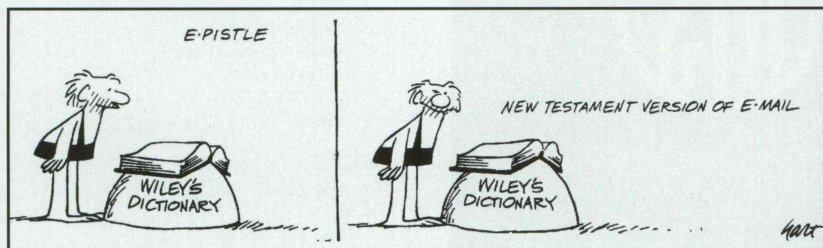


"To be known and read" by all. . .



Sin of Omission

Perspective Digest is a delightful surprise! However, I note one sin of omission: absence of a table of contents. What, pray tell, do you have against such a practical and utilitarian device? It doesn't take much room away from solid meat-in-due-season for your readers. And you lay yourselves open to the charge of being a devious scoundrel by really forcing your readers to go through each entire journal to see what it contains, by default—default of leaving out a T. of C. (Clever!)

Roger Coon

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intrepid.net

• *PD's* table of contents is on the front cover, where it may be missed by readers eager to get to my column.—R.R.H.

Teeter-Totter

I feel strongly that we should not seek to find publications "more congenial to our individual viewpoint" as suggested by the editor. Rather, we should seek publications that will present an opposite viewpoint so that our knowledge of any subject will be balanced.

Jan Albert

Shirley, Massachusetts

• Any subject? Would you advise our academy and college teachers to balance their view of cosmography with a flat earth textbook? Should a vegetarian cookbook have a section on ham and eggs? Should our ministers add balance to their premarital counseling by giving equal time to the virtues of infidelity? Should every sermon on the state of the dead include a section on purgatory? Every neurological examination be balanced by a phrenologist's study

of your bumps and lumps?

Before succumbing to tautological excess (or have I?), I concede a point. Take away the "any subject" qualification, and my reply documents the merit of examining other views. I am, after all, seeking to add balance to your counsel.—R.R.H.

Expectations

Our schools should be steadfast promoters of the 27 fundamental doctrines. Parents should expect it. Students should expect it. Church members should expect it.

As for new light: We have counsel that it be submitted to the brethren before we let it "shine."

Now, I've an idea for you. One magazine instead of three: *Adventist's Perspective*, the journal of the ATS. For what it's worth.

Bill Tasseo

Burlington, Missouri

Asleep at the Switch?

I was quite impressed with the erudite pro and con discussions relating to the Rapture. At the same time I am a bit perplexed that the several scholars, while quibbling over the meaning of words, seem to concur that these two parallel passages relate to the Second Coming. Look at the context.

"Watch ye therefore," Jesus said, "for ye know not when the master of the house cometh." What time is here referred to? Not to finding His people asleep at His second coming, but to His return from ministration in the most holy place of the heavenly sanctuary, when He lays off His priestly attire and clothes Himself with garments of vengeance. Then the mandate goes forth: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

As to which of the two women was "taken," I don't know!

Peggy Dameron

Mentone, California

Was "Taken by the Rapture" an example of historical higher criticism?* Was it an exercise in hermeneutics** (from Hermes, the Greek god of wisdom) or just some out-of-circle theology?*** Is there any mention of this issue in the Spirit of Prophecy?**** I recognize that the subject has no direct bearing on our salvation, but to doubters, this apparent contradiction of straight Adventist biblical thinking might destroy confidence and cause them to reject the gospel teachings we are commissioned to be giving

to the world.

Winthrop Loring
Rochester, New Hampshire

*No. ** Yes. ***No. ****See
below.

The "One Was Taken" discussion challenged me to some in-depth study that proved inconclusive. But in *Testimonies to Ministers*, page 235, I found this unequivocal statement: "The one shall be taken. His name shall stand in the book of life, while those with whom he associated shall have the mark of eternal separation from God." When theologians quibble, how wonderful it is to be able to turn to the sure word of the Spirit of Prophecy!

Leo Van Dolson
McDonald, Tennessee

• Yes, indeed, but the answer may not be so "sure." Says author Torres:

In the following paragraph, Ellen White applies the word *taken* to both the saved and the lost: "All who have refused obedience to the laws of the kingdom of God, will have no right therein. *Those who have sought an excuse to avoid the cross of separation from the world will, with the world, be taken in the*

snare" (*Testimonies to Ministers*, p. 235, italics added).

Shouldn't Jesus have the final word on the issue? In Matthew 24 and Luke 17 He parallels Noah's day with His coming. In Noah's day, the wicked were the ones taken (Matt. 24:39). So shall it be at His coming. After describing the fate of the wicked, the Lord mentions those taken and those left. He cites the three cases of those in bed, grinding grain, and in the field, and the disciples ask "Where, Lord?" (Luke 17:37). The inquiry cannot refer to those left. The context has already revealed where they are: in bed, or working, or in the field. But where do the "taken" go? To this question, the Lord answers: "Wheresoever the body is, thither will the eagles be gathered together." The whole focus is on the fate of unbelievers.

Some see the investigative judgment in these passages. However, though an investigation must have preceded the Flood, Jesus here compares the destructive Flood, which came as a surprise on the antediluvians, with His coming, which also shall come as a surprise to the wicked. As the people of Noah's day "knew not until the flood came, and took them all

away; so shall also the coming of the Son of man be" (Matt. 24:39).

"When the professed people of God are uniting with the world, living as they live, and joining with them in forbidden pleasures; when the luxury of the world becomes the luxury of the church; when the marriage bells are chiming, and all are looking forward to many years of worldly prosperity—then, suddenly as the lightning flashes from the heavens, will come the end of their bright visions and delusive hopes" (*Great Controversy*, pp. 338, 339).

Again, the emphasis is not on the investigative judgment but on the surprise destruction of the wicked.—Louis R. Torres, Vice President and Field Director for Training, Amazing Facts, Inc.

For God's people, being able to stand is more important than being taken.

PD has been a blessing to me.

Robert W. Ringer
Hayesville, North Carolina

The Charge of the "Enlightened" Brigade

Striped leopards are one thing (perhaps not impossible in this day of genetic technology: a Melbourne

group has produced a blue carnation by inserting a petunia gene into carnations), but to saddle Rudyard Kipling with plagiarism is something else again [for striped leopards, see *PD* Vol. 1, No.1; for the "Charge of the Wrong Brigade," see *PD*, Vol. 1, No. 3.—Ed.]. The quotation from "Kipling" originated with Alfred, Lord Tennyson. Kipling was not born until a decade after the Crimean War, in which the suicidal charge occurred. His story "How Fear Came" does proffer an origin for the stripes worn by tigers.*

I hesitate to even keyboard the words *taken* and *left* for fear of entering upon theological territory. However, on the basis that Scripture is not verbally inspired, it would be interesting to speculate on the transition from Aramaic—we presume the Lord used that language in speaking to His disciples—to New Testament Greek, probably dictated to an amanuensis. Would all involved have preserved the nuances of meaning inherent in the original words? How close does thought inspiration take us to verbal inspiration?

Each issue of *PD* gives both pleasure and interest; to all with a part

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