seventeen hundred eighty, that there fell  
Over the bloom and sweet life of the Spring,  
Over the fresh earth and the heaven of noon,  
A horror of great darkness....  
Men prayed, and women wept; all ears grew sharp  
To hear the doom-blast of the trumpet shatter  
The black sky, that the dreadful face of Christ  
Might look from the rent clouds, not as he looked  
A loving guest at Bethany, but stern  
As Justice and inexorable Law.

Meanwhile in the old State House, dim as ghosts,  
Sat the lawgivers of Connecticut,  
Trembling beneath their legislative robes.  
“It is the Lord’s Great Day! Let us adjourn,”  
Some said; and then, as if with one accord,  
All eyes were turned to Abraham Davenport.  
He rose, slow cleaving with his steady voice  
The intolerable hush. “This well may be”  
The Day of Judgment which the world awaits;  
But be it so or not, I only know  
My present duty, and my Lord’s command  
To occupy till He come. So at the post  
Where He hath set me in His providence,  
I choose, for one, to meet Him face to face,—  
No faithless servant frightened from my task,  
But ready when the Lord of the harvest calls;  
And therefore, with all reverence, I would say,  
Let God do His work, we will see to ours.  
Bring in the candles.”

**570. Dark Day (1780), Eyewitness Account of**

SOURCE: *Thomas’s Massachusetts Spy* (Worcester), May 25, 1780, [p. 3].

It was the judgment of many that at about 12 o’clock, (the time of the greatest obscurity) the day light was not greater, if so great, as that of bright moon-light... Nor was the darkness of the night less uncommon and terrifying, than that of the day; notwithstanding there was almost a full moon, no object was discernable, but by the help of some artificial light...

This unusual phaenomenon excited the fears and apprehensions of many people. Some considered it as a portentous omen of the wrath of Heaven in vengeance denounced against the land, others as the immediate harbinger of the last day... I conceive that this may be accounted for from natural causes, without derogating from the wisdom and justice of *him*, who made and disposed the various parts of the universe.



## 571. Dark Day (1780) — Eyewitness Holds That Natural Causes Do Not Invalidate Darkness as a Sign

SOURCE: Sermon by Elam Potter on the “Dark Day,” delivered May 28, 1780, in Enfield, Conn., quoted by W. Barber in *The Advent Herald*, March 13, 1844, p. 46.

Perhaps some, by assigning a natural cause of this, ascribing it to the thick vapor in the air, will endeavor to evade the force of its being a sign, but, the same objection will lie against earthquakes being signs, which our Lord expressly mentions as such. For my part, I really consider the darkness as one of the prodig[i]es foretold in the text; designed for our admonition, and warning.

EDITORS’ NOTE: There was disagreement among the writers of that time as to the cause of this unparalleled darkness, but agreement as to the extraordinary character of it, and general consistency in the eyewitness accounts of the atmospheric conditions. These descriptions of winds, light rain, cloud layers, as well as smoke and leaf ash from forest fires, are linked, however, with affirmations of the significance of the event as a sign. The above quotation in a journal of the Millerites is indicative of their prophetic application. Similarly, Seventh-day Adventist writers have long held that any suggestion of a natural cause can in no wise militate against the significance of the event as a prophetic fulfillment. The time-honored explanation is that seventeen and a half centuries before it occurred, the Saviour had definitely foretold this twofold sign, saying, “In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light” [Mark 13:24](#); and these signs occurred exactly as predicted and at the time indicated so long before their occurrence. It has long been pointed out that it is the *fact*, and not the *cause*, of the darkness that is significant in this connection; as also in the case of earthquakes, falling stars, and other events seen as signs of the times. When the Lord would open a path for his people through the sea, he did it by “a strong east wind.” [Ex. 14:21](#). Was it for this reason any less miraculous? In like manner, to account for the remarkable darkening of the sun and moon or of the falling of the stars as events in nature is not to discredit them as merciful signs of the approaching end of probationary time.

For articles dealing with either natural means or recurrences of the events, see editorials (by Uriah Smith) in the *Review and Herald*, 17 (Jan. 29, 1861), 84, and 51 (May 23, 1878), 164; J. N. Loughborough, “Signs in the Sun and Stars,” *ibid.*, 60 (Dec. 4, 1883), 756, 757; A. Smith, “The Wonders of a Century,” No. 16, *ibid.*, 59 (June 20, 1882), 388; D. E. Robinson, “The Wide-Spread Occurrence of the Signs in the Heavens,” *ibid.*, 90 (July 24, 1913), 701, 702.]

## 572. Dark Day (1780) — Eyewitness Sees Natural Causes, Yet the Lord’s Doing

SOURCE: [John Kennedy?] *Some Remarks on the Great and Unusual Darkness that Appeared on Friday, May 19, 1780* (Danvers, Mass.: E. Russell, 1780), pp. 3, 4.

[p. 3] This uncommon darkness was doubtless produced by the intervention of those clouds [p. 4] from the westward. . . . If it be granted (as doubtless it may) that the late darkness of the sun and moon was from the force of natural causes, moving and operating in an unusual manner, . . . yet it will still remain, that the darkness was the Lord’s doings, and it is marvelous in our eyes.

Nature’s God hath given the power of motion and operation to natural causes, and always co-operates with them, otherwise they would effect nothing: *Clouds and darkness are round about him, stormy winds, hail and snow fulfilling his word*. All the elements are at his disposal ready to obey his sovereign command. *He createth darkness, causeth the vapors to ascend, and doth whatsoever he pleaseth*.

As the late darkness must be allowed to be the effect of Divine Power, from hence it follows, that we should take a suitable notice of such a great and memorable event.

[EDITORS’ NOTE: The title page indicates the author as “a Farmer.” John Kennedy’s name appears only in connection with a three-page section at the end (pp. 14–16). He may or may not be the author of the whole pamphlet.]

### **573. Dark Day (1780) — Eyewitness Sees Natural Means, With God as “Primary Cause”**

SOURCE: Samuel Stearns, Letter in *The Independent Chronicle* (Boston), June 22, 1780, p. [2].

That this darkness was not caused by an eclipse, is manifest; ... for the moon was more than 150 degrees from the sun all that day...

It was undoubtedly a vast collection of ... particles that caused the late uncommon darkness...

The primary cause must be imputed to Him that walketh through the circuit of Heaven—who stretcheth out the Heaven like a curtain—who maketh the clouds his chariott, who walketh upon the wings of the wind:—It was He at whose voice the stormy winds are obedient—that commanded these exhalations to be collected and condensed together, that with them he might darken both the day and the night; which darkness was, perhaps, not only a token of his indignation against the crying iniquities and abominations of the people, but an omen of some future destruction.

### **574. Dark Day (1780)—Fanciful Volcanic Theory of Noah Webster**

SOURCE: Noah Webster, *A Brief History of Epidemic and Pestilential Diseases* (Hartford, [Conn.]: Hudson & Goodwin, 1799), Vol. 2, pp. 91–93.

[p. 91] It is remarkable too that on that very day [May 19, 1780] began a violent eruption of mount Etna...

[p. 92] The smoke of burning forests cannot be the cause... Had the woods from the 40th degree of latitude in America to the 50th been all consumed in a day, the smoke would not have been sufficient to cloud the sun over the territory covered by the darkness on the 19th of May [1780]...

[p. 93] When we connect with these facts, the circumstances that these dark days [he mentions May 19, 1780; October, 1716; Aug. 9, 1732; and Oct. 19, 1762] always occur during or near the time of volcanic eruptions, earthquakes, or the unusual seasons, which accompany pestilence and epidemic diseases of other kinds, we shall be at no loss to charge them to the account of the central fires, or the discharges of electricity.

[EDITORS’ NOTE: For recurrences of unusual darkness, see No. 571n. Webster was not illogical in his conclusion that a considerable portion of New England could not have been darkened by a mere “thirty miles of burning forest” (he probably referred to the fire occurring at that time “near Ticonderoga, ... which spread for 30 miles around,” reported in *The Independent Ledger* [Boston], June 5, 1780, p. [2]). However, his statement concerning a transcontinental holocaust ten degrees (nearly 700 miles) wide is obviously an exaggeration. In 1950, from a section in western Canada representing only a tiny fraction of the area mentioned by Webster, smoke billowed across the continent for several days, and, under unusual weather conditions, successively darkened numerous localities (for much briefer periods than the famous darkness of 1780), and dimmed vast areas across the country (to a much lesser degree). See Nos. 576–578. The New Englanders of 1780 could not have known the extent of any fires in the western wilderness or the possible distance traveled by the leaf ash and soot that they reported finding on the water (see Nos. 562, 575) on that day of unparalleled darkness. Webster’s fanciful theories of electricity, a Mediterranean volcano, or seasons of pestilence lie much farther afield than the conclusions of his less-learned contemporaries who saw God back of the winds and clouds.]

### **575. Dark Day (1780)—Meteorological Conditions**

SOURCE: Nathaniel Adams, *Annals of Portsmouth* (Portsmouth: Published by the author, 1825), pp. 271, 272.

[p. 271] For several weeks previous there had been extensive fires in the woods, and the westerly wind had driven the smoke and cinders, with which the air was charged, all over the country. On the morning of the 19th, the wind came in various directions, but principally from the eastward, and brought with [p. 272] it a thick fog; these counter

currents meeting, stopped the progress of the clouds, and formed different strata of them; and as light is always reflected from the surface, they became more impervious to it, than a more dense cloud, which presents only one surface. The atmosphere was likewise filled with clouds of smoke and cinders, as well as with vapour, which gave them a dirty yellowish hue. Pieces of burnt leaves were continually falling, and “the rain water was covered with a sooty scum.” The darkness extended throughout New-England, and was observed several leagues at sea.

### **576. Dark Day—Unusual Darkness of September, 1950**

SOURCE: Clarence D. Smith, Jr., “The Widespread Smoke Layer From Canadian Forest Fires During Late September 1950,” *Monthly Weather Review*, 78 (September, 1950), 180, 182.

[p. 180] During the latter part of September 1950, an extensive layer of smoke originated from forest fires in the Canadian Provinces of British Columbia and Alberta. Subsequently it spread over large areas of Canada and the eastern United States. The resulting unusual appearance of the sky and sun and the diminution of normal daylight caused widespread interest among meteorologists and the public alike...

Such widespread smoke from forest fires has been observed in past years. In 1918 forest fires in Minnesota produced smoke which was observed as far away as Texas and South Carolina. The record of dark days in the United States resulting from smoke pollution extends back to 1706 according to Plummer...

[p. 182] The smoke layer was not observed at the same height from place to place and time to time. Also multiple layers were reported by pilots. On September 24 the base was reported variously 12,000 to 14,000 feet over Pennsylvania, and a pilot reported that he was in dense smoke at 17,000 feet over Sault Ste. Marie.

### **577. Dark Day, Unusual Phenomenon of 1950**

SOURCE: Joe Reichler, “Tigers Lose in 10th,” *The Washington Post* (AP dispatch dated Sept. 24), Sept. 25, 1950, pp. 11, 13. Used by permission of Wide World Photos, Inc., New York.

[p. 11] The Cleveland Indians [won] a breath-taking, 2–1, victory over the Tigers today, dealing Detroit’s pennant hopes a staggering blow...

[p. 13] From start to finish the game was played under the lights. The umpires ordered the huge floodlights turned on a half hour before game time when black overhanging clouds caused almost complete darkness. It was later explained that forest fires in Canada had caused smoke layers rising as high as 16,000 to 20,000 feet. It was the first time an afternoon game was played in its entirety under the lights.

### **578. Dark Day, Unusual Phenomenon of 1950**

SOURCE: News item, *The Washington Post*, Sept. 25, 1950, pp. 1, 9. Copyright 1950 by The Washington Post Co. Used by permission.

[p. 1] Washington was beclouded yesterday by an overcast of smoke that started from smouldering forest fires in far northern Canada and covered the Great Lakes, Ohio Valley and Middle Atlantic regions.

The Weather Bureau here said such phenomena are rare. The smoke blanket’s height was estimated at 14,000 feet and higher.

The sun was dimmed in the middle of the day [Sept. 24, 1950] over thousands of square miles of the United States and Canada.

Chickens and birds roosted in [p. 9] the afternoon. Some persons sighting weird red and yellow colorings in the sky feared an atomic bomb had fallen. Some thought it was the end of the world. Others prayed. Ships on the Great Lakes were slowed.

Big-league baseball games in Cleveland and Pittsburgh were played under lights. The smoke blanket extended from Toronto, where the smoke was the thickest, as far south as Fairmont, W. Va. Michigan was blanketed.

Darkness fell almost an hour early over New York's Great White Way.

Weathermen said the smoke combined with unusual weather conditions to achieve the peculiar effect. The boundaries of the smoke bank extended west to Iowa.

Three fourths of Pennsylvania was mantled. Pilots were forced down by "huge clouds of thick yellow smoke." Street lights were turned on.

Panic was reported in southern Ontario. Police switchboards were swarmed with calls from frightened persons who had heard rumors that an atomic bomb had exploded. Some believed a third world war had started. Some began praying, believing the return of Christ was at hand.

Trans-Canada Airlines said their Toronto office messaged that fires in northern Alberta caused smoke to drift at 10,000 to 15,000 feet from northern Alberta east to Hudson Bay, then veer southward all the way from Vancouver, British Columbia, on the west coast, to Cleveland...

The Winnipeg weather bureau said it also believed northern Alberta fires were responsible.

Trans-Canada said its pilots reported visibility was zero in the smoke areas at altitudes below 15,000 feet while above the smoke clouds the sun shone brightly.

### **579. Dead, Prayers for, in Anglican and Episcopal worship**

SOURCE: Prayers from the liturgy of "Holy Communion" and "Burial of the Dead," in *The Book of Common Prayer* (Protestant Episcopal edition of 1929), pp. 74, 75, 334, 335, 336.

[p. 74] Let us pray for the whole state of Christ's Church.

Almighty and everliving God, who by thy holy Apostle hast taught us to make prayers, ... we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to [p. 75] grant them continual growth in thy love and service, and to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen*...

[p. 334] *Then the Minister shall say one or more of the following Prayers, at his discretion.*

O God, whose mercies cannot be numbered; Accept our prayers on behalf of the soul of thy servant departed, and grant *him* an entrance into the land of light and joy, in the fellowship of thy saints; through Jesus Christ our Lord. *Amen*...

[p. 335] O Almighty God, the God of the spirits of all flesh, who by a voice from heaven didst proclaim, Blessed are the dead who die in the Lord; Multiply, we beseech thee, to those who rest in Jesus, the manifold blessings of thy love, that the good work which thou didst begin in them may be perfected unto the day of Jesus Christ. And of thy mercy, O heavenly Father, vouchsafe that we, who now serve thee here on earth, may at last, together with them, be found meet to be partakers of the inheritance of [p. 336] the saints in light; for the sake of the same thy Son Jesus Christ our Lord. *Amen*.

### **580. Dead, Prayers for, in Anglican Ritual**

SOURCE: Catherine Marshall, *To Live Again* (Carmel, N. Y.: Guideposts Associates, Inc.), pp. 209, 210. Copyright, 1957, by Catherine Marshall. Used by permission of McGraw-Hill Book Co., New York.

[p. 209] And what of the communion of the saints? It had been corrupted by indulgences. So the Reformed church taught that there was no need for any fellowship of prayer with and for the dead. The inference was that to pray for the dead was a sin.

Yet at least two vestiges of the communion of the saints escaped the wrecking. In the *Book of Common Prayer* are still remnants of this universal practice of the early church... [The sections cited in No. 579 are quoted in part.]

Then there is that one clause in the Creed—"I believe in ... the communion of saints"—that somehow survived the Reformation. It comes down to us like a few bars of a half-remembered melody.

When I first became aware of it, I could not escape the feeling that it should mean something special. In my own need for comfort and assurance, I kept groping for something that seemed to be missing in the church's teaching in our day.

### **581. Dead Sea Scrolls, Attacks on Authenticity of, Unfounded**

SOURCE: W. F. Albright, "The Bible After Twenty Years of Archeology," *Religion in Life*, 21 (Autumn, 1952), 539, 540. Copyright 1952 by Pierce and Smith. Used by permission of Abingdon Press, Nashville, and the author.

[p. 539] The discovery of the original group of these scrolls was followed by a series of fantastic onslaughts on their antiquity and even on their authenticity, over the signatures of some well-known scholars in America and Europe, both Christian and Jewish. Only in Palestine, where the [p. 540] finds were too well known to be suspect, was there virtually unanimous agreement about their general age. It is true that such sensational discoveries are always challenged, but in this case the data are so well substantiated that the attacks must be connected with the fact that the new finds disprove the already published views of the attacking scholars.

### **582. Dead Sea Scrolls, Authenticity of, Now Established**

SOURCE: [S. H. Hooke], "Notes and News," *PEQ*, 87 (May–October, 1955), 103. Used by permission of Palestine Exploration Fund, London.

The relatively early date and authenticity of the Dead Sea Scrolls now generally considered to have been established by the further discoveries in the Qumran Caves are no longer the subjects of heated controversy, and the shrill protests from Dropsie College have grown faint and remote.

### **583. Dead Sea Scrolls, Biblical, Scope of Documents**

SOURCE: Editorial, "Cataloguing Reveals Scope of Dead Sea Scrolls," *The Christian Century*, 73 (July 25, 1956), 869, citing the *Sun-Times* (Chicago). Copyright 1956 Christian Century Foundation. Reprinted by permission from *The Christian Century*.

From these fragments [known in 1956] the [Qumrân] library is known to have contained at least 10 copies of Genesis, 10 of Exodus, eight of Leviticus, seven of Numbers, 17 or 18 of Deuteronomy, two of Joshua, three of Judges, four of Ruth, four of Samuel, three of Kings, one of Chronicles, two of Ezra-Nehemiah, two of Job, 15 of Psalms, two of Proverbs, one of Ecclesiastes, one of the Song of Solomon, 10 of Isaiah, four of Jeremiah, three of Lamentations, two of Ezekiel, six of Daniel, and eight of the Minor Prophets [total: 125 or 126 copies].

### **584. Dead Sea Scrolls, Date of Documents.**

SOURCE: H. H. Rowley, "Fresh Light on the New Testament," *The Listener*, 52 (Dec. 2, 1954), 955.

The evidence seems to me to be now so strong that no dating of these texts [the Qumran Scrolls] later than A.D. 66–70 is likely to stand.

### **585. Dead Sea Scrolls—Isaiah Text Similar to Masoretic Text**



SOURCE: Millar Burrows. *The Dead Sea Scrolls* (New York: Viking, 1955), p. 348. Copyright 1955 by Millar Burrows. Used by permission.

Some readers may be disappointed that translations of the Isaiah manuscripts are not included [in this edition of the text of the Dead Sea Scrolls]. The fact is that most of the differences between these manuscripts and the traditional Hebrew text do not involve changes of meaning that would be evident in a translation, and the differences that do involve such changes are not sufficiently frequent to justify taking the space for translations of these texts.

### **586. Dead Sea Scrolls—Original Discovery and Early Investigations**

SOURCE: Frank Moore Cross, Jr., *The Ancient Library of Qumran and Modern Biblical Studies* (Garden City, N. Y.: Doubleday, 1958), pp. 3–7. Copyright © 1958 by Frank Moore Cross, Jr. Used by permission of Doubleday & Company, Inc., and Gerald Duckworth & Co., Ltd., London.

[p. 3] The story of the first cave has been obscured by time and legend. This circumstance, it must be confessed, is due less to the faulty memories of the native discoverers than to the fervid imagination of Western writers. Even so, while a full history of the find may never be reconstructed, certain essential facts are well established, partly by cross-examination of tribesmen and their middlemen, partly by subsequent events.

In the spring of the year 1947 two shepherd lads were grazing their mixed flocks of sheep and goats along the foot of the crumbling cliffs that line the Dead Sea in the vicinity of Qumrân. There was nothing unusual about their being in this terrain. The few clans of their tribe, the Ta‘ămireh, that still live in “houses of hair” following flocks, customarily use the bubbling springs of Feshkhah immediately south of Qumrân as a watering place, and often in the spring, when the desert turns green for a brief few weeks, may be found in these wild pastures.

[p. 4] According to their account, one of their animals strayed. In searching for it, one of the shepherds, Muhammed *ed-Dib* by name, casually threw a stone into a small, circular opening in the cliff face. Instead of the expected smack of rock against rock, he heard a shattering sound. He was frightened and fled. Later, presumably when the fear of *jinn* or hyenas finally gave way to the lure of buried gold, he and his companion Ahmed Muhammed returned and crept into the cave and found decaying rolls of leather in one of a number of strange elongated jars embedded in the floor of the cave. These were the original “Dead Sea Scrolls.”

In the year between the Bedouin discovery and the first press releases announcing the discovery to the world, there was confusion, blundering, and intrigue, as is associated often, unfortunately, with spectacular, chance finds. At least one, and probably several clandestine excavations ravaged the cave site; additional materials came to light; there is evidence that a considerable amount of precious material was destroyed in the process. The details of this phase of the vicissitudes of the scrolls of Cave I are most difficult to establish. In any case, after some of the scrolls (three, according to Ta‘ămireh claims) had passed about in the tents of clansmen, they were brought to Bethlehem for sale and fell into the hands of antiquities dealers. At some point they were joined with a portion of the manuscript materials from clandestine excavations. Ultimately one lot came into the possession of the Syrian Orthodox Metropolitan of Jerusalem, a Syrian cobbler [p. 5] of Bethlehem acting as broker; another was purchased by the late E. L. Sukenik for the Hebrew University.

The metropolitan, Athanasius Yeshue Samuel, upon acquiring his lot of manuscripts, was anxious to have them authenticated, or to be more precise, perhaps, evaluated. A series of [p. 6] persons, including reputable scholars, was consulted and given opportunity to examine them. No one, however, who was competent in Hebrew paleography saw the scrolls. The episodes which mark this interlude are quite amusing in retrospect but are best forgotten, perhaps, in kindness to the scholars who failed.

The Syrian scrolls finally were brought to the American School of Oriental Research in February 1948, nearly a year after their discovery. Their antiquity and value were then recognized by a young scholar of the school, John C. Trever, who, together with William Brownlee, began first studies of the lot and systematically photographed it. Some prints of sections of one scroll, the great Isaiah scroll, were immediately dispatched to the distinguished orientalist, W. F. Albright, a leading authority in matters of Jewish paleography. He quickly replied, confirming Trever's judgments of the scrolls, congratulating him on "the greatest discovery of modern times." In the meantime, the Director of the American School, Professor Millar Burrows, had returned after an absence in Iraq to find his staff absorbed with the old leather rolls. He also convinced himself of the extreme age and importance of the new finds, and on April 11, 1948, made the first announcement of the discovery of the manuscripts to the press of the world. Two weeks later (on April 26), Professor Sukenik announced the existence of the Hebrew University collection.

In point of fact, Sukenik had recognized the scrolls for what they were before the metropolitan approached the American School with his collection. In late November, Sukenik was shown fragments in a Jerusalem antiquities shop. His familiarity with Hebrew inscriptions of the period had prepared him as few were prepared for the discovery. He relates, however, that he could scarcely believe what his [p. 7] knowledge and senses told him was true! His delay in announcing the discoveries was occasioned, no doubt, by his reluctance to alert Bedouin and their middlemen to the value of their finds before as much material as possible had been acquired by scientists. The Hebrew University lot was acquired in purchases in November and December 1947. In December, Sukenik also learned of the Syrian collection, and during the following month attempted to arrange its purchase through one Anton Kiraz, a member of the Syrian Orthodox community. Actually, the St. Mark's scrolls came into Sukenik's hands for some days, but negotiations were broken off, presumably after the Syrian monks had approached the scholars of the American School.

Ultimately the four scrolls belonging to the Syrian monastery were smuggled to America by the metropolitan, and after the publication of three of them by the American Schools of Oriental Research in 1950 and 1951, were purchased through indirect channels for the Hebrew University in the summer of 1954. Professor Sukenik's negotiations were thus completed more than six years later; and scrolls which would have sold for a few hundred dollars in 1948 brought a reported \$250,000 in 1954.

### **587. Dead Sea Scrolls—the Qumran Community and the New Testament**

SOURCE: F. F. Bruce, *Second Thoughts on the Dead Sea Scrolls* (Grand Rapids, Mich.: Eerdmans, 1956), pp. 124, 125, 128–132, 134–136. Copyright 1956 by The Paternoster Press, London. Used by permission of the author and of The Paternoster Press.

[p. 124] Did the Qumran community have any influence on Christianity, or at least some contact with it, *before* the dispersal of A.D. 68? If (as seems probable) the Qumran

community was established before the birth of Christ, was Christianity in any way indebted to it? And, more generally, do the Qumran discoveries give us fresh help in understanding the New Testament?

When the discovery of the scrolls was first announced, it was believed by many that their chief importance would lie in the new light which they could throw on the history of the Old Testament text. And, as has been indicated in an earlier chapter, the light which they throw on this field of study is of high value. But with the emergence and examination of so many more documents from the neighbourhood, and the excavation of Khirbet Qumran, the emphasis has changed more and more from the Old Testament to the New Testament side...

Opinions differ widely on the bearing which the Qumran discoveries may have on the rise and early progress of Christianity...

[p. 128] Still, some possibilities are more probable than others. And little can be urged, in terms of probability, against the possibility that John the Baptist at one stage of his career had some contact [p. 129] with the Qumran covenanters or with some other people very like them. At the end of Luke's account of the birth and infancy of John, he says that "the child grew and became strong in spirit, and he was in the wilderness till the day of his manifestation to Israel" (Luke 1:80). The implication of these words is that, for a number of years preceding the start of his baptismal ministry, John, resided in the wilderness of Judaea. Now, if a congenial retreat was found there by a youth who was born in a city of Judaea and was later to be active in the Jordan valley, it would not have been far from the neighbourhood of Qumran. And one who was of priestly birth, as John was, might have found something specially appealing in a movement which attached such importance to the preservation of a pure priesthood.

A further contact between John and Qumran might be looked for in their baptismal teaching and practice... But if that is so, it would follow that John's baptismal doctrine represented a deviation—perhaps a deliberate one—from that of the Qumran covenanters and other Essenes.

John was an ascetic; he came, we are told, "eating no bread and drinking no wine" (Luke 7:33). The Qumran covenanters were ascetics too, but not to that extent. Their food was simple, to be sure, and they ate in moderation, but they did not restrict themselves to locusts and wild honey, as John did. John proclaimed the urgent necessity of repentance, because "The Coming One" was about to execute a purifying judgment with wind and [p. 130] fire. The Qumran covenanters also thought in terms of an imminent judgment, but they were not the only people who did so, and they did not issue a public call to national repentance, as John did...

But even if John did owe some debt to the Qumran community, or to any other Essene group, the ministry by which John made his mark cannot be brought within an Essene framework. He describes himself as a voice crying to Israel:

In the wilderness prepare ye the way of the LORD;  
Make straight in the desert a highway for our God.

These words of Isa. 40:3 had already been invoked by the Qumran covenanters as divine authority for their withdrawal to the wilderness. But John used them in a new sense... And when "the word of God came to John the son of Zechariah in the wilderness" (Luke 3:2), as it [p. 131] had come to many a prophet before, he learned and proclaimed the necessity of something more than the teaching or action of Qumran. If he had previously

been associated with that community or a similar one, it was now time to break with them and follow a new path, marked out for him by God...

If the present state of our knowledge does not permit us to speak more positively about the possible contact between John the Baptist and Qumran, what can be said about Jesus Himself in this regard? John at least was an ascetic; but Jesus, on His own testimony, was not. To those who found fault with John's ministry and His own alike, He said: "John the Baptist has come eating no bread and drinking no wine; and you say, 'He has a demon.' The Son of man has come eating and drinking; and you say, 'Behold, a glutton and a drunkard, a friend of tax collectors and sinners!'" There is no flavour of Qumran about His way of life. Again, John at least is known to have lived in the wilderness before he began his public ministry; so far as we know, Jesus lived in Galilee continuously from His childhood to His baptism, apart from an occasional festival visit to Jerusalem. It was from Nazareth that He came to be baptized by John, and only after that did He retire to the wilderness of Judaea. The forty days that He spent there fasting would not afford much opportunity of initiation into the wisdom of Qumran, if indeed He spent them anywhere in that vicinity. (The traditional site of the temptation is some three miles north-west of Jericho, but that is of no significance.) The temptations which He experienced in the wilderness are usually (and no doubt rightly) explained as temptations to achieve His messianic destiny by other paths than that of the Suffering Servant, marked out for Him at His baptism; and among those other paths which He repudiated the way of Qumran, in certain of its aspects, must be included.

It is easy to go through the recorded teaching of Jesus and list parallels—some of them quite impressive—with what we find [p. 132] in the Qumran texts. This sort of thing has been done already in relation to the Gospels and rabbinic literature. It has long been known that some kind of parallel can be found in the Talmud to practically every element in the ethical teaching of Jesus. It is idle to feel alarm at this, as though the originality of Jesus and the divine authority of Christianity were imperilled by such a recognition. For He accepted the same Biblical revelation as did the Qumran covenanters and the rabbis in the main stream of Jewish tradition, and it would be surprising if no affinity at all were found between their interpretations of that revelation, on which their teachings were based...

[p. 134] Such features of early Christian life as baptism and the breaking of bread, the rules of fellowship laid down in Matt. 18, the community of goods in the primitive Jerusalem church, the government of the group by apostles, elders and financial officers, have their analogues in the Qumran organization. But their significance within the Christian community is controlled by the person and work of Jesus. This Messiah was different from any kind of Messiah expected at Qumran or elsewhere in Israel in those days, and all the accompaniments of messianic expectation had their meaning transformed in the light of His messianic achievement...

[p. 135] Similarly, as we have seen, there can be no comparison between the Aaronic Messiah expected by the Qumran covenanters and the High Priest after the order of Melchizedek who is portrayed in the Epistle to the Hebrews.

But what about the Davidic Messiah—the Messiah of Israel—whom they also expected?

The Davidic Messiah, in Qumran expectation, would arise in the last days to deliver Israel, born from the travail of the righteous community. He would be the victorious

captain of the sons of light in the last conflict with the sons of darkness, and in the new age following that victory he would enjoy a position as prince, second only to the priestly Messiah.

In its essentials this expectation of a Davidic Messiah was shared by many other Israelites (probably by the vast majority). And Jesus repudiated this kind of Messiahship as wholeheartedly as He could, from the days of the wilderness temptation right on to His death... [p. 136] If He had envisaged His messianic task as the launching of a holy war, He would have found thousands of enthusiastic and devoted followers. But it is as certain as anything can be that He rejected the whole conception of such a warfare—whether in the immediate Zealot form or in the deferred Qumran form—in favour of the way of the Suffering Servant.

The Qumran covenanters set themselves to fulfil the r"le of the Servant, but they do not appear to have thought of any of their messianic figures as fulfilling it. Jesus, on the other hand, took the fulfilment of the Servant's r"le upon Himself as the very essence of His messianic mission. He combines in His one person the functions of Prophet, Priest and King; Servant of the Lord, Son of Man, and Teacher of Righteousness. In Him the hope of Israel greets its consummation, but in a way which exceeds all expectation.

### **588. Dead Sea Scrolls—Relation of Essenes to Christianity**

SOURCE: Frank Moore Cross, Jr., *The Ancient Library of Qumran and Modern Biblical Studies* (Garden City, N.Y.: Doubleday, 1958), pp. 181–184. Copyright © 1958 by Frank Moore Cross, Jr. Used by permission of Doubleday & Company, Inc., and Gerald Duckworth & Co., Ltd., London.

[p. 181] Some few comments on the relation of Essenism to Christianity may be in order, however, in light of the current popular discussion of the scrolls [the Dead Sea Scrolls, from the community at Qumran]. We have discovered the greatest similarities between these in their common apocalyptic point of view. Both were apocalyptic communities which in their common life attempted to bridge the gap between the Old Age and the New Age. There are, however, distinctions to be made between Essene apocalypticism and New Testament eschatology.

The Essene and the Christian live in the Old Age, yet by anticipation in the new. Thus in some sense we can speak of the “overlapping” of the ages in their existence as members of the New Covenant. For the member of the early Church, however, the time is “later.” He stands on a new ground. The Messiah has come. He has been raised. The resurrection is not merely an anticipatory event. It shows that the New Age has [p. 182] come...

The legal framework of Judaism, including Essene Judaism is smashed. The New Age is one in which the law is engraved in the heart. The gift of the Holy Spirit—anticipated in Essene doctrine—is poured out on the early Church, so that life is Spirit-dominated, and a new freedom replaces or rather fulfills the law.

The peculiarly priestly flavor of Essene apocalypticism is largely missing in early Christianity. “The hour is coming when neither on this mountain nor in Jerusalem will you worship the father ... the hour is coming and now is when the true worshipers will worship the Father in spirit and truth.” (Jn. 4:21–23.) The destruction of the Temple caused no strain upon early Christianity. The work of the old sacrificial system was completed in Jesus' sacrifice...

Christian eschatology is more directly rooted in Old Testament prophetism, the Essene in Old Testament priestly traditions. The sure signs of the New Age, according to Jesus, were the healing of the sick, the blind seeing, the dead rising, the dumb speaking.



God gathered the poor, the maimed, the abandoned, the sinner into his banquet. The Essene excluded from the eschatological banquet all the unclean, those distorted in body and spirit...

[p. 183] The Christian lived in that “later moment” in the history of redemption when the Gentiles were to be brought into the Kingdom of God. Hence Christianity turned out to the world. The Essenes, of course, looked forward to the day when Israel would atone for the sins of the world and the nations would flow to Jerusalem...

The “event” of Jesus as the Christ, his exaltation, his resurrection, the gift of his Spirit, distinguishes the two eschatological communities. It is possible that the Righteous Teacher of the Essenes was *expected* to return as a Messiah. But for the Church, Jesus had been resurrected as Messiah. The event was past. The New Age was fully begun. The Messiah *had* come, had been resurrected and enthroned, though he would come again in glory.

We should emphasize that the New Testament faith was not a new faith, but the fulfillment of an old faith. The Church is precisely Israel in its own self-understanding. Jesus did not propose to present a new system of universal truths. He came to fulfill the past work of God, to confirm the faith of the fathers, to open the meaning of the Law and Prophets. The New Testament does not set aside or supplant the Old Tes- [p. 184] tament. It affirms it and, from its point of view, completes it. Lines of continuity between Moses and Jesus, Isaiah and Jesus, the Righteous Teacher and Jesus, John the Baptist and Jesus should occasion no surprise. On the contrary, a biblical faith insists on such continuities. The biblical faith is not a system of ideas, but a history of God’s acts of redemption.

It is not the idea of redemption through suffering but the “event” of the crucifixion understood as the atoning work of God that distinguishes Christianity. It is not the doctrine of resurrection but faith in the resurrection of Jesus as an eschatological event which forms the basis of the Christian decision of faith. It is not faith that a Messiah will come that gives Christianity its special character, but the assurance that Jesus rules as the Messiah who has come and will come. It is not the hope of a New Creation that lends uniqueness to Christianity, but the faith that Jesus is the New Adam, the first of the New Creation. Finally, it is not a “love ethic” that distinguishes Christianity from Judaism—far from it. The Christian faith is distinguished from the ancient faith which brought it to birth in its knowledge of a new act of God’s love, the revelation of His love in Jesus’ particular life and death and resurrection.

### **589. Death, Nature of, Misunderstood**

SOURCE: Oscar Cullmann, *Immortality of the Soul or Resurrection of the Dead* (New York: Macmillan, 1958), p. 15. © 1958 by Oscar Cullmann. Used with the permission of The Macmillan Company and The Epworth Press, London.

IF WE WERE to ask an ordinary Christian today (whether well-read Protestant or Catholic, or not) what he conceived to be the New Testament teaching concerning the fate of man after death, with few exceptions we should get the answer: ‘The immortality of the soul.’ Yet this widely-accepted idea is one of the greatest misunderstandings of Christianity. There is no point in attempting to hide this fact, or to veil it by reinterpreting the Christian faith. This is something that should be discussed quite candidly. The concept of death and resurrection is anchored in the Christ-event (as will be shown in the following pages), and hence is incompatible with the Greek belief in immortality.

## **590. Death, What Happens at, According to Westminster Shorter Catechism**

SOURCE: *The Westminster Shorter Catechism*, 1647, in Philip Schaff, *The Creeds of Christendom*, (4th ed., rev.; New York: Harper, 1919), Vol. 3, p. 684.

*Ques. 37. What benefits do believers receive from Christ at death?*

*Ans.* The souls of believers are, at their death, made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection.

## **591. Denominations, in America, Mergers Among**

SOURCE: Robert S. Bilheimer, *The Quest for Christian Unity* (New York: Association Press), pp. 39–41. Copyright 1952 by Haddam House, Inc. Used by permission.

[The following mergers have occurred within confessional groups.]

- [p. 39] 1. In 1911, the Northern Baptist Convention and the Free Baptists merged, the title of the Northern Baptist Convention being retained, although in 1951 it was changed to the *American Baptist Convention*.
2. In 1917, the General Synod of the Lutheran Church in the United States, the General Council of the Lutheran Church in the United States, and the United Synod of the South formed the *United Lutheran Church*. [This body is now in process of forming a merger with the American Evangelical Lutheran Church, the Augustana Evangelical Lutheran Church, and the Finish Evangelical Lutheran Church (Suomi Synod), to be completed in 1962, under the name of the Lutheran Church in America.]
3. In 1917, Hauge's [i.e., Hauge's] Norwegian Evangelical Lutheran Synod, the Synod of the Norwegian Evangelical Lutheran Church of America, and the United Norwegian Lutheran Church in America united to form the *Norwegian Church of America*.
4. In 1920, the Presbyterian Church in the U.S.A. and the Welsh Calvinistic Methodist Church united under the title of *The Presbyterian Church in the U.S.A.* [This body united in 1958 with the United Presbyterian Church as The United Presbyterian Church in the U.S.A.]
5. In 1922, the Evangelical Association and the United Evangelical Church united to form *The Evangelical Church*.
6. 1924, the Reformed Church in the U.S. and the Hungarian Reformed in America united under the title *Reformed Church in the U.S.*
- [p. 40] 7. In 1924, the Congregational Churches and the Evangelical Protestant Churches united under the title of *Congregational Churches*.
8. In 1930, the Lutheran Synod of Buffalo, the Evangelical Lutheran Synod of Iowa and other States, and the Evangelical Lutheran Joint Synod of Ohio and other States united to form the *American Lutheran Church*. [This body united in 1961 with the Evangelical Lutheran Church and the United Evangelical Lutheran Churches to form The American Lutheran Church.]
9. In 1939, the Methodist Episcopal Church, the Methodist Episcopal Church South, and the Methodist Protestant Church united to form *The Methodist Church...*
- [p. 41] Three mergers have occurred which cross confessional lines:
1. In 1931, the Christian Churches [not the "Campbellites," or Disciples; see No. 413, 1743a (ii)] ... and the Congregational Churches united to form the *Congregational Christian Churches* [see editors' note].

2. In 1934, the Evangelical Synod of North America and the Reformed Church in the United States united to form the *Evangelical and Reformed Church*. [For a union of this body with the Congregational Christian Churches, see editors' note.]
3. In 1946, the Evangelical Church and the United Brethren in Christ united to form the *Evangelical United Brethren Church*.

[EDITORS' NOTE: Two later mergers that crossed confessional lines are the union of the Congregational Christian Churches and the Evangelical and Reformed Church to form The United Church of Christ (1957–1961) and the consolidation of the American Unitarian Association and the Universalist Church of America to form the Unitarian Universalist Association (1961). In addition, preliminary action was taken in 1961 in the direction of yet another merger, the largest yet proposed, namely the action taken by the General Assembly of The United Presbyterian Church in the U.S.A., not only to approve the 1960 Blake-Pike proposal (see No. 664), but to enlarge the original proposal to include more than 30 denominations (see No. 665).]

### **592. Denominations, in America, Reasons for Multiplicity of**

SOURCE: Robert S. Bilheimer, *The Quest for Christian Unity* (New York: Association Press), pp. 22, 23. Copyright 1952 by Haddam House, Inc. Used by permission.

[p. 22] All five of the great branches of the Protestant and Orthodox churches have been transplanted to the United States, originally through immigration. Indeed, the great central bloc of Christianity in the United States, exclusive of Roman Catholicism, consists of denominations which are part of these great families. In accounting for the multiplicity of denominations in the U.S.A., we must remember that within each family there are a number of distinct, separately organized, and autonomous denominations. Thus in addition to the Protestant Episcopal Church, there are twenty-one Lutheran churches, thirteen Reformed or Presbyterian bodies, twelve Eastern Orthodox; the remainder, nearly two hundred, come under the head of the "radical" or "free church" branch of protestantism. What has caused these numbers? In part, and perhaps the largest part, national origin is responsible. Thus, Lutherans from Germany, Denmark, Norway, and Sweden have formed separate churches here; Reformed from Holland and Germany and Presbyterians from Scotland, Orthodox from Russia, Greece, Hungary, Romania, have done the same. In part, theological difference has [p. 23] accounted for many denominations, particularly the smaller ones. Offshoots from larger churches have been common, with the result of separate churches which, however, hold almost the same beliefs. Thus, there are thirteen churches in the Reformed or Presbyterian group, twenty-four on the Baptist group, twenty-three in the Methodist group. Racial factors, as well as the influences of sectionalism, particularly the differences between North and South, have added to the divisions.

Some new churches have been formed, many of them around a particular article of Christian doctrine, especially, belief concerning the return of Christ. An especially significant new church, belonging by tradition and present life to the main, central stream of Christianity, is the Disciples of Christ. Although now found in many countries, through missionary work, its origins were in the United States, and its chief strength lies here as well. Originally formed out of a general Presbyterian matrix, the founders and their descendants have held to four cardinal tenets: the absolute supremacy of the Scriptures; a desire for unity among all Christians, providing that this unity is founded on the Scriptures without reference to a creed; the baptism of people who consciously believe, as distinguished from infant baptism; and a congregational form of organization. The Disciples were founded amid the conditions of the frontier.

### **593 Diet, Diversified, Supplies Adequate Protein From Qualitative Standpoint**

SOURCE: Harry J. Deuel, Jr., "Caloric, Vitamin and Mineral Requirements With Particular Reference to Protein Nutrition," chap. 3 in *Proteins and Amino Acids in Nutrition*, ed. by Melville Sahyun, p. 97. Copyright 1948 by Reinhold Publishing Corporation, New York. Used by permission.

From a practical standpoint in human nutrition, these effects of deficient proteins [those lacking certain specific amino acids] are not of great importance. Such proteins are seldom found alone, but they usually occur in a mixture with several other proteins which more or less complement each other. Therefore, when the sources of protein in the diet are fairly well diversified, there is little danger of the protein being inadequate from the qualitative standpoint.

### **594. Diet—Fat Intake and Disease**

SOURCE: Carlos Tejada and others, "Comparative Severity of Atherosclerosis in Costa Rica, Guatemala, and New Orleans," *Circulation* 18 (July, 1958), 96. Copyright 1958 by Grune & Stratton, Inc. Used by permission of the American Heart Association, Inc., New York, and the author.

There is an apparent correspondence between the dietary fat intake, the serum cholesterol levels, Sf 0–12 lipoprotein patterns, and the degree of aortic atherosclerotic lesions as measured by these methods.

### **595. Diet—Fats, Two Kinds of**

SOURCE: W. Henry Sebrell, Jr., "What to Eat to Live Longer," Interview in *U.S. News & World Report*, 48 (April 11, 1960), 96. Copyright 1960 by U.S. News Publishing Corp., Washington, D.C. Used by permission.

... *Q* What makes fat dangerous?

*A* Let me try to explain just a little bit about fats:

Fats consist of mixtures of what are called saturated fatty acids and unsaturated fatty acids.

The fats that are high in saturated fatty acids are usually the animal fats—things like beef fat and pork fat—and butter, cream and cheese, that is, the fat from milk. These are usually solid fats. One of the exceptions to this is coconut oil, which also consists largely of saturated fatty acids.

The vegetable fats—such things as peanut oil, corn oil, soybean oil, safflower oil—contain varying amounts of polyunsaturated fatty acids. It has been shown that, if you keep the calorie intake under control, and if you reduce the amount of total fat in the diet, and if you make the fat you eat one which contains considerable amounts of polyunsaturated fatty acids, you can lower a high blood cholesterol...

*Q* What foods will help in lowering a high blood cholesterol?

*A* As I have indicated, these are the unsaturated fats that contain a high proportion of polyunsaturated fatty acids, found in vegetable fats such as peanut oil, corn oil, soybean oil, safflower oil.

### **596. Diet, Importance of**

SOURCE: W. Henry Sebrell, Jr., "What to Eat to Live Longer," Interview in *U.S. News & World Report*, 48 (April 11, 1960), 90. Copyright 1960 by U.S. News Publishing Corp., Washington, D.C. Used by permission.

*Q* Dr. Sebrell, as people grow older, they notice more and more of their friends falling by the wayside in the late 40s or mid-50s. Why? Is there a dangerous age that individuals should be aware of?

A No, there isn't any particularly dangerous age. We see our friends falling by the wayside as we get older mainly from the degenerative diseases these days in this country, and we don't know the causes of many of these diseases.

*Is faulty diet a possible cause?*

A Diet is one of the most important factors in determining how long an individual lives. We like to say in public health that, while a good diet can't guarantee that you will be in good health, you can't be in the best of health unless you live on a good diet.

*Q Why is that?*

A It works out in this way: Even though you never suffer acute malnutrition, years and years of improper eating—of dietary indiscretions—will add up to various kinds of damage to your body that will inevitably shorten your life. Especially questionable is the relation to heart disease, of course.

### **597. Diet, Importance of, in the Formation of Character**

SOURCE: Arthur F. Smethurst, *Modern Science and Christian Beliefs* (New York: Abingdon Press, 1955), Part 2, chap. 3, pp. 147, 148. Copyright 1955 by A. F. Smethurst. Used by permission.

[p. 147] It may well be that the cure for some types of moral wickedness lies not in the philosophical or intellectual sphere, but purely in the biochemical one. Many perversions and defects of human personality can be cured by right and balanced nutrition. This illustrates the wisdom of our forefathers, who recognized the importance of good cooking, [p. 148] and treated food not as something rather undignified to be hurried through without consideration, but as a profound and delicate art and science of the highest standard. Interesting evidence of the effects of under-nutrition has been supplied from time to time by those who for some reason have had to endure privations in this respect; and weighty testimony was given, for example, of the fact that the difficult political situation in Greece immediately after the end of the war was due not so much to political or economic factors, but rather to under-nutrition, reducing the efficient functioning of the brain and causing lack of self-control. It is not impossible that the true cure for most political troubles is proper feeding and carefully balanced dieting!

### **598. Diet—Knowledge Must Be Put Into Practice**

SOURCE: Lenna F. Cooper and others, *Nutrition in Health and Disease* (13th ed.), p. 3. Copyright 1958 by J. B. Lippincott Company, Philadelphia. Used by permission.

The subject of nutrition is as old as man's search for food, but the science of nutrition is new. We have today a wealth of scientific knowledge about food with fresh concepts and applications. Knowledge of how we use food to nourish our bodies is the result of long years of research in laboratories in many countries, but this alone is not sufficient. Knowledge must be put into action not just by doctors who may prescribe special diets but by every homemaker who cares about the health of her family. Experts apply new discoveries in electronics so that we may enjoy TV by merely pushing a button, but there is no push-button application of nutrition. In contrast, the practical application of new discoveries in nutrition must be made by everyone who chooses his own food.

### **599. Diet—Lifetime Concept of Good Food Habits Emphasized**

SOURCE: Charles Glen King, "Trends in the Science of Food and Its Relation to Life and Health," *Nutrition Reviews*, 10 (Jan., 1952), 4. Copyright 1951 by Nutrition Foundation Inc., New York. Used by permission.

It is utterly foolish to emphasize too greatly the role of only one or a few nutrients such as a single mineral, sugar, protein or vitamin, or the nutrition of a single part of the body, such as the hair or skin. That is why nutrition scientists are so heartily in agreement



with our trustees in believing that the only reasonable goal in nutrition is a lifetime concept of good food habits.

### **600. Diet—Mosaic Distinction Between Clean and Unclean Animals (Jewish Doctor on)**

SOURCE: Jacob B. Glenn, "The Bible and Modern Medicine," *The Jewish Forum*, 43 (September, 1960), 152, 153. Used by permission.

[p. 152] In discussing the kinds of meat and fish permitted by Mosaic law, medical reasons were given to explain these injunctions. In addition to the non-kosher mammals and fish, a great number of avian animals (birds and fowl) were also strictly forbidden.

In his commentary to the Bible (Lev. XI, 19), Nahmanides (Ha-Ramban) states: "And this is the explanation (*taam*) of the prohibition against certain fowls, because of the cruelty that they possess from birth ... for we find a change in their physiological structure ... and the cardinal characteristic (*simman*) in the fowl is tearing the prey (*d'risah*) such a bird of prey is forever unclean (*ta'me*) because the Torah has excluded it from the rest, since its blood is heated up to cruelty."

It appears from the above that, on the whole, carnivorous [*sic*] animals were prohibited while mainly herbivorous [*sic*] animals (mammals and fowls) were permitted. A list of such animals is given here in some detail:

Aquatic forms of life: (Lev XI:9–10 and Deut. XIV:9, 10)

*Kosher:*

*Non-kosher:*

fish possessing  
scales and fins

shell covered fish  
(lobster, oysters,  
crab[,] star, and  
jelly-fishes)

Reptiles: all non-kosher (Lev. XI:42)

Birds: (Lev. XI:13–19 and Deut. XIV:11–18)

doves, pigeons,  
fowl, chicken,  
duck, turkey,  
goose, quail

bat, cuckoo, eagle,  
heron, hawk, kite,  
ostrich, pelican,  
raven, stork

Mammals: (Lev. XI:12 & Deut. XIV:4–8)

bizon [bison], cow,  
ox, ewe, goat, deer,  
lamb

camel, cat, bear,  
dog, hare, lizard,  
mouse, mole,  
weasel, swine,  
tortoise

Insects: (Lev. XI:22–23 & Deut. XIV:19)

locust,

all others

grasshoppers

We may now observe that, according to the precepts of the Torah, there is a definite relationship between the type of animals allowed to be eaten and that not allowed. The biblical concept is that those mammalian and avian animals which are forbidden by Mosaic law contain a factor or factors (physiological) residing within the animal and

rendering it voracious and carnivorous. When the meat of such an animal is ingested by the human being, there is the possibility that the animal characteristics and propensities might conceivably enter the human bloodstream (which is [p. 153] the very substance of life) and produce a type of an individual with carnivorous characteristics.

A further Biblical conception regarding such animals is the fact that the meat of these animals is tough and not exactly palatable. The process of digestion is definitely prolonged, which process in turn stains the circulatory apparatus, especially the heart and kidneys. The prohibition against consuming carnivorous animals was thus another measure for safeguarding the everyday life of the individual and the group, the pivot about which the Mosaic laws apparently revolve. The Torah, *being a Tree of Life*, thus assumes a deeper significance.

We may now ask, what has modern medicine to say about these possible Biblical considerations regarding the dietary laws. Analyzing recent sources and consulting with a few outstanding internists, physiologists and biochemists regarding the physiological effects of many types of proteinous foods on the human being, enabled me to arrive at some workable conclusions:

Of the five essential nutrients in the diet (carbohydrates, fat, protein, minerals, and vitamins), fat and proteins are those which, although vital to the very life of an individual, put a greater demand, strain and stress on the gastro-intestinal tract. The flesh of carnivores, physiologically speaking, further taxes the gastro-intestinal tract. When excessively ingested, protein metabolism on the whole specially taxes the kidneys with untoward symptoms that very often lead to kidney trouble. Furthermore, in the process of protein digestion, there is produced an extra amount of energy known as the *specific-dynamic action of protein* in terms of added caloric output. This specific action of protein is particularly undesirable in warmer or hot climates, where the extra body heat and body dynamism is superfluous.

Physiologically, biochemically and medically there is at present no definite proof that the structure of the protein molecules, whatever their source, differs much one from the other. These protein molecules, the end result of the complicated digestive process, when entering the human circulatory system to serve as building blocks in the constant process of cell growth, do not seem to carry with them genetically-bound determiners of any kind. The protein molecules of the carnivores have as yet not been discovered to be laden with specific characteristics that can be visualized in the strongest microscope.

Consequently, the supposition that the characteristics of a beast or a voracious animal might, when its meat is eaten by humans, be passed on to them, has not yet been proven by medical science.

From the historical point of view and from the day to day observation of human life, individual, group and national, we do learn that perhaps the two potent factors, namely ecological and nutritional, *are* affecting the type, the characteristics and the differentiation among not only races and nations but also among individuals. Physicians and nutritionists know from experience that the very physiognomy of a person is conditioned by the amount and type of food he or she consumes. Diet has definitely shaped the culture and civilization of peoples and brought about diversified concepts of spiritual, moral and ethical concepts. And even though not scientifically or physiologically ascertained as yet, the fact of close relationship existing between the character-pattern of a person and the type of food one eats, is irrefutable.

Abstaining from all the above listed kinds of non-kosher foods undoubtedly was one of the greatest factors in securing the existence of the Jewish people and *insuring its everlasting wholesomeness*. It was the strict adherence to the divinely inspired dietary laws that has actually insulated the Jewish people and made them impervious to the many ravaging diseases caused by the ingestion of non-kosher foods, which undoubtedly carry the seeds of disease and destruction to the human organism.

### **601. Diet, Mosaic Distinctions in—Scaleless Fishes Poisonous, in Jewish Doctor's Experiment**

SOURCE: David I. Macht, "An Experimental Appreciation of Leviticus XI. 9–12 and Deuteronomy XIV 9–10," *Harofé Haivri* ("The Hebrew Medical Journal"), 2 (1942), 166, 165. Used by permission.

[p. 166] The most interesting and surprising observation made in connection with the present investigation [see editors' note] was the fact that a toxin action was exerted by extracts from fishes having no scales while extracts of all those possessing them were found to be innocuous.

The results obtained in the pharmacological studies described above are of interest to the student of the Bible, revealing as they do that the Levitical zoological classification of fishes is sound and rational from the standpoint of pharmacology and toxicology because all the poisonous fishes so far studied belong to the group possessing no scales. Physiological extracts from all the species possessing scales exhibited [p. 165] little or not toxicity for either the mice or seedlings employed in the experiments.

[EDITORS' NOTE: The experiment involved intraperitoneal injection of muscle juices from a wide variety of fishes into white mice, and observation of the comparative growth of *Lupinus albus* seedlings in plant-physiological solutions and in 1% solutions of the muscle suspensions.]

### **602. Diet—Mosaic Prohibition of Fats, Scientific Basis for (Jewish Doctor on)**

SOURCE: Jacob B. Glenn, M.D., "The Bible and Modern Medicine," *The Jewish Forum*, 43 (May, 1960), 74, 75. Used by permission.

[p. 74] We may clearly see that the consumption of fat by the early Hebrews was, if not totally prohibited, discouraged and thought of as being injurious to the body. It was considered that loose fat thwarted mental alertness and integrity of the individual.

It was not, however, until recently that science (biology, biochemistry and medicine) has gone deeply into the very structure of fat and its role in the diet.

Fat is a class of neutral organic compounds (glycerol esters of oleic, palmitic and stearic acids) which are essentially energy yielding and insulating foodstuffs (one gram yielding 9.3 calories) which play a definite and vital role in the digestive processes and also serve as the insulating and covering material for the body and especially its internal organs. Fat is also, along with carbohydrates, proteins, vitamins, and minerals, a vital constituent of the cells themselves, which, in turn, play a vital role in the very physiological and biological processes of the body and mind of the individual.

The excessive accumulation of fat on the abdominal cavity and coverings (fat of the mesentarium) and at the base and apex (tip) of the heart, may produce a hazardous condition for the body. An abundance of fat in these regions may cause a state of heaviness and sluggishness. Too many fat globules in the blood may retard and interfere with normal circulation and cause a strain on the very function of the heart, which is to pump the entire blood volume to and from the lungs for the purpose of maintaining

external and internal respiration—vital processes by which oxygenation of every cell in the body takes place and without which life as we know it on this earth is impossible.

Too much fat may slow up this breathing process which, in turn, limits the range of cellular activity and results in untoward symptoms and disease.

The main danger in fat consumption lies in a constituent of fat cells, which has recently come to the fore in medical research—CHOLESTEROL. This substance is an unsaturated monohydric alcohol of the class of sterols richly found in bile, blood, nervous tissue, egg-yolk, liver, pancreas, and kidney substances. This cholesterol has a definite physiologic function and is vital in certain amounts in the metabolic processes of the body and mind.

It was not until quite recently that medical attention was focused on this, to some extent, still mysterious substance, especially with regard to the common and widely spread disease of the aging human being; namely, arteriosclerosis (hardening of the arteries).

This disease, which may affect even younger individuals, attacks the vascular system by first causing a deposit of cholesterol in the inner layer (there are three layers in each vessel) and then by the formation of calcium in this layer of cholesterol. The vessel thus becomes hard, narrow and brittle. As a direct consequence of this very often slow process, vital parts of the body, such as the heart, the brain, the kidneys, and the lungs may be severely affected. The small vessels supplying the heart itself with blood, the coronary arteries, may become so narrow that oxygenation of the heart-muscle becomes impaired—a condition called *angina pectoris* (now known as coronary insufficiency), which manifests [p. 75] itself by seizures of severe chest pains especially after physical and mental exertion and excessive eating and drinking. Clots may be formed in these vessels which may result in partial or total closure of the coronaries, ensuing in death.

When the main artery of the brain, the so-called middle meningeal artery, is affected by this all-destructive arteriosclerotic process, this artery may either burst (apoplexy), inundating large parts of the brain with blood, and thus cut off vital functions of the brain (paralysis), or a clot may form which prevents the circulation of blood in the brain, with the same result.

The arterio-sclerotic heart diseases are actually responsible for the greatest number of deaths in our society. In more recent investigations by professors Dudley White, William Dock and many others, it was established with considerable accuracy that those so-called animal fats (beef, lamb, fowl, etc.) contain great amounts of cholesterol which is fundamentally responsible for the development of arterio-sclerosis, especially among those peoples who consume great amounts of this animal fat. Dr. Dock was able to ascertain the fact that groups like the Yemenites in Israel rarely if ever develop arterio-sclerosis. These people eat hardly any animal fat at all, subsisting mainly on vegetable and olive oils which contain practically no cholesterol. The same is true of Arab groups and many of the Mediterranean peoples. Even though these people may grow stout, they do not seem to develop arterio-sclerotic diseases the way the north-European and American people do.

Thus, the admonition against the consumption of free animal fat in the Mosaic law assumes great significance and attests to the truth of its dietary principles in safeguarding human life.

### **603. Diet, Mosaic Restrictions on—Diseases Among Pigs**

SOURCE: William A. Hagan, Introduction to the Conference, in *The Relation of Diseases in the Lower Animals to Human Welfare, Annals of the New York Academy of Sciences*, 48, art. 6 (April 10, 1947), 353, 354. Copyright 1947 by The New York Academy of Sciences. Used by permission of the publishers and the author.

[p. 353] Nearly half of the pigs that are born die before they reach marketable age, and this is true in our country...

[p. 354] The total losses from animal diseases in the United States are probably smaller than in any other major country in the world. These losses are often calculated from the number of deaths, but it is very obvious that death losses represent only a fraction of the total. The principal losses, today, are from various kinds of parasitisms which drain the vitality of our animals and lessen their production, without actually killing them.

#### **604. Diet, Mosaic Rules on—Scientific Aspects (Jewish Doctor on)**

SOURCE: Jacob B. Glenn, M.D., "Modern Medicine in the Light of Mosaic Law," *The Jewish Forum*, 40 (January, 1958), 1, 2. Used by permission.

[p. 1] With the relatively recent advance of modern medicine, the accumulating scientific data, which is affecting and practically revolutionizing medical progress, appear to substantiate and prove the only and eternal truth, revealed to the greatest Law-giver of all times, *Mosheh Rabbenu*—Moses, our teacher.

The *taryag* (613) precepts of do's and don't's as inscribed in fiery letters in our Book of Life, our Torah Um'sorah, is unalterable and eternal like the earth and the celestial bodies that existed before the creation of our earth.

The Jewish people, destined and ordained to be the eternal people, to carry the name of God Almighty and his sacred laws from the very first day of its birth to the end of the ages, need no confirmation as to the truth and the unchangeable tenets of the Torah. But the understanding of the meaning of our precepts enhances the power, the beauty, the goodness, and the wisdom of the law and renders adherence to the Torah even more complete.

#### *Foods We May Not Eat*

Of the aquatic forms of life, the Jew is alone in limiting his food to that kind which is covered with scales and possesses a double pair of fins on its back and abdomen. Lobsters, crabs, clams, shrimps, starfishes, and jelly-fishes are forbidden. It has been known for some time that these last mentioned creatures may harbor injurious and toxic substances which, after entering the gastro-intestinal tract and absorbed by the circulatory system of the human being, spreads throughout the organism. The kind and type of diseases these toxic substances produce are not yet exactly known to medical science, but in laboratory experiments, a definite fact has been established regarding these finless fishes, that of the coli titer. Now, the coli bacteria in themselves are non-disease producing bacteria (they may become, however, pathogene in mixed infections); but the concentration of the coli bacteria in water and in the intestines of animals is used as an indicator for the purity of water and relative sterility of the intestinal flora of the animal.

It was thus established that the non-scaly and non-finned fish revealed an abnormally high coli titer in its intestines, indicating the definite presence of other bacteria and viruses in this animal. Hence, to eat this lobsters and shrimps is to open the door wide for the penetration of the harmful and toxic material into the human body.



It is common knowledge that the meat of the pork is extremely injurious to the human body because of the dreaded trichinosis. In spite of the strict supervision by practically all civilized governments in the processing of pork meat, this disease is still rampant, especially in the rural areas.

[p. 2] We Jews may eat the meat only of those animals that chew their cud and the hoofs of which are cloven. Those animals which do not reveal these two outstanding marks, are forbidden. Modern medical thinking proves that the process of digestion in, say the cow, is more complete because, due to the chewing of the cud, the chyle (which is absorbed into the streaming blood from the lymphatic system by the intestinal villae), is more refined and its degree of purity from bacteria which might have entered the animal while eating grass, is higher than the meat of a non-cud chewer. Most of the cud-chewers happen to be cloven-hoofed. And although there is no scientific proof for the purity of the animal due to its being cloven-hoofed, this outward and outstanding sign was coupled with the cud-chewing to render the animal a *b'hema k'sherah*, 'a clean animal.'

#### *Blood*

“And ye shall eat no manner of blood” (Lev. [7], verse 26). The Jew is permitted the meat of the animal but not its blood. Aside from the beautiful and sublimely moral principle in the admonition not to eat the very essence of life, there is, in addition, another, more scientific principle embodied in this strict “lo taaseh,” ‘thou shalt not do.’ Outstanding hematologists have found that the circulating blood in humans and animals alike harbor more—if not all—pathogenic agents, the bacteria, viruses and certain types of protozoans. Of course, the white blood cells in the circulating blood and in the lymphatic system serve as guards for the protection of the human body in warding off these harmful agents; but the massive concentration of the toxic material in the blood is always potentially dangerous for human consumption.

In this connection, the ritual of “shehitah” assumes a meaningful importance. The drawing of the blood thru severing the jugular veins is not only a performance which completely drains the animal of its blood but also simultaneously provides the means of causing the slaughtered animal to lose blood immediately from the tissues of the brain, with the immediate loss of consciousness. Consequently, there is no pain perception by the animal. The so-called “modern” and “humane” way of stunning the animal with a heavy blow on its head—virtually an electric shock—is certainly, scientifically speaking, much more painful to the animal than the *shehitah* ritual. The blessing which is recited by the *shohet* at the time of slaughtering the animal serves a high moral purpose—that of reducing the seeming cruelty, by the *shohet's* concentration on God Almighty and His absolute power over all creation.

#### **605. Diet—Overeating, a Damaging Practice**

SOURCE: Charles Glen King, “Basic Research and Its Application in the Field of Clinical Nutrition,” *The [American] Journal of Clinical Nutrition*, 1 (Sept.–Oct., 1952), 2. Copyright 1952 by The Nutritional Press, New York. Used by permission.

Unquestionably, one of the most damaging practices is simply eating too much.

#### **606. Diet—Protein Adequate From a Sufficiency of Whole Grains and Legumes**

SOURCE: Fredrick J. Stare and George W. Thorn, "Some Medical Aspects of Protein Foods," *American Journal of Public Health*, 33 (Dec., 1943), 1449. Copyright 1943 by American Public Health Association, Inc., New York. Used by permission.

As long as this country has access to a plentiful supply of calories, and a variety of whole grain cereals and legumes, it is most unlikely that *impairment of health* from protein deficiency will ever occur.

### **607. Diet—Protein Deficiency Unlikely in Adequate Vegetarian Diet**

SOURCE: D. M. Hegsted, F. J. Stare and others, "Protein Requirements of Adults," *The Journal of Laboratory and Clinical Medicine*, 31 (March, 1946), 282. Copyright 1946 by C. V. Mosby Company, St. Louis, Mo. Used by permission of the publisher and Fredrick J. Stare.

7. It is most unlikely that protein deficiency will develop in apparently healthy adults on a diet in which cereals and vegetables supply adequate calories.
8. Considering the experimental data presented in this study, the National Research Council's daily recommended allowance of 70 Gm. of protein for an adult weighing 70 kilograms is most generous and could, if necessary, be reduced to 50 Gm. and still provide approximately 30 per cent margin above requirement.
9. It should be emphasized that the experimental data and the conclusions of this paper apply to adults in apparent good health and do not consider protein requirements in growth, pregnancy, lactation, or disease.

### **608. Diet—Protein Requirement Not Increased in Exercise**

SOURCE: Fredrick J. Stare and George W. Thorn, "Some Medical Aspects of Protein Foods," *American Journal of Public Health*, 33 (Dec., 1943), 1449. Copyright 1943 by American Public Health Association, Inc., New York. Used by permission.

There are definite psychological problems of convincing a population used to eating a high protein diet that one of much lower protein content, and low in animal protein, will not necessarily impair health. Lumberjacks may demand plenty of red meat to get timber cut, but that demand rests on habit and not on a nutritional or medical basis...

The protein requirement is not increased in exercise, and physical fitness and efficiency are not impaired or improved on low protein diets adequate in other nutrients.

### **609. Diet—Roman Conquerors Near-Vegetarians**

SOURCE: R. J. Forbes, *Studies in Ancient Technology*, Vol. 3, p. 101. Copyright 1955 by E. J. Brill, Leiden, Netherlands. Used by permission.

The often over-refined taste of the Romans in the Imperial period led to the improved grinding and sifting of flour which, however, meant the discarding of the nourishing bran. The common people still ate the old-fashioned food and this is particularly true of the army. The soldier's diet was still based on a daily ration of two pounds of barley and wheat, the soldiers carried their own rotary querns and prepared their own flour, which they baked. Beans, pork-fat, beer, wine and oil supplemented this diet. Meat was considered an extra and Scipio still grumbles about the spits, which the soldiers would have to carry in order to roast their own meat. Even during the late Roman Empire a tactician like VEGETIUS still considers meat an "adminiculum", that is an "addition" to the vegetarian diet of the soldier...

The ancient world disposed of certain limited amounts of animal fats such as lard but it depended mainly on olive oil for its supply of fats. Butter, though known, was used in certain religious rites and medical recipes only but not consumed on any large scale.

### **610. Diet—Shift to Grain Products, Fruits, Vegetables, Predicted**

SOURCE: Henry C. Sherman, "The Nutritional Improvement of Life," *Journal of the American Dietetic Association*, 22 (July, 1946), 580. Copyright 1946 by The American Dietetic Association, Chicago. Used by permission.

Undoubtedly, the more open-minded we are in using the guidance of the newer knowledge of nutrition for greater efficiency in food management, the more extensively will we meet our needs through grain products, fruits, vegetables and milk.

### **611. Diet—Variety, With Fruits and Vegetables**

SOURCE: W. Henry Sebrell, Jr., "What to Eat to Live Longer," Interview in *U.S. News & World Report*, 48 (April 11, 1960), 93. Copyright 1960 by U.S. News Publishing Corp., Washington, D.C.

... *Q* Is the diet of "meat, potatoes and apple pie" all right?

*A* Don't put it on those terms. You can't live on steak and potatoes and apple pie.

*Q* What does that diet need?

*A* Add some fruits and vegetables and some cereal and milk. Let's say the normal American diet pattern, made up of the large variety of excellent foods that we, so fortunately, can go in any store and buy—variety is the important thing. But don't eat too much of anything...

### **612. Diet—Vegetable Proteins Adequate in Varied Diet**

SOURCE: Samson Wright, *Applied Physiology* (London: Oxford University Press, 1952), p. 1055. Used by permission.

In any mixed diet, even if wholly of plant origin, the proteins are sure to be sufficiently varied to compensate for any individual inadequacies in amino-acid content, if only the total amount of protein is sufficient.

[EDITORS' NOTE: This sentence was italicized in the original paragraph.]

### **613. Diet—Vegetable Proteins Adequate When Mixed**

SOURCE: "New Sources of Protein," *The Lancet*, Vol. 2 for 1959 (Nov. 28, 1959), 957. Used by permission.

Formerly vegetable proteins were classified as second-class and regarded as inferior to first-class proteins of animal origin; but this distinction has now been generally discarded. Certainly some vegetable proteins, if fed as the *sole* source of protein, are of relatively low value for promoting growth; but many field trials have shown that the proteins provided by suitable *mixtures* of vegetable origin enable children to grow no less well than children provided with milk and other animal proteins.

### **614. Diet—Vegetable Proteins Adequate When Varied**

SOURCE: Henry C. Sherman, *Chemistry of Food and Nutrition* (7th ed.), p. 75. Copyright 1946 by The Macmillan Company, New York. Used by permission.

Thus with a knowledge of the nutritional chemistry of the proteins of various foods it becomes relatively easy so to utilize their supplementary relationships that even an inexpensive mixed diet shall be safe from such shortages of individual amino acids as have been illustrated in the feeding experiments with isolated proteins. Also, it becomes important to reform the traditional habit of speaking of "animal protein" as if it alone were efficient in this connection, for we now know that several of the plant proteins are similarly effective.

### **615. Diet—Vegetable Proteins Satisfactory**

SOURCE: Sir Stanley Davidson and others, *Human Nutrition and Dietetics*, p. 732. Copyright 1959 by E. & S. Livingstone Ltd., Edinburgh and London. Used by permission.

It is now known that suitable mixtures of vegetable proteins can replace satisfactorily the animal protein in the diet of the young child.

### **616. Diet—Vegetable Proteins Used to Improve Diet in Central America**

SOURCE: Nevin Scrimshaw, Discussion in the Fifth International Congress on Nutrition, Washington, D.C., Sept. 1–7, 1960, confirmed in a letter of January 6, 1961, to Mrs. Joyce Hopp, Washington, D.C.

When one seeks to improve the protein nutrition in an area, he must find something that is (1) economical to produce and purchase, (2) palatable, (3) culturally acceptable, and (4) easy to introduce into every day diets... The challenge today [is] to supply the protein needs of the world ... not only from animal sources alone for they are too costly of money and land ... but also by combining vegetable proteins in optimum patterns.

[EDITORS' NOTE: Dr. Scrimshaw and associates have developed INCAPARINA, a mixture of vegetable proteins that is being used with success to supplement the diet of children to prevent *kwashiorkor*, a worldwide protein-deficiency disease.]

### **617. Diet—Vegetable Source Considered Adequate if Varied and Well-planned**

SOURCE: "Vegetable Diets for Children," in Annotations, *British Medical Journal*, No. 4972 (April 21, 1956), 909. Used by permission.

It seems reasonable to conclude that a varied and well-planned diet, even if derived entirely from vegetable sources, may sometimes be more nutritious than a less well planned diet which contains a little milk and meat.

### **618. Diet—Vegetarian Diet Recommended to Reduce Cholesterol Level in the Blood**

SOURCE: J. M. R. Beveridge, Discussion in the Fifth International Congress on Nutrition, Washington, D.C., Sept. 1–7, 1960, confirmed in a letter of January 5, 1961, to Mrs. Joyce Hopp, Washington, D.C.

If a moderate restriction of foods high in animal fat and in cholesterol together with the introduction of vegetable oil, such as corn oil or safflower oil, is not effective in decreasing plasma lipid levels, then the next obvious step is to get as close as possible to a vegetarian diet.

[EDITORS' NOTE: This statement was made in response to the question, "If you had a high blood cholesterol, what would you do?"]

### **619. Diet—Vegetarian Diet With Milk Highly Nutritious**

SOURCE: E[lmer] V[erner] McCollum and others, *The Newer Knowledge of Nutrition* (5th ed., entirely rewritten), pp. 563, 564. Copyright 1939 by The Macmillan Company, New York. Used by permission.

[p. 563] The lacto-vegetarian diet, or combination of vegetable foods and milk, is, however, easy to plan so as to be highly nutritious, and to promote optimal health... [p. 564] Muscle meats are less valuable supplements for vegetable foods than are milk, eggs, and glandular organs, since they are less rich in most of the vitamins, contain a poorly constituted mineral mixture that is low in calcium...

Milk and eggs are the only foods which are designed by nature for the nourishment of the young. Experiment shows that they are excellently constituted for this purpose and are equally valuable for adults.

### **620. Diet—Vegetarian Diet With Milk or Eggs, Adequate**

SOURCE: Lotta Jean Bogert, *Nutrition and Physical Fitness* (7th ed.), pp. 108, 457. Copyright 1960 by W. B. Saunders Company, Philadelphia. Used by permission of the publisher and the author.

[p. 108] Vegetable proteins, such as those in cereal products, potatoes, and leafy vegetables, have an important value in the diet (especially when eaten in considerable quantities), since the amino acid mixtures they provide supplement those in animal foods. Conversely, a vegetarian diet can be made entirely adequate in quality of proteins by supplementing vegetable proteins with some milk, cheese, or eggs, protein foods which most vegetarians use...

[p. 457] If the foods are wisely chosen, it is possible to have excellent physical development, vigor, and endurance on a vegetarian diet (e.g., some of the Hindu sects).

### **621. Diet—Vegetarianism and Vascular Disease**

SOURCE: Editorial, "Diet and Stress in Vascular Disease," *JAMA*, 176 (June 3, 1961), 806. Copyright 1961 by the American Medical Association, Chicago. Used by permission.

Sixty-five years ago, Osler listed heredity, rich diet, alcohol, tobacco and, above all, the "worry and strain of modern life" as the causes of arteriosclerosis and especially of coronary disease. Within a decade, experiments were under way which showed that diets rich in milk solids and egg yolk were related to disease in rabbits; 20 years later American pathologists confirmed Anichkov's experimental arteriosclerosis following upon cholesterol following upon cholesterol feeding. In the past two decades, studies on men have confirmed Snapper's thesis that vegetable oils and low animal fat in the diet caused the striking difference in arterial disease and in venous thrombo-embolism observed in Peiping and in Amsterdam. Thomas' comparison of thrombo-embolic disease and coronary disease in Negroes in St. Louis and in Uganda (matched necropsies of those over 40 years old) indicates that a vegetarian diet can prevent 90 percent of our thrombo-embolic disease and 97 per cent of our coronary occlusions.<sup>3</sup> [Note 3: Thomas, W. A., and others: Incidence of Myocardial Infarction Correlated with Venous and Pulmonary Thrombosis and Embolism: Geographic Study Based on Autopsies in Uganda, East Africa, and St. Louis, U.S.A., *Amer J Cardiol* 5:41-47 (Jan.) 1960.]

### **622. Diet—Vegetarians Classified**

SOURCE: Mervyn G. Hardinge and Frederick J. Stare, "Nutritional Studies of Vegetarians," *The American Journal of Clinical Nutrition*, 2 (March-April, 1954), 74. Copyright 1954 by The Nutritional Press, New York. Used by permission.

It has been estimated by Gallup (1943) that there are two and one-half to three million vegetarians in the United States. These are divided among three widely separate and distinct vegetarian groups. One is found within the ranks of the Catholic Church, the Trappist monks. Their dietary usually includes the use of milk but no meat. Another is sponsored by the Seventh-day Adventist Church, whose health and educational program includes a lacto-ovo-vegetarian diet. The third vegetarian group is heterogen[e]ous in nature, being drawn together by various motives such as nonviolence and animal friendliness. A few persons in each group, mainly among the last, exclude all foods of animal origin and are here referred to as "pure" vegetarians...

Lacto-ovo-vegetarians are here defined as individuals who do not use as food the flesh of animals (meat, poultry, and fish), but do eat such foods as milk, eggs, and products made from or containing milk and eggs. "Pure" vegetarians are those who exclude from their diets all foods of animal origin.

### **623. Dispensationalism, Critique of**

SOURCE: C. Norman Kraus, *Dispensationalism in America* (Richmond, [Va.]: John Knox Press, 1958), pp. 57, 59, 61, 62, 65, 67, 71, 72. Copyright © 1958 by C. D. Deans. Used by permission.

[p. 57] Dispensationalists claim above all to be Biblicists. They are quite confident that their teachings are evident even on the surface of the Scripture. Indeed, the system is so closely identified with the Bible itself that some of its adherents tend to judge the orthodoxy of other Christians by their acceptance or rejection of the system. Lewis Sperry Chafer found it difficult to understand why the significant teaching of Darby and his associates had not gained more general acceptance among conservative Christian scholars. Chafer himself is the first to have written a systematic theology in which



dispensational distinctions have been employed as the unique structural and interpretative principle. For him dispensationalism is the norm for theology. He works on the assumption that his dispensational framework is identical with the Biblical structure and that the message of the Bible, therefore, cannot be properly understood unless it is viewed dispensationally. This assumption is open to question. Can dispensationalism be described as simply Biblicism? Or is the system itself a compound of theological concepts, partly Biblical, which has been used to further interpret the Scriptures? How much has it been read into Scripture and how much out of Scripture? What are the theological emphases which undergird the system? ...

Dispensationalism has never identified itself with any one theological system...

[p. 59] There are, to be sure, important elements of seventeenth-century Calvinism in contemporary dispensationalism, but these elements have been blended with doctrinal emphases from other sources to form a distinct system which in many respects is quite foreign to classical Calvinism. It is probably not going too far to call the dispensationalist system eclectic. For example, its emphasis upon the necessity of a personal experience with Christ, which results in assurance of salvation and in verbal testimony and praise, is akin to Pietism and reflects the influence of revivalism. And certainly its doctrine of the Church is much nearer to the sectarian than to the Reformed tradition. This eclecticism can be accounted for partially by the fact that most of the men who helped to shape the system in America were not trained theologians. As a matter of fact they distrusted theologians, even the most conservative ones, and gloried in their own simplicity and Biblicism.

Taking all this into account, it must still be pointed out that the basic theological affinities of dispensationalism are Calvinistic. The large majority of the men involved in the Bible and prophetic conference movements subscribed to Calvinistic creeds...

[p. 61] The distinctive theological emphases of dispensationalism were developed in a climate of pessimism and reaction. Darby himself, as we have seen, was reacting strongly against the state of affairs in the Anglican Church. In America the mood was similar, but less intense at the outset. The first Believers' Meeting for Bible Study took on the character of a spiritual revival, and in subsequent meetings the inroads of rationalist theology as well as the spiritual lethargy of the churches was a recurring theme. Some teachers said explicitly that premillennialism was a bulwark against rationalist theology. Thus it is not surprising to find that the theological elements which became normative in dispensationalism ran directly counter to the developing emphasis of the "New Theology." This is already evident in the doctrinal statement of 1878 which stressed a rigid theory of verbal and plenary inspiration, the absolute depravity of man and his helplessness to assist in his own salvation, and the sovereign transcendence of the triune God. These are the three tenants which became normative for the dispensationalist system, and we must take a closer look at them.

The last of these three, the sovereign transcendence of God, is the foundational assumption which underlies the very concept of a dispensation. A dispensation is begun when God projects Himself into the historical process and initiates a covenant of His own making with some part of the human race. It ends when He intervenes in judgment because of man's disobedience. While there is a pattern of historical development within the dispensation, no covenant is in any way conditioned by historical processes, nor is it necessarily historically related to the covenants which precede or follow it. The promises

enumerated in the covenants are in the last analysis unconditional, because although man cannot and does not cooperate with God, He fulfills His [p. 62] promises which He swore unto the fathers. He works out His predestined purpose *in* history, but quite apart from it—and one might almost say in spite of it. Each dispensation is set off as a distinct period of time which has little or no organically historical relation to what precedes or follows. Further, God's sovereignty is exercised in the predestination and election of nations and men to a special relationship to Himself. The whole justification for giving the Jews the dominant place in God's future plan is worked out on the ground of their national election. What Israel wishes or does is quite aside from the point. God has chosen them to be His people, so they are His people come what may. The same rigid predestination is applied in this dispensation to the individual believers who have been elected to salvation. Their election is absolutely effective. Working on this assumption, contemporary dispensationalists have elaborated an almost mechanistic theory of eternal security, and have interpreted the New Testament strictly within the framework of this norm...

[p. 65] Finally, the dispensationalists put forward a strict, mechanical theory of verbal inspiration as a bulwark against the inroads of Biblical criticism...

[p. 67] The early spokesmen for dispensationalism ... thought of their system as an apology for orthodox theology, and it seems impossible to understand the dynamic and true significance of the movement unless we see it in its contemporary theological context...

[p. 71] Dispensationalist scholars show little historical self-awareness. This is evident in their facile identification of their own position with the millennialism of the early Church. In their histories of millennialism they give little or no consideration to the special genius of their own position...

[p. 72] Although premillennialism existed in America before dispensationalism, it became vocal and aggressive in its dispensational form through the Bible and prophetic conferences.

## **624. Dispensationalism, Different From Biblical Doctrine of Dispensations**

SOURCE: D. H. Kromminga. *The Millennium in the Church*, pp. 288–29. Copyright 1945, by Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. Used by permission.

[p. 288] Christianity recognizes dispensations in the Covenant of Grace or the history of redemption and of revelation. The difference and the unity of the Old and the New Dispensation is embodied, as it were, in the difference and the unity of our Old and our New Testament which together form the one Bible. By Ireneus that [p. 289] unity of the book of the Christians was vigorously maintained in his conflict with the Gnostics...

Subdivision of the dispensations had already been made by Tertullian and Joachim, and multiplication of dispensations had likewise appeared in Origen. Cocceius now took up the former pastime, and the Petersens the latter; and Darby, Scofield, and the Russellites [now Jehovah's Witnesses] followed. The unity of the Covenant was not merely lost sight of, but was actually destroyed in the interest of the diversity of the dispensations. There was room here for almost unlimited display of individual ingenuity, and dispensational schemes and charts multiplied freely...

[p. 290] Every one of these various types of aberration from the truth became possible only through neglect, however unconscious perhaps at first, of the biblical revelation...

The content of Christian eschatology must not merely be drawn exclusively from the Bible, but the content of biblical eschatology must also be interpreted according to the rule of Scripture or the rule of faith and should never be used to alter the rest of the teachings of Scripture. Against this rule modern chiliasts who take it upon themselves to expound Scripture have often sinned grievously. Scofield's note on Hos. 2:2, is only a very mild and moderate illustration of the violence which much modern chiliastic exegesis offers to this rule.

This rule demands also, that within the eschatological field the order of events should be constructed in harmony with Scripture and should not violate its data on that point. This is a matter of harmonizing the Apocalypse with the other eschatological portions of the Bible as much as of paying due regard to the order of [p. 291] events indicated in the Apocalypse itself. Yet arbitrary transpositions in the order of the eschatological events have by no means been rare in chiliastic literature, nor in non-chiliastic eschatological literature either, for that matter. Such transpositions we face in the placement of the New Jerusalem in the millennium instead of in eternity; in the placement of antichrist and of Gog and Magog in temporal proximity; in the placement of a secret rapture before the public appearance of the Son of Man on the clouds of heaven; and in the disjunction of the appearance of the Son of Man on the clouds of heaven from the overthrow and destruction of antichrist.

Slips like these can be made and often have been made through mere inadvertence. However, when they become incorporated in definite systems to which the continuation of the error is essential, then they can no longer be excused as inadvertent slips; then they become violations of the authority of Holy Writ for which the perpetrators must be held to be strictly accountable. When such playing fast and loose with God's Word is observed in our age of widespread disregard for Scripture, the question naturally arises, whether it perhaps is part and parcel of such disregard. It is imperative, that chiliastic and all eschatological thought be called back and brought back to strict and loyal adherence to the Scriptures in all the beforementioned respects. Unless this demand is met, there is no hope of eliminating the errors and of reaching a better understanding of what our Lord has told us on this subject.

### **625. Dispensationalism, Dissent From, Concerning Dispensations**

SOURCE: Louis Berkhof, *Systematic Theology* (Grand Rapids, Mich.: Eerdmans, 1941). pp. 290–292. © 1941 by L. Berkhof. Used by permission.

- [p. 290] (a) The word “dispensation” (*oikonomia*), which is a Scriptural term (cf. Luke 16:2–4; 1 Cor. 9:17; Eph. 1:10; 3:2, 9; Col. 1:25; 1 Tim. 1:4) is here used [by dispensationalists] in an un-Scriptural sense. It denotes a stewardship, an arrangement, or an administration, but never a testing time or a time of probation.
- (b) The distinctions [between dispensations as periods] are clearly quite arbitrary. This is evident already from the fact that dispensationalists themselves sometimes speak of them as overlapping. The second dispensation is called the dispensation of conscience, but according to Paul conscience was still the monitor of the Gentiles in his day (Rom. 2:14, 15). The third is known as the dispensation of human government, but the specific command in it which was disobeyed and therefore rendered man liable to judgment, was not the command to rule the world for God—of which there is no trace—, but the command to replenish [p. 291] the earth. The fourth is designated the dispensation of promise and is supposed to terminate with the giving of the law, but Paul says that the

law did not disannul the promise, and that this was still in effect in his own day (Rom. 4:13–17; Gal. 3:15–29). The so-called dispensation of the law is replete with glorious promises, and the so-called dispensation of grace did not abrogate the law as a rule of life...

(c) According to the usual representation of this theory man is on probation right along. He failed in the first test and thus missed the reward of eternal life, but God was compassionate and in mercy gave him a new trial. Repeated failures led to repeated manifestations of the mercy of God in the introduction of new trials, which, however, kept man on probation all the time... This representation is contrary to Scripture, which does not represent fallen man as still on probation, but as an utter failure, totally unable to render obedience to God, and absolutely dependent on the grace of God for salvation...

(d) This theory is also divisive in tendency, dismembering the organism of Scripture with disastrous results. Those parts of Scripture that belong to any one of the dispensations are addressed to, and have normative significance for, the people of that dispensation, and for no one else... The Bible is divided into two books, the Book of the Kingdom, comprising the Old Testament and part of the New, addressed to Israel; and the Book of the Church, consisting of the remainder of the New Testament, and addressed to us. Since the dispensations do not intermingle, it follows that in the dispensation of the law there is no revelation of the grace of God, and in the dispensation of grace there is no revelation of the law as binding on the New Testament people of [p. 292] God. If space permitted, it would not be difficult to prove that this is an entirely untenable position.

## **626. Dispensationalism — Distinctions Between Dispensations**

### **Questioned**

SOURCE: C. Norman Kraus, *Dispensationalism in America* (Richmond, [Va.]: John Knox Press, 1958), pp. 132–134. Copyright © 1958 by C. D. Deans. Used by permission.

[p. 132] The dispensationalist interpretation is built on an inadequate concept of the nature of language and its use. In seeking to uphold the supernatural quality of the Biblical narrative it has assumed that the Biblical language is like the language of a science textbook; that is, that its terms have a fixed meaning from beginning to end. Recently one of the most distinguished scholars in the dispensationalist school stated that there is no essential difference between the language of the Bible and a medical dictionary... Unwittingly perhaps, they have foisted upon the Bible their own assumptions and have on the basis of these assumptions read out of the Bible their own dispensational distinctions. It is very easy to demonstrate that even the word *oikonomia*, translated “dispensation” in the New Testament, does not mean what they interpret it to mean.

Perhaps an even more serious question is raised by the dispensationalist teaching that certain parts of the Bible apply almost exclusively to national Israel and not to Christians. It has been the deep conviction of the Church from its beginning that the whole Bible, including the Old Testament, is the Christian’s book and speaks of Christ...

[p. 133] Ever since the time of the Apostle Paul it has been the general understanding of Christians that there are different kinds of commands and instructions in the Old Testament and that not all of them apply directly to the Church. None of us would try to regulate our lives by all of the laws given in Exodus 21–23. The very concept of progressive revelation implies that there will be elements in the earlier revelation which may be outmoded and superseded by later revelation. Thus the Old Testament has been

conceived as a *preparation* for Christ and His Church. But dispensationalism goes further than this and practically denies that the Old Testament has any relation to the Church at all. It teaches that the Church is not visualized in the Old Testament; that there is no historical relation between the people of God under the Old Covenant and the New; that the major part of the Old Testament revelation is *law* which is diametrically opposed to the revelation of grace in the Epistles of the New Testament. The Old Testament is a Jewish book for Israel under the Old Covenant and under the millennial covenant yet to come. Thus the Old Testament prophecies have no reference at all to the Church and no fulfillment through it.

This dispensational distinction is pressed even further, so that Jesus' life and teachings are lost to the Church. Jesus is said to have lived and taught as a Jew under the dispensation of law. Indeed, He is not the founder of the Church. In His teachings He was offering the Kingdom to the Jews; therefore His teachings do not have any direct application to the life of the Church. They represent law, and the Church is living under grace. Scofield does admit that the Sermon on the Mount has "beautiful moral application" to the Christian life, but its immediate point of reference [p. 134] is the Jewish Kingdom which is to be established during the millennium. Here, interestingly enough, the old question of Jesus versus Paul meets us in new guise, and according to the dispensational solution the Church must be satisfied with Paul. The New Testament writings which are directed to the Church are the Epistles and certain passages from the Gospel of John...

According to dispensational teaching the Church is a spiritual fellowship of those who have been called to participation in Christ. Its visible boundaries cannot be discerned by man. It has no organizational structure. It is, to use Darby's words, a "heavenly body." It is to be carefully distinguished from Christendom or the organized church. There is a very sound element in this emphasis upon the spiritual quality of the Church's life, but when it is emphasized so exclusively that the reality of the Church's earthly existence is denied, great harm can result.

### **627. Dispensationalism — Expectation of World Evangelization by Jews in 3 1/2 Years**

SOURCE: Alexander Reese, *The Approaching Advent of Christ* (London: Marshall, Morgan & Scott, Ltd., [1937]), pp. 268, 269. Used by permission.

[p. 268] When Darbyists [Plymouth Brethren] are expounding doctrines like the deity and the humanity of our Lord, His atoning death on the cross, His bodily resurrection, His session at the right hand of God, His priestly ministry in the heavenly sanctuary, the justification of the sinner by grace, and his complete deliverance through union with the risen Christ, there is gratifying unanimity among them. With one voice they set forth the truth of Scripture magnificently; Kelly's *Notes on Romans* drew [p. 269] praise from the authors of the most notable exegetical work in fifty years. The explanation of this unanimity is that they were expounding the central truths of the Christian revelation...

But when they came to the teaching of prophecy the unanimity forsook them. Why? Because their exegesis now, instead of adhering to the main emphasis of Scripture, and basing itself on careful and obvious deductions from clear texts, was shot to pieces by idle speculation, by the adoption of innovations like the Secret Rapture, and the prodigious missionary tour of the world in 1,260 days, by an army of half-converted Jews... Without the Holy Ghost [see editors' note] in the soul [they] will do in 1,260



days what the whole Christian Church has been unable to do in 1,900 years—evangelize the world, and convert the “overwhelming majority” of the inhabitants of the world to God. This declaration of Scofield’s works out at about a million converts a day; and this at a time when, *ex hypothesi*, the Holy Spirit is in heaven, Antichrist is raging here below, and the elect evangelists are torn between the Imprecatory Psalms and the Sermon on the Mount!

[EDITORS’ NOTE: The full-fledged dispensationalist theory assumes the removal of the Holy Spirit from the earth with the “rapture” of the church, before this supposed period.]

### **628. Dispensationalism, Origin and Leading Exponents of**

SOURCE: George E. Ladd, *Crucial Questions About the Kingdom of God*, pp. 48, 49. Copyright 1952 by Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. Used by permission.

[p. 48] A little over seventy-five years ago, there arose a type of premillennialism which has exercised great influence both in England and America. Originating with the Plymouth Brethren and associated especially with the names of J. N. Darby (1800–1882) and William Kelly (1821–1906), this particular premillennial interpretation has been known as [p. 49] dispensationalism, and has come to be exclusively identified with premillennialism in the minds of the masses of American evangelicals.

### **629. Dispensationalism, Separates Law From Grace.**

SOURCE: Floyd E. Hamilton, *The Basis of Millennial Faith*, pp. 27–29. Copyright 1942 by Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Used by permission.

[p. 27] Dr. C. I. Scofield, in his “Scofield Reference Bible,” page five, lists seven dispensations... [p. 28] Such a division might in itself be unobjectional were it not for the fact that Dr. Scofield declares that each dispensation represented a different way in which God tested man’s obedience. The greatest objection to the scheme, however lies in the fact that Dr. Scofield claims that, during the dispensation of promise, Abraham and his descendants were under a covenant of grace as heirs to the promises given to Abraham, but that at Sinai, Israel *rashly* accepted the law in place of the covenant of promise! This put law in place of grace! From that time on they forfeited the state of grace and lived in the state of law! Grace again came into the picture at Calvary, while in the kingdom in the future, law again will take the place of grace.

Now this teaching that under the law men did righteously and so *became* righteous, while under grace they are *declared* to be righteous for the sake of Christ’s righteousness which is clothed upon them, raises the question at once as to how the Old Testament saints were saved. The notes of Dr. Scofield would necessitate declaring that they were saved by keeping the law. Fortunately Dr. Scofield is not consistent on this point for he elsewhere declares that grace is the only way of salvation. However, the position taken sets the dispensation of law squarely over against the dispensation of grace, and so contradicts one of the central teachings of the Bible.

As a corollary of this disjunction between law and grace, the ultra-dispensationalists declare that the primary application of certain parts of Scripture is to the people of different dispensations. Thus the Sermon on the Mount and the Lord’s Prayer are said to be not primarily for the people of this age, the church age, but for the kingdom age. The epistle are the parts of the Bible [p. 29] which concern the church age, the age of grace. Some even go so far as to say that only the Pastoral Epistles particularly concern the people of this age. Others declare that the Gospels, particularly the Gospel of Matthew, do not primarily concern us, while all of them would declare that since we are now under grace and not under law, we need not trouble ourselves with the ten commandments!

The effect of such teaching is of course to lead Christians to think that it is unnecessary for them to keep the Lord's Day holy. In Korea it has been used by some Korean Christians as an excuse for bowing at shrines dedicated to the sun goddess, the mythical ancestress of the Japanese emperor, even though they admit that it breaks both the first and second commandments. Few would go so far as to claim that they have liberty to break the sixth and seventh commandments, though the position taken would seem to allow even that.

### **630. Dispensationalism — Theory of Two Kingdoms (“of God” and “of Heaven”), Summarized**

SOURCE: Summary from L. S. Chafer in George E. Ladd, *Crucial Questions About the Kingdom of God*, 50–52. Copyright 1952 by Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. Used by permission.

[p. 50] The *magnum opus* of dispensational eschatology will be found in Lewis Sperry Chafer's *Systematic Theology*, where the entire range of theology is interpreted in the light of dispensational eschatology. From this work we extract the following interpretation of the kingdom of God.

Two specific realms must be considered: the kingdom of God which includes all intelligences in heaven or on earth who are willingly subject to God, and the kingdom of heaven which is the manifestation of the kingdom of God at any time of God appears on earth in various forms or embodiments during the centuries.

1. There was first of all the kingdom in the Old Testament theocracy in which God ruled over Israel in and through the Judges.
  2. The kingdom was covenanted by God as he entered into unconditional covenant with David and gave to Israel its national hope of a permanent earthly kingdom (II Samuel 7).
  3. The kingdom was predicted by the prophets as a glorious kingdom for Israel on earth when the Messianic Son of David would sit on David's throne and rule over the nation from Jerusalem.
  4. The kingdom was announced by John the Baptist, Christ and the apostles. The Gospel of the Kingdom (Matt. 4:23; 9:35) and the proclamation that the kingdom of heaven was at hand (Matt. 3:2; 4:17; 10:7) consisted of a legitimate offer to Israel of the promised *earthly* Davidic kingdom, designed particularly for Israel. However, the Jewish nation rejected their King and with him the kingdom.
- [p. 51] 5. Because of Israel's rejection, the kingdom was postponed until the second advent of Christ. The millennial kingdom was offered to Israel, rejected, and postponed; but it will be instituted on earth after Christ's return. Since the kingdom was postponed it is a great error to attempt, as is so commonly done, to build a kingdom on the first advent of Christ as its basis, for according to the Scriptures the kingdom which was offered to Israel was rejected and is therefore delayed, to be realized only with the second advent of Christ.
6. The kingdom, because it was rejected and postponed, entered a mystery form (Matt. 13) for the present age. This mystery form of the kingdom has to do with the church age when the kingdom of heaven is embodied in christendom. God is now ruling on the earth in so far as the parables of the mystery of the kingdom of heaven require. In this mystery phase of the kingdom good and evil mingle together and are to grow together until Christ returns.
  7. The kingdom is to be re-announced by a Jewish remnant of 144,000 in final anticipation of Messiah's Return. At the beginning of the great tribulation which occurs

immediately before the return of Christ, the church will be raptured, taken out of the world, to be with Christ. An election of Israel is then sealed by God to proclaim throughout all the world the Gospel of the Kingdom (Matt. 24:14); i.e., that the Davidic kingdom, the kingdom of heaven, is about to be set up.

8. The millennial kingdom will then be realized as Christ returns in power and glory at the conclusion of the tribulation. Then Israel, which has been gathered from its dispersion throughout the earth to her covenanted land, Palestine, will recognize the returning Christ as her Messiah, will accept him as such, and will enter the millennial kingdom as the covenant people.<sup>19</sup> [Note 19: Cf. Lewis Sperry Chafer, *Systematic Theology*, I, pp. 44–45; VII, pp. 223–225. There are seven stages in each of these passages but they do not coincide; we have therefore conflated them. For a more detailed description, cf. V. pp. 333–358.]

[p. 52] An almost innumerable volume of books and pamphlets has been produced by adherents of this dispensational position during the past several decades. While Bible teachers differ among themselves about many of the details of the portrayal, there will be found a basic agreement on the stages of the kingdom as Dr. Chafer has traced them.

### **631. Dispensationalism — Theory of Two Kingdoms Unjustified**

SOURCE: George E. Ladd, *Crucial Questions About the Kingdom of God*, pp. 101, 102, 104, 106, 130–132. Copyright 1952 by Wm. B. Eerdmann Publishing Company, Grand Rapids, Mich. Used by permission.

[p. 101] The phrase “kingdom of God” is found uniformly in the gospels of Mark, Luke and John. In Matthew, the “kingdom of God” occurs but four times; elsewhere, the “kingdom of heaven” (literally, the kingdom of the heavens) appears in some thirty-three places.

The occurrence of these two phrases in Matthew has been employed [by dispensationalists] in the attempt to prove that Jesus offered to the Jewish nation the earthly, Davidic kingdom, which was rejected and therefore postponed until Christ comes again. According to this view the kingdom of God and the kingdom of heaven are not the same. The difference is that “the kingdom of heaven is always earthly while the Kingdom of God is as wide as the universe and includes as much of earthly things as are germane to it.”<sup>4</sup> [Note 4: Lewis Sperry Chafer, *Systematic Theology* (Dallas, Texas: Seminary Press, 1958) IV, p. 26.] The kingdom [p.102] of God is the over-all rule of God while the kingdom of heaven is the kingdom of God in its earthly manifestation...

According to this view, the gospel of the kingdom which Jesus preached throughout Galilee (Matt. 4:23, 9:35) is not the announcement that God is about to bring to men a means of salvation by which they may become spiritually subjects of the King; it was rather the *bona fide* offer of the earthly Davidic kingdom to the nation Israel...

[p. 104] This understanding of the kingdom of heaven has its most important consequences in the interpretation of the Sermon on the Mount in Matthew 5–7. While this sermon has a “beautiful moral application to the Christian,” its literal and primary application is to be to the future earthly kingdom and not to Christian life...

[p. 106] It is immediately obvious that a system which takes this greatest portion of Jesus’ teaching away from the Christian in its direct application must receive a penetrating scrutiny. This is the reason the dispensational interpretation of the kingdom concerns us so vitally. When Christians will not use the Lord’s Prayer because it is given for the kingdom age and not for the present age, we must test carefully the validity of the position. These are not unimportant peripheral matters, but the heart of the teachings of our Lord...

[p. 130] We are under no obligation to distinguish between the phrases the kingdom of God and the kingdom of heaven, to find in the former the overall, universal rule of God and in the latter the rule of God as it concerns the earth. The data in the Gospels indicate that the two terms are interchangeable, and the difference between them is one of linguistic idiom and not of meaning.

Furthermore, we are not to suppose that Jesus offered to the Jews the earthly Davidic kingdom which was postponed because they rejected it and that in its place came the “mystery form” of the kingdom of heaven. Some interpretation of this [p. 131] sort may be necessary if one conceives of the kingdom *only* as the future realm in which the will of God is perfectly done. When the kingdom is interpreted in its true philological sense, as the reign of God, manifested among men in the person of the Savior-King, demanding of men a decision by which they enter into that spiritual realm when God’s reign is realized and thus are prepared to enter the future eschatological manifestation of the kingdom, we are delivered from the exegetical and theological difficulties which adhere to the “postponed kingdom” theory. *Nothing was postponed*. It was not God’s purpose that the fullness of the kingdom should then come, nor did Jesus offer such a kingdom to men. It is preserved for the consummation. But in the meantime, God is preparing a people who submit themselves here and now to his sovereign reign and so find a new righteousness, an inner righteousness of the heart, the very righteousness of God. Such persons experience the reign of God, the kingdom of God, here and now. To them the kingdom is a present, spiritual reality. The powers of the future kingdom have been realized in present experience. This reign of God, inaugurated by Christ, calls into being a new people. The Jewish people rejected this kingdom, and it was therefore taken from them, who by history, background, and religion ought to have been the “sons of the kingdom” (Matt. 8:12), and was given to a people who would receive it and manifest the righteousness which the kingdom must require (Matt. 21:43). This is the Church, the body of those who have accepted the Christ and so submitted themselves to the reign of God.

As the messiahship of Christ involved two phases, a coming in humility to suffer and die, and a coming in power and glory to reign, so the kingdom is to be manifested in two realms: the present realm of righteousness or salvation when men may accept or reject the kingdom, and the future realm when the powers of the kingdom shall be manifested in visible glory. The former was inaugurated in insignificant beginnings [p. 132] without outward display, and those who accept it are to live intermingled with those who reject it until the consummation. Then the kingdom will be disclosed in a mighty manifestation of power and glory. God’s kingdom will come; and the ultimate state will witness the perfect realization of the will of God everywhere and forever.

### **632. Divorce, Catholic View on**

SOURCE: John L. Thomas, *The Catholic Viewpoint on Marriage and the Family* (Garden City, N. Y.: Hanover House), pp. 69–71. Copyright © 1958 by Doubleday & Company, Inc., New York. Reprinted by permission of the publisher.

[p. 69] The marriage bond exists between one man and one woman and is indissoluble. These two qualities of unity and indissolubility are sometimes called the laws or essential properties of marriage. They are clearly implied in the definition of marriage we have just developed, so that their rejection signifies a rejection of this definition. Although some degree of marital infidelity has perhaps always existed even in the most Christian societies, the quality of unity has never been questioned among

Christian nations with the exception of a few sects such as the Mormons. The quality of indissolubility, on the other hand, was rejected in the Eastern Orthodox Church starting around the ninth century, and by the Protestant groups at the Reformation. Hence these two qualities merit further consideration...

[p. 70] The quality of indissolubility signifies that the marriage bond cannot be dissolved by any merely human authority; that is, it cannot be dissolved by the will of the contracting parties or by the authority of the state. As we shall point out later, Catholics maintain that the Pope, as the Vicar of Christ, has the power to dissolve the bond under certain conditions. The Catholic doctrine of indissolubility is drawn from three sources: reason, Scripture, and the sacramental nature of Christian marriage...

[p. 71] It is commonly objected that the doctrine of indissolubility places an excessive burden on unhappily married individuals. The sufferings of these "victim" cases are usually cited in defense of divorce. Such cases clearly deserve our sympathy, and we must do all that we can to lighten their burden, but we reject divorce as a solution precisely because it will increase rather than decrease the number of unhappy couples in society. Proponents of divorce cite these victim cases without paying attention to the unhappiness created by easy dissolution of the bond. In the final analysis we maintain that the family can best achieve its social purposes if it is based on an indissoluble bond. Since the social or common good takes precedence over the good of an individual, the marriage bond is indissoluble by its very nature.

### **633. Divorce, Revised Position of Westminster Confession on**

SOURCE: George S. Hendry, *The Westminster Confession for Today* (Richmond, Va.: John Knox Press, 1960), pp. 208, 209. Copyright 1960 by C. D. Deans. Used by permission.

[p. 208] C[onfession of] F[aith] XXVI,5 [XXIV,5 in earlier edition.] It is the divine intention that persons entering the marriage covenant become inseparably united, thus allowing for no dissolution save that caused by the death of either husband or wife. However, the weaknesses of one or both partners may lead to gross and persistent denial of the marriage vows so that marriage dies at the heart and the union becomes intolerable; yet only [p. 209] in cases of extreme, unrepented-of, and irremediable unfaithfulness (physical or spiritual) should separation or divorce be considered. Such separation or divorce is accepted as permissible only because of the failure of one or both of the partners, and does not lessen in any way the divine intention for indissoluble union.

### **634. Doctrine, Need of**

SOURCE: C. S. Lewis, *Beyond Personality* (1948), pp. 1, 2. Copyright 1945 by The Macmillan Company, New York. Used by permission of The Macmillan Company and Geoffrey Bles Ltd., London.

[p. 1] Everyone has warned me not to tell you what I'm going to tell you in these talks. They all say 'the ordinary listener doesn't want Theology; you give him plain practical religion.' I have rejected their advice. I don't think the ordinary listener is such a fool. Theology means 'the science of God,' and I think any man who wants to think about God at all would like to have the clearest and most accurate ideas about Him which are available. You're not children: why should you be treated like children?

In a way I quite understand why some people are put off by Theology. I remember once when I'd been giving a talk to the R.A.F., an old, hard-bitten officer got up and said, 'I've no use for all that stuff. But, mind you, I'm a religious man too. I *know* there's a God. I've *felt* Him: out alone in the desert at night: the tremendous mystery. And that's just why I don't believe all your neat little dogmas and formulas about Him. To anyone who's met the real thing they all seem so petty and pedantic and unreal!'



Now in a sense I quite agreed with that man. I think he'd probably had a real experience of God in the desert. And when he turned from that experience to the Christian creeds, I think he *was* really turning from something quite real to something less real. In the same way, if a man has once looked at the Atlantic from the beach, and then goes and looks at a map of the Atlantic, he also will be turning [p. 2] from something more real to something less real: turning from real waves to a bit of coloured paper. But here comes the point. The map *is* only coloured paper, but there are two things you have to remember about it. In the first place, it is based on what hundreds and thousands of people have found out by sailing the real Atlantic. In that way it has behind it masses of experience just as real as the one you could have from the beach; only, while yours would be a single isolated glimpse, the map fits all those different experiences together. In the second place, if you want to go anywhere, the map is absolutely necessary. As long as you're content with walks on the beach, your own glimpses are far more fun than looking at a map. But the map's going to be more use than walks on the beach if you want to get to America.

### **635. Doctrine, Place of, in Christian Life**

SOURCE: George S. Hendry, *The Westminster Confession for Today* (Richmond, Va.: John Knox Press, 1960), pp. 13, 14. Copyright 1960 by C. D. Deans. Used by permission.

[p. 13] Faith has often been compared to a journey, or a pilgrimage. Doctrine may then be compared to a map. No one would suppose he had reached his destination merely because he had located it on the map, or traced the route that leads to it. Yet the map is an indispensable aid to any traveler in unfamiliar country. And just as the map is right when it enables the traveler to reach the [p. 14] end of his journey, so doctrine is right when it enables the pilgrim to reach "the end of his faith." (See 1 Peter 1:9.) Like the traveler himself, it is justified by faith. But it is never "infallible and irreformable." Although the main features of the landscape remain unchanged from age to age and will appear on every map, building and road developments and improvements in the art of cartography call constantly for the production of new maps to assist the traveler to make the journey under the conditions which exist in his own day—and not under those which existed at the time of his father or his grandfather. If it is true that "New occasions teach new duties; Time makes ancient good uncouth," new insights derived from faithful study of the Word of God, and new conditions under which the journey of faith has to be made, require that the maps of doctrine, which did good service to our forefathers in their journey, must be revised and amended if they are to fulfill that service for us.

### **636. Doctrine, True, How to Find (Protestant and Catholic Views on)**

SOURCE: John Adam Moehler, *Symbolism*, trans. by James Burton Robertson (5th ed.; London: Gibbings & Company, 1906), p. 277.

The main question, which we have now to answer, is this: how doth man attain to possession of the true doctrine of Christ; or, to express ourselves in a more general, and at once more accurate manner, how doth man obtain a clear knowledge of the institute of salvation, proffered in Christ Jesus? The Protestant says, by searching Holy Writ, which is infallible: the Catholic, on the other hand, replies, by the Church, in which alone man arrives at the true understanding of Holy Writ.

### **637. Dragon, Poetic Allusions to, in the Old Testament**

SOURCE: W. F. Albright, *Recent Discoveries in Bible Lands* (Pittsburgh: The Biblical Colloquium, 1955), pp. 63, 64. Copyright 1955 by Funk & Wagnalls Company, New York. Used by permission.

[p. 63] There are many references to a conflict between [p. 64] YHWH and the dragon of chaos, Tehom, Rahab, or Leviathan, in later poetical books of the Bible, notably in Isaiah, Job, and the Psalms. Most of these passages date from shortly before or after the time of the Babylonian Exile (roughly speaking), and must be considered as poetical imagery drawn from contemporary Canaanite (Phoenician) literature (which was, of course, also written in Hebrew), in the same way that Milton drew from classical mythology in his “Paradise Lost.” ... [See Nos. 315, 316.]

As already observed, it cannot be accidental that these allusions are all found in poetical passages, and that there is not the slightest hint of similar ideas in the early chapters of Genesis.

### **638. Dragon—Roman Military Symbol**

SOURCE: Trebellius Pollio, *The Two Gallieni*, in *The Scriptores Historiae Augustae* viii. 6; translated by David Magie, Vol. 3, (London: William Heinemann, 1932), p. 33. Reprinted by permission of Harvard University Press and the Loeb Classical Library.

On each side of him [the emperor Gallienus] were borne five hundred gilded spears and one hundred banners, besides those which belonged to the corporations, and the flags of auxiliaries [literally, “dragons”] and the statutes from the sanctuaries and the standards of all the legions.

### **639. Dragon—Symbol on Roman Military Standards**

SOURCE: Claudian, “Panegyric on the Third Consulship of the Emperor Honorius,” lines 138–140; translated by Maurice Platnauer, Vol. 1 (London: William Heinemann, 1932), p. 281. Reprinted by permission of Harvard University Press and The Loeb Classical Library.

These raise standards adorned with flying eagles, or with embroidered dragons or writing serpents.

### **640. Drugs, Beverages as Purveyors of**

SOURCE: Robert S. Carroll, *What Price Alcohol?* p. 22. Copyright 1941 by The Macmillan Company, New York. Used by permission.

The habit of artificial assistance—artificial, mark the word—begins with many in response to a sense of need for an early morning change in feeling. It is coffee, stronger and stronger, more and more frequently, with some; multiplied cups of tea with others; caffeinized drinks at the soda fountain or easily available in the home refrigerator; and the rapidly growing resort to nicotine. Let us look straightway at the penalty of all this. The coffee, the tea, the caffeinated drink, the cigarette, or other form of tobacco—each is a drug purveyor. Each, so far as it changes the body-sensation from discomfort to any degree of tranquility, is artificial, and each carries its penalty.

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<sup>1</sup>Neufeld, D. F., & Neuffer, J. (1962). *Seventh-day Adventist Bible Student's Source Book*. Commentary Reference Series. Washington, D.C.: Review and Herald Publishing Association.