

1969-1989 Twenty Years of

# Integrity

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INTEGRITY, a journal published bimonthly by an independent nonprofit corporation, is intended to be a ministry of reconciliation which utilizes the varied talents of a large community of believers. These believers, united in faith but divergent in opinions, seek to accurately reveal God to both the church and the world so that all may become one as He is one. Accordingly, it should not be assumed that the views expressed by individual authors necessarily represent the opinions of either the editors or the Board as a whole.

## Editorial

*(Continued from page 22)*

“new wineskins” and “new garments” for the “new wine” and “new cloth” of Christ (Luke 5:36-39).

Unity and openness are not options, they are necessary to our survival as a functioning part of the body of Christ. We pray that the articles in this issue contribute to the growth and unity of the church.

One who has encouraged us toward unity and openness over the years and who is still vitally functioning as part of the body of Christ is Carl Ketcherside. As we look back at the last twenty years of *Integrity*, his article in the August 1970 issue still speaks to the issues of unity and openness. We reprint it in this issue for our encouragement and inspiration to keep working as Carl has, and to “not grow weary in well doing” (Gal. 6:9 & II Thes. 3:13). Reprinted also is Hoy Ledbetter’s practical article on unity from our first year of publication.

Part of what keeps us from accepting the “new wine” is our comfort with the old and familiar. Jerry Daniel, in an article especially

appropriate to this Easter season, shows us that the early Christians didn’t try to water down the new wine. It is in accepting and recognizing our own weaknesses and limitations, and even very unpleasant facts and circumstances, that God’s “power is made perfect” (II Cor. 12:9). Michael Murphy takes another look back into church history and shows us God can even use an attorney! (Being an attorney myself, I am especially thankful for this!) Ken Hensley challenges us to be the kind of people who bring healing rather than hurt. Ichabod and Uncle Apollyon remind us that Satan will do anything he can to cause division and stifle growth. Finally, Natalie Randall reviews a book about pastoral counseling which many of you may find helpful. We appreciate your letters, comments, and suggestions — some of which we try to include in each issue. Let us know if you do not want your letters published or if you prefer to have your name withheld.

— Bruce and Diane Kilmer

March/April 1989

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## Unity and Openness — Are They Dangerous?

During the past twenty years, *Integrity* has tried to promote unity among Christians, while providing a forum for divergent viewpoints on various issues. There are some who feel attempts at unity leave us vulnerable to condoning or accepting error. Others fear airing opinions different than their own, lest some be corrupted by false doctrine. However, we believe that more danger lies in separating ourselves from those with whom we differ and in listening only to persons with whom we agree.

Is unity among Christians important? Is it something we work toward or do we merely pay lip service to the concept? Jesus prayed for our unity, and God's Spirit has given us birth into one family. This family does not function as it should when we are divided. All the parts do not work properly when we ignore, discard, or reject some. Whether it be those who worship differently, or who organize themselves in a different manner, or those who are of a different race, if we reject them, we are hindering God's plan for the spread of the kingdom and for our own support within the body of Christ. This is why division is so harmful, it makes the body less than whole — we lose some of our needed parts.

We can also hurt the body by hindering those we may accept as part of the body, but don't allow to function to their full capacity. This is why our failure to allow women full participation in the church is so harmful, it quenches their gifts which were given that the body might be whole and function properly.

Openness also plays an important role in helping the body grow and function as it should. We must allow each other room to express new ideas and differences of opinion. If we do not, then our message and understanding will freeze and stagnate at some point in history. Openness allows us to consider aspects of truth which we may have missed, it allows us room to change and grow toward maturity in Christ. To be the "pillar and bulwark of the truth" (I Tim. 3:15), is not the same thing as being the "guardian of truth." None of us have a corner on an understanding of all the truth. If we only speak to each other and only listen to those with whom we agree, it is like mental and spiritual incest which will eventually accentuate our faults and our distortions of the truth. Isn't this really what a sect is? We must have

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## The End of War

W. CARL KETCHERSIDE

(Reprint from August 1970 *Integrity*)

"Then he came and told both you who were far from God and us who were near that the war was over" (Ephesians 2:17).

There are some of us who can remember the excitement which burst upon our nation when the armistice was signed, bringing to a close the conflict which had been dubbed the First World War. Many more of us recall vividly the wild enthusiasm which greeted announcement of the cessation of hostilities in the next great international holocaust. There is something about the end of suffering and death created by "man's inhumanity to man," which touches the deepest wellspring of the human heart and conscience.

When Jesus entered the earth as the first space traveler to come as an ambassador of peace, the world was divided into two armed camps. Between them existed the deepest hostility, always smoldering and often bursting into consuming flame with fiery tongues curling out in every direction. On one side were the Jews, smug and complacent, confident that God belonged to them; on the opposite side were Gentiles, hating and being hated, worshiping gods whom they had invested with all of the frightful vices of a fallen humanity.

Some were near. Others were far off. There was no hope that ever the twain would meet. Each passing year intensified the bitterness, each day drove the virus of hate more deeply into human consciousness. The future was bleak and barren. Mercy had fled. Compassion hid her face. A black pall settled with ebon pinion, to brood over the surface of the globe as a malign force under whose wings violence could find shelter and wickedness be nurtured.

THEN HE CAME! These three little words changed the destiny of mankind. It was as if history, appalled by the tragedy of the past, halted for breath and catching new vision began anew the onward march and the upward climb. A new calendar was created and from henceforth time would be dated from when he came. His message was the greatest good news ever brought to a world writhing in misery and agony of sin. THE WAR WAS OVER.

I doubt that any of us would limit the effect of his announcement merely to those who were fortunate enough to enter the stream of time when he lived in the flesh. Nor would we assume that the impact of his coming would be confined by such rock-ribbed words as Jew and Gentile. These embraced all humanity in that day. Whatever was done for them as representatives of mankind will affect the whole universe of man. We must try to understand the implications on a catholic scale of what is meant by the war being over.

1. It certainly means that the myth of the superiority of one people over another must be laid away and forgotten. This basis of many of our modern wars is ridiculous in the full light of his advent. No longer can a man demand special consideration because Abraham was his father. God is able of the very stones to raise up children unto Abraham.

2. It means that narrow nationalism has no place in the thought of his disciples. Although we may be Americans by the circumstances of birth, governed by time and place; the new birth introduced us into a relationship which

transcends the boundaries of state and nation. It was this which prompted John Wesley to say, "The world is my parish." It was this which impelled Adoniram Judson to turn his back upon his native land and become the first American missionary to carry the glad tidings to Rangoon, on Burma's "Golden Shore."

3. It means the end of racial prejudice, that heady elixir concocted in the distillery of hell, and dispensed by the agents of Satan, to benumb the sensibilities and make hate seem like love and darkness appear as light. Such prejudice in its many aspects is like the dragon's teeth sowed and plowed under by Jason, then springing up as armed men brandishing their weapons, turning upon one another and continuing their senseless fighting until all lay prostrate in death.

4. The end of the war betokens the termination of the struggle over law and legalistic precepts as a means for justification. He came to reveal the futility of human wisdom among Gentiles and the frailty of legalistic hope among Jews.

5. It means the end of boasting over human achievement and earthly attainment. The rivalry which fed the flames of conflict was stifled, the fuel made incombustible and the fire extinguished by the crimson fountain. "Then he came. . . the war was over."

Why is it that we are still in grave difficulty? The answer is very simple. A lot of people do not know that the war is over. It is not that they do not know that Jesus has come. But they have not listened to what he said. News of the surrender of Robert E. Lee was slow in reaching remote areas. Many of these men continued fighting for several weeks, brother killing brother as if no truce had been signed. They had not received the message.

All of us are acquainted with those who continue to live as if Jesus had never come. They foster all of the pre-Christian attitudes. They maintain the hopeless struggle to which the cross wrote 'finis.' They are victims of the same arrogance and pride, guilty of bigotry and intolerance, saturated with racial hate. They pay little attention to grace and walk in the bitterness that is engendered by legalism.

Nothing is more important than that we exhibit by our lives and conduct a firm conviction that old things have passed away and all things have become new. The war is over. Let us cease the clash of sabers, the rattle of musketry, the raucous cries, the noise and din of battle. The war is over! Let us rejoice and be glad.

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Carl Ketcherside has an inner-city ministry (Cornerstone) in St. Louis, Missouri. He is a well known and loved author and speaker in both the a capella Church of Christ and the instrumental Churches of Christ/Christian. For 37 years he was the editor of *Mission Messenger* and we are proud and blessed to have had his articles in *Integrity* since our beginning.

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## Jesus Discredited

JERRY L. DANIEL

*"And the chief priests and the scribes were seeking how to put him to death; for they feared the people."* — Luke 22:2

*"So from that day on they took counsel how to put him to death."* — John 11:53

What follows is an imaginary conversation between Annas and Caiaphas, just prior to the arrest of Jesus. Annas was the recently deposed high priest who had unofficially retained a fair amount of power, though his son-in-law, Caiaphas, was the legal high priest at the time. Both were involved, as we know, in the series of trials through which our Lord was ushered; we also know that Caiaphas was involved in the deliberations which led to the arrest (John 11:49), and it is safe to assume that Annas was too. Given the theological background of contemporary Hebrew thought, some such interchange as this may have occurred:

CAIAPHAS: This has got to stop! He's raised that ridiculous Lazarus and every time these imbeciles in Judea see him on the street, they start shouting "Hosanna to Jesus" or some such nonsense!

ANNAS: Yeah, I agree, it's got to stop. Don't forget what a nuisance he was in the temple too — barging in there and knocking over the money tables. The whole place is in a shambles!

CAIAPHAS: It sure is. Most of the sacrificial sheep are lost for good. He drove 'em right out of the temple court and they disappeared into the town.

ANNAS: Wonder what happened to 'em?

CAIAPHAS: It's perfectly clear. The Jews around here aren't honest at all. Every farmer in the area grabbed a few of our temple sheep and stuck 'em right in their own flocks.

ANNAS: The whole thing's a big mess. Some of the Greek bankers have packed up and gone back home — they say it isn't safe to do business in Jerusalem anymore. And now, with this lunatic Lazarus running around telling people what it was like to be dead. . . If we don't watch out, *everybody's* going to take off after this Nazarene fellow. We just can't let that happen.

CAIAPHAS: Absolutely not! Our law is holy, and these country people can't really appreciate it anyway. Now with this Jesus making havoc, they're going to forget all about Moses. And we just can't let that happen!

ANNAS: But what can we do?

CAIAPHAS: Simple. Anybody with any sense at all can see the answer. We've got to kill him.

ANNAS: Yeah, I've thought about that. But you know. . . These country Jews are pretty high strung, and they're all over the place. There are thousands of them here for Passover, and if we kill this guy we're likely to have a riot on our hands.

CAIAPHAS: Then we have to kill him in secret.

ANNAS: Good point. Maybe a nice little private assassination somewhere out in the dark.

CAIAPHAS: Right on the mark. But we need to be careful or the rabble will suspect us.

ANNAS: So what? They'll talk, but let 'em talk. Rumors can't hurt us. Talk will die down pretty soon, and the whole thing will blow over. The way it is now, it'll never blow over.

CAIAPHAS: You know what would be nice? If we've got to kill him, maybe we could do it in some way that would make him look like a fool. Some way to discredit him.

ANNAS: What d'you mean?

CAIAPHAS: Well. . . if we aren't careful we'll just make him a martyr. If the rabble think he's been put out of his misery for political reasons they'll just yell "Hosanna" all the more. They'll talk about him for years, and I don't think I can stomach much more "Nazarene" talk!

ANNAS: But how are you going to kill a man secretly and discredit him at the same time?

CAIAPHAS: Good question — but there must be some way. . .

ANNAS: Maybe we could make it look as though he stirred up trouble, and got killed in the riot.

CAIAPHAS: Nah, that would never work. He's so squeaky clean we'll never make them think he did anything wrong.

ANNAS: I see what you mean. But wait a minute — I just had a real brainstorm. This is a *great* idea and it'll work; it'll work like a charm.

CAIAPHAS: Come on — out with it. What's your idea? What's on your mind?

ANNAS: Deuteronomy — that's what's on my mind.

CAIAPHAS: What on earth are you talking about?

ANNAS: I thought you were high priest! Any priest ought to know what I'm talking about.

CAIAPHAS: Look father-in-law, I've heard enough of your innuendoes about my high priestly qualifications, so let's drop that subject. But how does Deuteronomy contribute to this discussion?

ANNAS: You young priests really don't know the Torah, do you? What's the world coming to? Why did they ever take me out of office anyway? Deuteronomy, chapter 21, verses 22 and 23, just happens to be one of the key passages in the whole Jewish Bible. It says: "And if a man has committed a crime punishable by death, and you hang him on a tree, his body shall not remain all night upon the tree, but you shall bury him the same day, for a hanged man is accursed by God; you shall not defile your land which the Lord your God gives you for an inheritance."

CAIAPHAS: What does this have to do with anything?

ANNAS: Don't you see? This is our way to discredit him and get rid of him at the same time. If we kill him and hang his body on a tree every Jew in Israel will think he's been cursed by God, and they'll reject him and his followers — and even his memory.

CAIAPHAS: I see exactly what you mean. If we did that, these country idiots would quit babbling about "Messiah" and get back to their own business. We'd get some peace and quiet, and could get on with our temple and synagogue business.

ANNAS: I have an even *better* idea. Instead of killing him and then hanging him on a tree, we could actually kill him on a tree! That would *really* do the job!

CAIAPHAS: But we can't do that. It's got to be secret, and if you're going to kill a man in secret you can't stick him up in the air.

ANNAS: But it doesn't have to be secret after all; not if you follow my logic. In fact, the more public it is the better, because the moment they see him hanging on a tree, they will turn away from him.

CAIAPHAS: I get your point; but who ever heard of killing a man on a tree?

ANNAS: What about crucifixion?

CAIAPHAS: Jews never crucify. Only the Romans do that nowadays. Besides, people are crucified on crosses, not on trees.

ANNAS: Oh good heavens! Can't you see anything? First of all a cross *is* a tree; lots of people call it that. And whether it's technically a tree or not, it's certainly true that all the Jews consider a crucified man accursed of God. They won't have a thing to do with a fellow who's been crucified; won't even touch the body. And sometimes they won't even take care of his wife and children either.

CAIAPHAS: No matter. This Jesus isn't married.

ANNAS: Don't change the subject. All I'm saying is that if we get him crucified we're in the clear. Once he's crucified not a one of them will ever believe in him again.

CAIAPHAS: But I just told you, Jews don't crucify!

ANNAS: Right, but we can get the Romans to do the dirty work for us. That idiot Pilate is governor, or thinks he is. We call the shots and he rubber stamps 'em.

CAIAPHAS: You mean we can get Pilate to crucify Jesus because he messed up our temple?

ANNAS: No, we'd have to make it look like he's broken some Roman law or other.

CAIAPHAS: That ought to be easy. Those Romans will believe anything, because they're as afraid of the Jewish rabble as we are.

ANNAS: Yeah — let's get right to work on it. Boy, this is really going to work. Have you read the Book of Joshua lately? No, I guess not; all you ever read is the newspaper and the stock market reports. Anyway, in Joshua 8:29 it tells what they did to the king of Ai

when the Israelites captured him. They really wanted to discredit him, so they "hanged the king of Ai on a tree until evening. . ."

CAIAPHAS: I'm not as biblically illiterate as you think. The book of Joshua also tells what Joshua did to the five Amorite kings — in chapter 10, verse 26 I think it is — "Joshua smote and put them to death, and he hung them on five trees. And they hung upon the trees until evening. . ."

ANNAS: I didn't think you had it in you? But you're right; whenever they wanted to destroy a person — grind him into the dust and ruin his reputation forever, they did exactly that! So that's what we'll do with Jesus.

## Reflections on the Above

The earliest Christians had a problem. It would be very difficult either to deny the crucifixion or to sweep it under the rug and hope no one noticed. The events were too public and too publicized for that. And nothing could be more calculated to alienate Jews — pagans too, for that matter, though for very different reasons — than that ugly fact.

The Holy Spirit, however, seems inclined to work along lines not easily anticipated by finite minds. He chose an option which would never have occurred to most of us. He not only refused to lead the disciples to deny or downplay the crucifixion — he led them to *emphasize* it, to announce to the world that Jesus had indeed been crucified, then to blow a trumpet to ensure that no one missed the announcement!

To illustrate the point, I call attention to several New Testament passages. First, in Acts 5:30, when the apostles were defending themselves against the charges of the Jewish officials, they said, "The God of our fathers raised Jesus whom you killed by hanging him on a tree." As is hopefully made clear in the above skit, this goes to the heart of the scandal. He was hanged on a tree, shameful truth, but the disciples are not ashamed of it at all;

they seemingly lay needless stress on it. They had a perfectly good term for cross (*stauros*) but they elected to use the very word (*xulon*, = "tree") which carried with it the deepest disgrace. The point must be clear: either *stauros* or *xulon* is correct, but because of Deuteronomy 21:22-23 the latter term was far the more repulsive of the two. In fact *xulon* had bad connotations even in pagan Greek. Though it often simply means "tree," it is also frequently used to mean "wood," and when so used we more often than not find it in connection with instruments of torture and other unpleasant things. Liddell and Scott list *xulon* as a common word for "stick," "cudgel," or "club," as well as for such instruments of punishment as a "pillory, a heavy collar of wood, put on the neck of the prisoner," or stocks for binding the neck, arms and legs; also for "a plank or beam to which malefactors were bound."<sup>1</sup> When applied to human beings the term has the metaphorical sense of "blockhead,"<sup>2</sup> a rather disagreeable meaning in its own right. It is used in the New Testament in similar ways; for example, to describe the clubs carried by those who arrested Jesus (Mt. 26:47, 55), and the stocks in which Paul and Silas were fastened (Acts 16:24).<sup>3</sup> Needless to say, *xulon* is the word for "tree" in the Septuagint translation of the above-mentioned key passage in Deuteronomy. It is fair to conclude, then, that while crucifixion carried a deep enough stigma within itself, the use of *xulon* made it even deeper.

New Testament writers insisted on using *xulon* ("tree") instead of *stauros* ("cross") in several other passages. In Acts 10:39, Peter says to Cornelius, "They put him to death by hanging him on a tree. . . ." In Acts 13:29, Paul mentions to the Jews of Pisidian Antioch that "when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a tomb." In 1 Peter 2:24, it is said that "he himself bore our sins in his body on the tree." And in Galatians 3, the concept is developed at some length, culminating with the words, "Christ redeemed us from the curse of the law, having become a curse for us — for it is written, 'Cursed be every one who hangs on a tree' — that in Christ Jesus the blessing

of Abraham might come upon the Gentiles, that we might receive the promise of the Spirit through faith" (vv. 13-14). In the words of William Neil, Christ, by voluntarily being hanged on a tree, "broke the Law in the most violent way and technically became subject to the curse of God."<sup>4</sup>

So the scandal became the glory! That which early Christians might have wanted to hide was publicly displayed; that which human wisdom might have denied was made prime time news by the Holy Spirit. This adds a certain poignancy to Paul's statement, "For I decided to know nothing among you except Jesus Christ and him crucified" (1 Cor. 2:2); not only so, but crucified on a *tree* — scandal beyond scandal! No wonder it was "a stumbling-block to Jews and folly to Gentiles" (1 Cor. 1:23); it is quite an obstacle on all counts!

But, as always, when man disagrees with God, God is right. The crucified, stigmatized, discredited Christ won the hearts of human beings as he never could have done had his history been whitewashed for popular consumption.

One closing note: an unusually interesting linguistic phenomenon occurs four times in the Book of Revelation (2:7; 22:2, 14, 19). In these passages, following the Septuagint translation of Genesis 3:22, *xulon* is chosen as the term to describe the "Tree of Life." The innocuous and neutral term for "tree" — *dendron* — would have been a safer choice, as it would have avoided the unattractive connotations outlined above. Why use such a loaded word, and loaded with darkness and evil at that, in passages centered on the bright light of eternal and abundant life?

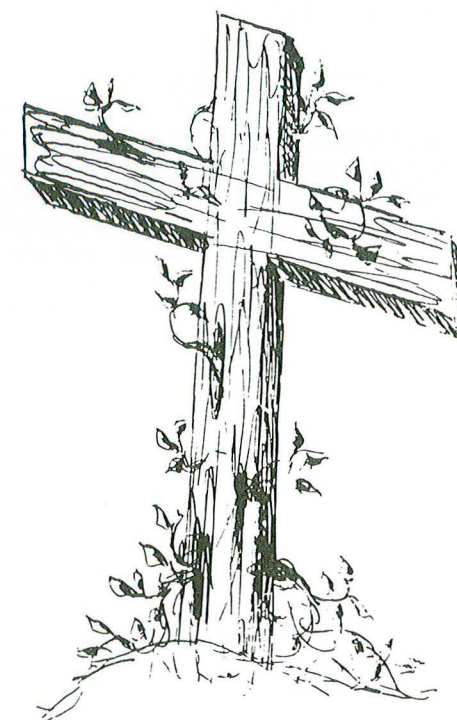
John may not, of course, have been conscious of the symbolism as he wrote the Book of Revelation. He was, after all, quoting from the familiar Greek Bible, the Septuagint. But maybe, just maybe, he *was* conscious of it — the symbolism that eternal life grows from the heart of the scandal; that the cross, or even worse the despised and disgusting *tree*, is the ultimate sign of God's incredible love. In any case, whether or not John thought of the symbolism, some early Christians in the second century and later certainly did. Christian art of the early centuries often depicts the trunk of the

cross as bearing twigs and leaves, showing that "the cross of Christ, the wood of suffering and death, is for Christians a tree of life."<sup>5</sup> The

darkest scandal known to mankind has somehow in the divine economy produced the brightest blessing.

1. Henry George Liddell and Robert Scott, *A Greek-English Lexicon*, 7th ed. (New York: Harper & Brothers, 1882), p. 1019. The standard lexicons of New Testament Greek, including Arndt and Gingrich, also list such meanings for *xulon*.
2. Liddell and Scott, p. 1019.
3. I do not, however, wish to overstate the case. The word *xulon* is occasionally used in the New Testament without negative overtones, as in 1 Corinthians 3:12 and Revelation 18:12.
4. William Neil, *The Letter of Paul to the Galatians*, The Cambridge Bible Commentary, ed., P.R. Ackroyd, et al (Cambridge: University Press, 1967), p. 54. It is interesting, too, that Josephus mentions the hanging "upon a tree," after stoning, of those guilty of blasphemy (*Antiquities* 4. 8. 6).
5. Johannes Schneider, "Xulon," *Theological Dictionary of the New Testament*, vol. 5. Ed., Gerhard Friedrich. Trans., Geoffrey W. Bromley (Grand Rapids: Eerdmans, 1967), pp. 40-41.

[All quotations are from the Revised Standard Version]



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And in your teaching show integrity, gravity, and sound speech that cannot be censured. Tit. 2:7-8  
 Is not your fear of God your confidence, and the integrity of your ways your hope? Job. 4:6  
 Judge me, O Lord, according to my righteousness and according to the integrity that is in me. Ps. 7:8  
 He is a shield to those who walk in integrity. Prov. 2:7  
 But thou has upheld me because of my integrity, and set me in thy presence for ever. Ps. 41:12  
 The wicked is overthrown through his evil-doing, but the righteous finds refuge through his integrity. Prov. 14:32

# Handling The Problem

HOY LEDBETTER

Reprint from *Integrity*, August, 1969

Since *Integrity* is very much concerned with promoting unity in the body of Christ, and since doctrinal disagreement places a strain upon the oneness of the church, we thought it would be good to share with our readers the efforts of a local church to achieve unity in spite of disagreement. We believe the following story adds a flesh-and-bones element to some of our theoretical discussions:

A good brother who assembles from time to time with the Community church in Grand Blanc always puts himself and the rest of the congregation to a test by his presence. When he comes in the door, he and each person he meets have to decide how they will greet each other. This unusual problem arises from the fact that this brother believes Christians must greet each other with a holy kiss. But that is not all; there is also a problem in eating the Lord's supper, for he believes that we should use only one cup and that we should not eat together until evening (after six).

As proof for his positions our brother can cite five direct commands in the New Testament for greeting with a kiss, pretty strong evidence for those who believe that direct commands are binding. And to those who appeal to "approved apostolic examples" as authority, he can point out that in no Biblical example was the Lord's supper eaten in the daytime or with more than one cup. He has carried to a logical conclusion the common contention that our authority for religious acts today is determined by "direct command" and "approved apostolic example," And he is a living reminder that many who thus contend are not really doing what they profess to do.

Since we do not eat the Lord's supper as he believes we should, it follows that we do not believe apostolic examples are binding. And

since we do not greet with a kiss, it also follows that we do not believe all direct commands are binding. Now with these differences, which are so obvious every time we meet, how can we work together as brethren?

## Defending Liberty

In the first place, we must defend the liberty of our brother to stand or fall before his own master. In our judgment he is deeply spiritual, and his love for the Lord is not one whit behind our own. Since he certainly belongs to Christ, he is our brother, and we love him as such. Although we "welcome him, but not for disputes over opinions," we have had some vigorous arguments over our different positions. But the more we argue, the more we love each other. As he puts it, we have learned to disagree without being disagreeable. He does not pass judgment upon us, and we do not despise him.

Do we allow this brother with the minority opinion to express his views? We certainly do! By whatever principle we would put off his right to speak we would cut off our own. If we want freedom for ourselves, we must grant him the same privilege. But will that not cause us trouble? Will he not try to press his views upon the majority? He might, but we doubt that he is in any more danger of becoming factious than we are. Any of us can become factious, but it is not very brotherly to judge a man for sins we fear he may commit.

We must realize that fellowshiping a man in error is not the same as supporting error. We fellowship people, not ideas. We have learned that we can extend fellowship to a brother without endorsing everything he believes or says or does. And we are doing exactly what every other church under the sun does! It can

never be any other way, for there is no church in which all the members believe exactly the same thing.

We are trying to remember one important principle: fellowship is not based on doctrinal agreement, but doctrinal agreement results from fellowship. Fellowship is based on one's relationship with Christ. We do not choose it, but God calls us into it. In that God-given fellowship, as Paul said, we must "welcome one another, as Christ has welcomed you." In the atmosphere of fellowship we can discuss differences, teach and edify one another.

## Showing Tolerance

In our relationship with the brother mentioned, he is the one who has shown the greatest tolerance. The reason is simple: he is on our right, and we are on his left. He is "anti" to us, and we are "liberal" to him (we always call those who oppose what we have "antis," and we call those who have what we oppose "liberals"), and "antis" are always easier to endure than "liberals." What is to us a matter of opinion is to him a matter of faith. And that is the way it always is. If someone opposes what we have, the argument is over a matter of opinion; but if he has what we oppose, we argue over a matter of faith. Whether something is a matter of opinion or faith depends on our position on the party continuum. Of course such distinctions are wholly ridiculous!

Our brother does not eat the Lord's supper with us, and to that extent our fellowship suffers. He believes it is wrong to eat it as we do, and we believe it would be wrong to allow any man to dictate the terms of our faith. Consequently, this brother drives to another place to eat the Lord's supper in a manner he approves. It may seem awkward for a man to lead prayer in a service wherein he cannot eat the fellowship meal, but we have found no better way to do it.

We are determined to extend fellowship just as far as we can. We will do together as much as we can. But we will allow each other the liberty of brief separation so each can live out his individual faith. This is what Paul taught in Romans 14, and if all our sects would listen to him, we would put an end to our progressive

division.

We realize that the implications of this approach are far-reaching. We know that some will denounce us as "soft saints" who take the color of the bush they sit beside. Nor are we deaf to the cry that a hard line against error is the only road to peace. But the way some brethren declare peace, who needs war? No, we are not turning the precept that "love covers a multitude of sins into an excuse for sinning under a multitude of covers. It is not compromising to allow another to differ with us. But it definitely is compromising the great principle of individual liberty which Paul taught in Romans 14 and 1 Corinthians 8 to forbid any brother the right to stand or fall before his own master. This we will never do.

## Bridging the Gap

Not only does our policy rest upon a solid Biblical foundation; it is also adaptable to many other religious problems. It will be of tremendous help in bridging the gulf between those who disagree on instrumental music. Those who oppose instrumental music call its advocates "liberals." And those who have it call their opponents "antis." The argument is the same as the one over communion cups: One brother's "opinion" is another's "faith." Those who have instrumental music look upon us in exactly the same way that we look upon our brethren who oppose our individual communion cups. This is a fact to which many of us seem blissfully blind. No man has the right to force his practices upon another. Neither does any man have the right to dictate the terms of another's faith. Whatever the point of contention, each must allow the other to live out his own faith, even to the point of separating for those acts which cannot be performed in common, but there is no reason why both cannot work together whenever mutual agreement allows.

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Hoy Ledbetter, founding editor and Editor-in-Chief of *Integrity* for 15 years, has served several a cappella Churches of Christ during his years of ministry. He presently serves First Christian Church (Disciples of Christ) in Albany, Georgia with his wife Jary and daughter Priscilla.

# Characters in Church History

## God's Beloved Hardheart: Tertullian of Carthage

MICHAEL F. MURPHY

He was one of the most formidable and effective men ever to put his considerable gifts to the service of God's Church. He combined a high-powered intellect with a master writer's ability to make great thoughts understandable to the average person. He was an aggressive, tenacious battler for Christ; where other Christian writers would try to explain Christianity with reason, wit, and gentleness, he would ridicule Roman gods, poke fun at their worshippers, and pour scorn on the Church's persecutors, as if daring them to silence him. And the quality of his ideas were such that he would later be considered one of the fathers of Western theology.

For all this, if you had lived in his age and known him, you might not have liked Tertullian of Carthage as a friend, let alone a spiritual advisor. He was not "comfortable." He was strong-minded, opinionated, brutally contemptuous even of believers who crossed him, an intellectual bully with no qualms about grinding into the dust people who could not begin to compete with him in debate. Forgiveness was something that came very hard to him; strong as he was, he could not understand why others could not match him virtue for virtue, and he treated sin-weakness in others as contemptible and somehow deliberate. For a people commanded to love one another, to search out something in Tertullian to love must have been a sore trial.

Yet God put him on earth to be His champion, and after him the Christian church was not the same.

He was born about the year 160 A.D., the son of a Roman centurion, in or near the great Roman-rebuilt city of Carthage in what is now Tunisia. He received the usual liberal pagan education of his day, and excelled in the study

of law. He became a Christian as a young man after, he tells us, witnessing the courage of dying Christians in the local arena. There is some evidence that he became an elder, and was held in some esteem (and probably some fear) in the church at Carthage. From his thirties through his fifties he wrote some twenty books, upon which in future years almost every important Christian writer would draw.

The books address a wide variety of subjects: the virtue of Christians and the hypocrisy of their persecutors, baptism, prayer, resurrection on the last day, a brilliant psychological study of the Christian soul, and many more. For the most part, his style is of a piece: clear, combative, full of anger at the injustice of persecution, mercilessly logical. But don't look for much love there; to Tertullian, Christianity is not love, but war, war against the enemies of Christ's church, against human weaknesses that cause Christians to stumble.

His intolerance of weakness proved his undoing. There was a great controversy in his day on the readmission to the Church of Christians who, after arrest by the authorities had, in a flash of terror, denied Christ before the magistrate and now wished to repent. Most Christian leaders were inclined to forgive and welcome back; Tertullian was unable to. Strangely enough, his motives appear to be pure. He felt sincerely that the men were made for the Church, not it for them, and that a too-easy readmission would be a poor example to others who might have to face martyrdom at any time. He joined the rigorist Montanist sect, which among other things forbade remarriage to widows and condemned the slightest attempt of a Christian to avoid arrest. In the end, even the Montanists proved too lenient for him, and he started his own sect. He died, not as a mar-

tyr, around the year 225.

Growing up in the Christian church, we've been subtly taught all along that the Christian profession implies a certain loveliness of character, and so it does. But do we let ourselves recognize that loveliness in all cases? Does a disagreeable personality or personal dislike keep us from seeing the loveliness that God sees? God, after all, could love a Tertullian, faults and all, gift him and give him a mission, and let him perform mighty works to His glory. It's a humbling thing to know that God loves people who seem to lack virtues we think we have, who were cast is a totally different image than we. And because God loves

them, so must we. Hard as it may seem, it's up to us to look beyond the obvious and, come what may, seek out in every brother and sister the lovable qualities we may be refusing to see. That, after all, is the way Christ sees us, sinful as we are. Shouldn't we imitate Him in this? Isn't it part of the very essence of Christianity?

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Michael Murphy has a strong background in history with a B.A. in classical languages and a M.A. in church history (late Roman period) from Michigan State University, and further study at Yale University. He is a professional writer for a corporation. He and his wife, Mary, and their two boys, Patrick and Jimmy, fellowship with the University Christian Church in East Lansing, Michigan.

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## Readers' Response

Dear Bruce and Diane:

Thank you for *Integrity*. The title itself haunts us in our aggrandized existential world. Integrity is a word that is in danger of disappearing even in the context of the "religious" community. In his book *Ethics*, Dietrich Bonhoeffer (edited by Eberhard Bethge) says, "The truthfulness which we owe to God must assume a concrete form in the world. Our speech must be truthful, not in principle but concretely. A truthfulness which is not concrete is not truthful before God. 'Telling the truth,' therefore, is not solely a matter of moral character; it is also a matter of correct appreciation of real situations and of serious reflection upon them."

Please continue to haunt us with your reflections upon integrity.

Howard L. Ganong, Jr.  
Vice President-Relations  
Great Lakes Bible College  
Lansing, Michigan

Dear Friends in Christ,

Our prayers are with you! May the Lord always preserve those who will speak His truth with integrity and love!

God bless in '89!  
The Sheppards  
Stone Mountain, Georgia

Brethren Beloved,

It doesn't seem that we have received *Integrity* for 20 years. That much time represents lots of work and "labor of love" that many of us do not stop to appreciate and render thanks.

*Integrity* has, indeed, labored to make Christianity meaningful, personal, and practical each day until Jesus returns.

In Him,  
Homer & Elva Matson  
Jefferson, Oregon

# Three Kinds of People

KEN HENSLEY

Have you ever gone to the shopping mall not to shop but to watch people as they passed you by? The entertainment is especially good on Saturdays and just before holidays such as Christmas. You see all kinds of people at the mall, each one different and unique. Or maybe you prefer to do your watching at ballgames or during parades. People are fun to watch. Moms hustling to keep pace with kids in department stores while the dads are off in the automotive section looking for oil filters.

A few people aren't much fun to watch at all. These are the obnoxious teenagers at the music counter. Or they could be the businessman on his lunch break, who is in such a rush that he forgets all about being courteous to the cashier. Or the parent dragging his child through crowds with a leash attached to his wrist. Or the old folks who sit unnoticed in the shadow of so many people who care to mind their own business.

Take a moment out of your busy schedule and try this some Saturday: just go to the mall and watch people. Watch the expressions on their faces as they pass you by. It could be a very eye opening experience, one that reminds you of an incident that is told in the Bible.

Luke 10:29-37 records Jesus telling the parable known to us as the "Good Samaritan," in response to a question asked of him. The question concerned eternal life, "What shall I do to inherit eternal life?" Jesus asked the man if he knew what was written about it in the Law. He did. But he wasn't willing to let the issue settle there, he wanted to know who his neighbor was also. So our Lord answers his question by telling the man a parable which would lead him to the truth.

In this parable Jesus is telling us, also, that there are different types of people in this world, and that we need to know the difference. The parable involves three kinds of people: those

who are hurting, those who do the hurting, and those who heal the hurting.

## People Who Are Hurting

First, let's consider those who are hurting. While traveling from Jerusalem to Jericho, a man fell into the hands of thieves. These roadside robbers physically wounded the man, tearing his clothes, and leaving him there to die (v.30). He was definitely hurting as he was abandoned and beaten. Certainly he had done nothing deserving of this fate; he had just been in the wrong place at the wrong time. He was an unfortunate victim. Think for a minute of the hurting people you have seen in this world, in your own town. The innocent people who are relentlessly hurt at the hands of modern day roadside robbers. They may be physically beaten, or the hurt may be on the inside; the festering wounds of the heart left from a relationship gone bad — the homeless, the orphaned, the aborted, the lonely. Our world will never run out of hurting people. Have we seen them? Or have we chosen to pass by on the other side, like the priest and the Levite (v. 31-32) — eyes that see, but hearts that are blind — afraid to get involved in the grind of life, shying away from those whose hurting hands are reaching out to us. Could we be like the priest and the Levite, afraid that some of the hurt may rub off on us? We hope not.

## People Who Do the Hurting

The second type of person is closely related to the first: those who do the hurting. These are the people who knowingly abuse and hurt those around them. It may be for monetary gain in the fashion of the robbers in Luke 10:30, taking advantage of the situation. It may take the form of physical abuse, such as wife-beating or child abuse. Or, the hurt may be inflicted in more subtle ways such as: emotional abuse,

a denial of friendship, a breach of trust, or a harsh word said in a momentary lapse of reason.

I'm sure we don't have to travel down the road from Jerusalem to Jericho in order to see hurting people. We can walk down our own streets. It may be our next door neighbor, suffering from a recent divorce or unemployment. Or it may even be closer, in our own home. We don't have to look very far to see people who are hurting, but sometimes we must look a long way to find those who are healing the hurt.

The good Samaritan was one who, after the priest and the Levite had snubbed their noses and hurried away, was willing to be vulnerable. If we are going to seek to heal the hurting, we must be willing to be vulnerable as the good Samaritan was. He had compassion on the man, and out of this compassion he cleaned up the wounds, took him to a hotel, and even paid the bill. A person who heals the hurting must be ready to go out on a limb if he wants to be effective. We must be vulnerable, if we are to really be helpful.

This is where the church assumes the role God intended for it: a body of believers commissioned to heal the hurt of a hurting world. Not to snub our noses at people or to simply pass on by. Are we a people who heal the hurt?

## People Who Heal the Hurt

When one looks at the church, he/she finds examples of all three: the hurting, the ones who do the hurting, and those who are trying to heal the hurt. Within the bounds of our spiritual family we can find lives that have been damaged by the battle with sin. We have those struggling with frustration over the Lordship of Jesus and our own self-denial. This hurt is real, and far worse than any pain the world may throw at us. This hurt, if left unattended, leads to one place, hell. It is sad to admit, but there are times when members of the Lord's body are the very

ones causing the hurt and heartache. Careless words, pride and apathy all serve to perpetuate the problem, not to solve it. By holding grudges we don't extend forgiveness, we drive wedges.

Clearly, the only option left for those who claim to follow Christ, is to live like he did (I John 2:6). That is, we are to be healing the hurt, not causing it. Are we known as a hospital for sinners or as a hotel for saints? Do we extend our hands to pick up our brother, or was it our hand that put him there in the first place?

Jesus came to serve people in order that he might save them (Mark 10:45). Maybe it's our pride that so often gets in the way, telling us not to associate with folks who aren't as well off as we are. Common sense tells us not to get involved because everyone knows "it's not my business." But it is.

Jesus tells us how we might be healers of the hurt in Matthew 26:34-46. He describes the problem not in generalities but in terms of individuals. It is how we treat the people we come into contact with on an everyday basis that really matters. This means the obnoxious check-out clerk and the rude waiter at Bonanza.

Three kinds of people: the hurting, those who do the hurting, and those who heal the hurting. We may be a combination of two or possibly all three. As a child of God, we must be one who ministers to the needs around us, healing at every opportunity possible.

Make every effort to live in peace with all men and to be holy; without holiness no one will see the Lord. (Hebrews 12:14)

Three kinds of people. . . which kind are you?

Ken Hensley is currently pursuing a degree in American Studies at Freed Hardeman College in Henderson, Tennessee. Ken has ministered with Churches of Christ in Illinois and Tennessee.

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fits and have no salaries. It costs us approximately \$7.00 per year to send six issues to you. Thank you for your prayers and financial support!



## Intercepted Correspondence

The following "Intercepted Correspondence" is a continuation of a feature we began in the January/February 1988 issue of *Integrity*. These letters are *Integrity's* version of C.S. Lewis' *Screwtape Letters* and more recently Os Guinness' *Gravedigger files*.

To refresh your memory, we have an im-

aginary setting where Bruce accidentally comes across these letters in his computer class. Bruce thought he should warn the rest of us of what may be going on under our very noses. The nefarious teacher Apollyon continues his instructions to the young devil Ichabod.

My dear Nephew,

A quick note about Elder Striker's apparent remission from reverting to profanity when aggravated: be assured that it is only temporary. He is experiencing precisely that form of shame you suggest, the shame of having had his mask of holiness knocked askew for a time, and being seen as he really is. He is not, Belial be praised, truly repentant. The time will come when he reverts to his true nature. Watch, and be ready.

And another quickie regarding Ms. Snugrug. There are many folks in Broad Way who have seen her wagging tongue wreak havoc in the congregation. Do follow your own inclination to separate yourself from her in person as much as you can without arousing her suspicions as to your true work. But you might remember that the use of Alexander Graham Bell's little device offers you constant unseen contact with her; and you can surely devise enough pretexts to call her in order to relate any potentially suspicious incident or word from whatever source, after adding a few possible, logical, juicy details. Believe it or not, this may be more easily done via the telephone than in person: you will not betray any embellishment of the truth by your facial expression, you have only to use a calm, shocked but shamed voice, and she will take care of the rest. Whatever else may be said for it, the telephone is more readily adapted to our

purposes than nearly any other mechanical invention you can name. It is so easy for the user to make accusations, embellish facts, and pervert the truth when there is no face-to-face contact with the auditor. In addition, Ms. Snugrug virtually lives by this instrument, utilizing it constantly in her self-appointed role as public courier and purveyor of scandalous tales.

You should not be unnecessarily disturbed by the continuing resistance Brother Whitesoul maintains against your efforts. He has been one of our Enemy's most consistent heraldic advocates. Your predecessors have exposed him to the full catalogue of the seven deadly sins in varying approaches more than once without ever having snared him in any significant aberrations. And, as you guessed, he most assuredly is getting abundant help from the Enemy. We can do absolutely nothing about this, since it is an area in which that Power supersedes our own. Whitesoul receives this aid simply because he sincerely wants it, and he consistently asks for it. The Enemy never refuses to assist such a request. But I must remind you, the man is *only human*, and he *must* be vulnerable at some point. We have managed to trip up some pretty prominent ones in the past. Just keep looking and waiting and be ready to move quickly when the opportunity arises.

We have Brother Silvertone just where we want him. Whenever such a one visibly shows personal pride in any ability, whether in prayer, teaching a Bible lesson, or whatever, he is well within our grasp. At the proper time you may shut off the compliments by judiciously criticizing the prayers for their redundancy, omissions, or poor voice (Silvertone is a paradoxical name for such a speaking voice as he actually has, and his singing is absolutely an atrocious monotone). Stop the flattery, and you will devastate him to a pile of ashes. Ms. Snugrug can help you well when you make your move.

You have noted the affluent situation of the people of Broad Way. This works well in our favor. People who have full bellies, sumptuous homes, luxury cars, big pleasure boats, fully-equipped motor coaches and the like are still looking for ways to spend their money seldom give high priority to the Enemy's admonitions, blithely disregarding charitable works, missionary needs, and social improvement. You are in a most strategic area to see this materialistic element in full flower. If the more affluent people of Broad Way Church of Christ really wanted to do it, they could entirely eliminate the indebtedness on their church building in a single concerted exercise of stewardship. From their salaries alone, a mere tithe would care for the debt in three years; their composite savings alone more than double the debt figure. But the Enemy sees a mere pittance of this; and the church people seem quite content to pay their regular bills and meet their monthly payments on that building. These are some of the 'whited sepulchres' Brother Whitesoul has to work with.

Broad Way is a relatively young congregation, and hard and fast traditions sometimes build up slowly; but they are on their way, having fallen into the usual habitual pattern in order of worship, ritualistic observance of the Lord's Supper, and redundancy in most of the public prayers. We'll let the situation develop on that line; it will require little or no interference on our part for the various elements of their worship to become empty and vain to many. And as you well know, we can expect the ultimate results to range from those who are just bored

to those who insist dogmatically that all charges are to be resisted like heresy. When it reaches this point, it will be appropriate for you to implement the suggestion you made in a previous letter (a suggestion I vetoed at the time): you should make an all-out drive for membership on the Worship Committee, in which capacity you may encourage all manner of dissension. Whether you take the side of the hidebound traditionalist in resisting any form of change, or of the cursed innovator in pleading for change in the sacred ritual is a matter of no importance. You may confuse and compound the issue quite sufficiently if you only become dogmatic, antagonistic, and derisive in your position. The Enemy will hate both it and you if you succeed; and as an incentive, I might manage a brief cool holiday reprieve for you at a resort of your choice.

To this point, you are progressing well. But beware of the powers of the Enemy, who constantly opposes you in every possible way. We may be grateful to Him for one thing only: He has given a free will to His creatures. Without this, our state would be hopeless.

Diabolically yours,  
Uncle Apollyon

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My perversely esteemable Uncle Apollyon,

The concluding comment of your last letter (about mankind's free will being to our advantage) set me thinking about how to use that fact to make people question the goodness of the Tyrannical Almighty. It is clear to those of us who serve the Father of Self-Centeredness that it was cruelly inconsistent of the Enemy to make humans able to reject Him, and then to punish them when they did so. We in the Kingdom of Outcasts have had to pay a tremendous price for exercising our privilege to go our own way; but we continue to fight against divine injustice because we accept our Infernal Father's central doctrine that the only real freedom is the

absolute right of each created being to exalt and enjoy itself. If we could just arouse in humans the same sense of logical indignation that we feel at the Creator's oppression, they would break themselves free of the tug of His "love" and thus prove their freedom in the only way that really counts. Teen-age children and young adults find it very easy to see this point, and they frequently assert their personalities by rejecting the authority of their parents and pitting their boundless ignorance against the stifling experience of their elders. How we rejoice in these rebellious youngsters! No matter that they often destroy themselves by asserting their freedom; they at least have proven that they have the right to do so — and they can curse God into the bargain for His patronizing insistence that He knows what's best for them just because He created them. Let us hope, however, that mature adults do not see any similarity between their indignant rejection of the Heavenly Father and adolescent rebellion against earthly parents; such a comparison might deter them from proving how absolutely free they are.

I have found your suggestions of the use of the telephone extremely helpful. I have planted several useful suspicions during the course of conversations merely by asking questions and then dropping them. For example, when Brother Cecil Sharp (we call him "C. Sharp") commented that he had not been called on lately to lead singing or participate in any quartets, I merely inserted the query, "I wonder if some people in the congregation have told the music director that you're getting too old for that sort of thing?" Now Brother Sharp can be seen eyeing people whenever they comment on the music to see whether they might in some way be indirectly evaluating him. Another time, I was able to administer a shock to Brother Silvertone (as you suggested) by observing that I had seen a group of people whispering together after one of his longer prayers, and I wondered out loud whether they were complaining about him, since he twice mentioned our preacher's "thrillingly thoughtful and therapeutic theology" in the sermon of the day. He mumbled something about not knowing how he had slipped up in reading his notes and cut

our conversation short. Sister Snugrug, of course, always has open ears, but one's ears have to take a lot of punishment in order to get anything said. Sometimes I wonder whether it's worth the trouble to feed her my garbage, even if she is the most unbridled gossip I've ever known.

I have begun my campaign to get appointed to the Worship Committee. I think even that process may be the source of some entertaining contention. Since I have made a great effort to comment on everything without committing myself to anything, both factions in the Worship Committee (the "Stick-in-the Muds" and "Rip-Roalers" ["Stickers" and "Roalers" for short]) have approached me about joining the committee to bolster their side. I have said encouraging things to both factions, and consequently some of the moderates think I'm of their frame of mind, too. Brother Whitesoul has made a sincere effort to both preach and practice variety in the worship and to teach people to appreciate different styles of expressing their ridiculous adulation of the Heavenly Father and their love for His sickeningly approachable Son. I try to mute that dangerous doctrine by emphasizing to each side that God, being a rigid opponent of imagination and variety, is bound to share their particular taste in worship style, and that they must be on their guard against any worship that challenges what they already think they know, lest they be swayed from their commitment to what they're familiar and comfortable with. If I can get them to adopt that attitude, I should be able to cut them off from both the profound pleasures of the classical forms of worship and the joyful rewards of spontaneous praise. At any rate, I think I can be sufficiently all things to all people to put myself in a position to lead most of them astray.

The vacation you offer would certainly be welcome, especially if it could be spent with some of my companions from the Demonological Seminary. I need some relief from the strains of trying to keep up my pose as an "angel of light."

Deceitfully yours,  
Ichabod

## Book Review

### *Basic Types of Pastoral Counseling*

Howard J. Clinebell, Jr., Abingdon, 1966,  
318 pages.

Reviewed by NATALIE RANDALL

Howard J. Clinebell, Jr., is professor of pastoral counseling at the School of Theology in Claremont, California and clinical director of the Pomona Valley Pastoral Counseling and Growth Centers. He is a graduate of DePauw University (B.A.), Garrett-Evangelical Theological Seminary (B.D.), and Columbia University (Ph.D.)

His 22-year-old volume, *Basic Types of Pastoral Counseling*, is a survey of the entire field of pastoral counseling, and is widely recognized and used as a text for pastoral counselors. Clinebell's experience with people is clearly evident in his wisdom and understanding of the inner workings of individuals. Despite the dramatic changes in our society in the last two decades, this well written, straightforward text is still filled with valuable information and insights. The most noticeable signs of dating are some of the ideas and methods that Clinebell calls "new." Twenty years later, some of those new ideas are well established. Also, Clinebell makes many references to Eric Berne's *Transactional Analysis*, which was at the height of its popularity in the early and mid sixties. It is not so much the focus as it was in the 1960s, but rather, has now taken its own place along side some of the more enduring theories.

Clinebell begins by inspiring the reader with his vision, moving the reader with his insights and convincing the reader in a very persuasive manner of the need for, and importance of, pastoral counseling. He says, "Pastoral counseling contributes to the renewal of a church's vitality by providing an instrument for the renewal of persons, relationships, and groups."

He stresses competence, saying the fact that the minister is a part-time counselor is no ex-

cuse for incompetence any more than his being a part-time teacher and preacher excuses slovenly work in those areas. "There is no other aspect of a minister's work," he says, "in which lack of competence can have comparable negative effects.

Clinebell recommends training. He says it is important to obtain the best available training in counseling, not only to avoid doing harm, but also to maximize one's abilities to be of genuine help to the disturbed and the burdened.

Clinebell says the pastoral counselor should strive to become an expert in spiritual growth. The quality of uniqueness about pastoral counseling, he says, comes from regarding spiritual growth as an essential objective in counseling.

In presenting his revised model of pastoral counseling, Clinebell describes the older model as "based on Rogers with a dash of Freud." He seeks to broaden and modify this model without sacrificing what he calls the important values of the Rogerian thrust, while recovering the strengths of the pre-Rogerian period.

This book has been written to be suitable as a text or for the individual reader. Clinebell covers an enormous amount of information and, because of this, the book could best be utilized as a reference book added to your library.

Dr. Clinebell is also the author of *Understanding and Counseling the Alcoholic*, *Growth Groups*, and *Intimate Marriage*.

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Natalie Randall has a B.A. degree from Oakland University in Rochester, Michigan, with majors in psychology and journalism, and is pursuing a M.A. degree in counseling. She serves on the Board of *Integrity* and as its layout editor. Natalie worships with the Church of Christ in Troy, Michigan and resides in Auburn Hills with her husband Karl and their two children, Adam and Kara.