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Reflections on a Small Magazine and Big Boots (Work Station One)

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Roland R. Hegstad

So Dave Carfora (see “Epistles”) eagerly opened his *PD* 2001:1, delivered to his New York home courtesy of Uncle Sam’s mail service, to find nothing between the covers. Which discovery fortuitously leads me to a semi-logical reason for telling you what will be between the covers of the next few *PD*s. Ever wondered what *really* went on during those talks between our theologians and the Lutherans? Just what *did* we tell them about the Investigative Judgment and the Mark of the Beast, to name only two sensitive subjects? Why did we initiate the talks anyway?

Are you literate on the Intelligent Design Movement? Why has it got some universities running scared? (Likely not for the first reason that comes to mind! Try accreditation. . . .) Recently, I was a respondent to Cal Berkeley’s Phillip Johnson, arguably the world’s most effective proponent of Intelligent Design and surely the

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most feared by evolutionists. Toss away that hackneyed argument based on a watch and its complexity; *PD*’s about to put some real

ammunition in your hands.

Other features:

- Integrating Mars and Venus: Are Gender-Based Ministries Biblical?
- The Travails of a Relapsed Rebel
- Three Reasons God Lets Heresies Afflict His Church
- How Far Can We Go in Adapting the Gospel to Non-Christian Religions?
- The Reformation That Might Have Been
- What Happens When God’s “Chillen” Get Shoes?—one of the finest expressions of applied theology I’ve ever read.

The above themes—and many more—should provide stimulating reading during 2001; if anyone besides Dave Carfora gets nothing but covers, it won’t be because *PD*’s editors haven’t sought the kind of

articles that will bless all who seek deeper insights into God's character.

A Raptured *PD*?

While we're revisiting Dave, let's pursue the mystery of his disembodied magazine. What happened? If a postal worker sought a deeper understanding of holiness from Dave's *PD*, why did he send on the covers? And No, I don't think the contents were raptured (Sam Bacchiochi's article on the Rapture (see page 22) is without question one of the best I've read. Share it with Rapture-expectant friends. (And isn't it inspiring to see how *PD*'s editor can slip so effortlessly from one subject to another?)

So since I've sent Dave five copies of the missing issue—five because I don't think anyone should be able to read Nancy Leigh DeMoss's "A Call to Holiness" without sharing—let's pause on that subject. David Currier, as you've likely noted in "Epistles," wants to copy DeMoss's article electronically and share it with friends. I know just how he feels. During a recent trip to Florida and one to Southern California, I passed on around 100 copies. But, believe me, I retained a blessing!

True-confession time.

A year ago the Holy Spirit gave me a wonderful assurance of God's love—an experience similar to one early in my ministry. With each came conviction of sins. In the

recent experience, the Holy Spirit convicted me on priorities: I was, for one example, spending more time with the morning paper than with the Holy Word. Since then I have studied through the NIV, making it my priority reading in the morning. During the past two months, while traveling, I have studied and compared the NEB and NIV, finishing the Old Testament of the NEB last week.

After reading "A Call to Holiness," I began to mark each "holy" (or "holiness"), noting that occasionally "holy" in one version is "sacred" in the other. Someday soon I may preach my first sermon on holiness, along with an explanation of why I had never done so previously. My study thus far has altered one conviction: that God's fundamental attribute is love. Rather, I now believe God's fundamental attribute to be holiness, of which both love and justice are manifestations. As Nancy Leigh DeMoss pointed out, the cherubim about God's throne do not sing "Love, Love, Love," but rather, "Holy, Holy, Holy."

The Blessed Editor

As editor of *PD*, I feel blessed for several reasons. First, because I must read theologically oriented articles in many publications, and thus I am immersed in theology, each day, each issue, learning a bit more of what God is like. Second, along with my gra-

scious associate editor Angel Rodriguez—and betimes, officials of ATS—I must decide what to share with readers, a judgment that often puts me on my knees. Third, I greatly enjoy fellowship with theologians who hold a high view of Scripture (not all of whom are members of ATS).

I've found the scholarship of Adventist theologians to be impressive; equally impressive is their passion to prepare a holy people to meet a Holy God. (Excuse me: *the* Holy God; one must be precise in the company of theologians.) Ivan T. Blazen of Loma Linda University recently thrilled my soul with a series on Romans at my home church, in Spencerville, Maryland. Richard Davidson's article (first of a series of three) in this issue warms my heart—particularly that bit about God's interplanetary vehicle pausing before leaving the Jerusalem temple. . . .

Big Boots

Recently, *Biblical Archaeology Review* (BAR), today's foremost magazine of the digs, has printed significant articles by three Adventist

scholars: Larry G. Herr and Douglas R. Clark ("Excavating the Tribe of Reuben") and William H. Shea ("Jerusalem Under Siege"). See page 45 of this *PD* for Shea's fascinating detective story, "The Nabonidus Chronicle." It will test your powers of deduction.

Today's Adventist theologians follow pioneers who wore big boots. *BAR* for March/April 2001 names my seminary professor, Dr. Siegfried Horn, as one of 25 "Giants" of the recent past in the field of archaeology. A few years ago I was in Shanghai with Dr. and Mrs. Edwin Thiele, he being the first of all the great theologians since Augustine to solve the chronology of the Hebrew kings. For some years the Thieles had been missionaries in China.

"You see that large tree over there," Thiele said, pointing to one near the building that used to be the headquarters of the Far Eastern Division. "Our two preschool children are buried there. They died within 24 hours of each other."

At this point I'm not sure what I had in mind when I began this column. But I think I know how God wanted it to end. □

