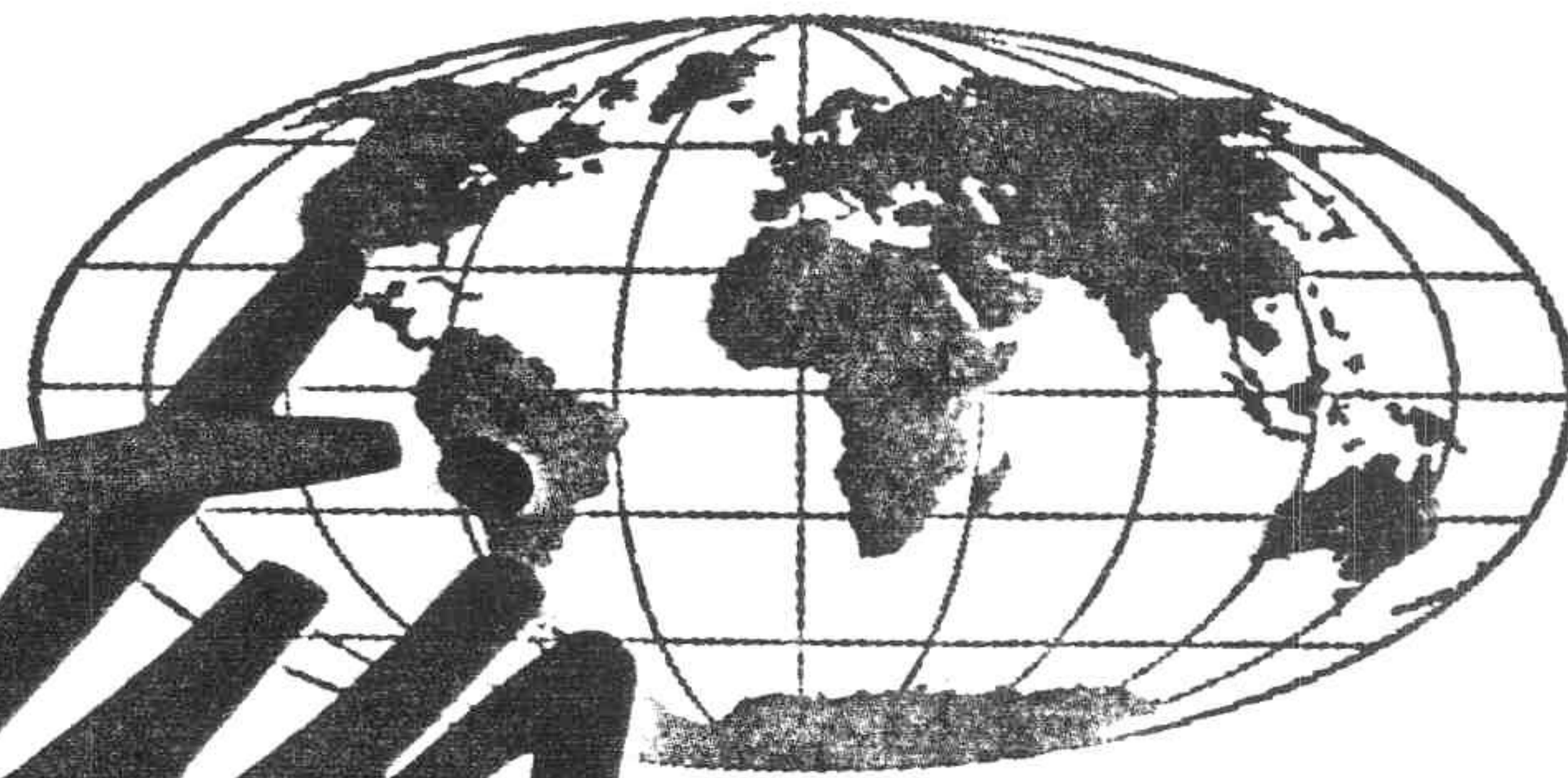


Bulletin



of the Worldwide Church of God

VOLUME 3, NUMBER 10

PAGES 109-120

SEPTEMBER 5, 1972

General News and Comments

MAIL SUMMARIES

HEADQUARTERS

September 1, 1972

The month of August ended with a 3.6% increase in income compared to August of last year. The overall income for the first eight months of this year shows a 11.1% increase over the same period last year.

The mail count for the first eight months of 1972 has averaged about 40,000 letters per week, with occasional peaks each month as we receive co-worker responses. August was the peak month for mail this year with 189,345 letters. Total mail count for 1972 is 1,444,924. This figure represents a 17.2% decrease compared to 1971.

The mail count for TV has remained fairly constant over the last month. Some of the more "religious" have written in wanting even stronger programs; one man complained because "there weren't enough scriptures."

This past Wednesday night the first in the follow-up series of Bible lectures was held in Calgary, Alberta. The attendance was about 57 persons with 6-8 having asked for a direct ministerial visit in their homes.

VANCOUVER, CANADA

August 23, 1972

The Work in Canada is "alive and well" and continuing to grow. Our percentages look low

because we had a terrific August last year. The income shows a 14.3% increase for the year to date. We have received 155,000 letters for the year to date which is a 36.2% decrease compared to 1971.

JOHANNESBURG, SOUTH AFRICA

August 24, 1972

Mail income for the year to date shows a 6.2% increase over last year. The mail count for the year now totals 56,182 letters.

SYDNEY, AUSTRALIA

August 18, 1972

Income is up 3% for the year to date. The mail count for the year now totals 87,169 letters which is down 17% from last year.

We recently received our first two letters from readers in the Peoples' Republic of China. Initial inquiries seem to indicate that we will be able to send the magazines regularly to subscribers in this area.

TELEVISION PRODUCTIONS

The TV studio has become a beehive of activity! Since we've gone on daily TV, our studio has had to go to 24-hour-a-day operation.

Mr. Garner Ted Armstrong has been taping up to four programs per day. That's a tremendous strain on *anyone's* voice! Working at this pace and airing older programs during the first weeks of daily programming, we now have a lead time of some five weeks. This will allow Mr. Armstrong to take time out for personal appearances and the Feast of Tabernacles.

About one month ago another giant step forward was taken. The telecast sound track now also serves in the main for the radio broadcast. After finishing each new TV tape, Mr. Armstrong con-

Personal NOTES

BABY NEWS

Fred and Dolores Coulter (Santa Monica-Torrance): Our girl did not arrive so we named our third boy what he is — *Stephen* because he is strong and *James* because he supplanted! Weighing 8 lbs., he was 21 inches tall at his birth on July 26. His cry is big! The whole family is doing well.

tinues the program for six more minutes to make up for time taken out of the telecast for special inserts, openings and closings which have to be added later. So those of you living in areas not reached by the TV program are at least *hearing* the telecast on radio.

The telecast also employs "spot commercials" to advertise our own literature. Two different one-minute spots are inserted into each program. This gives Mr. Armstrong two opportunities to rest or to collect his thoughts. But primarily, these "blank" spots allow the studio to update and reuse tapes. When formerly Mr. Armstrong would advertise our current PLAIN TRUTH in the course of his message, it unavoidably dated that program. Now he no longer discusses our current magazines in the main program. That advertising is inserted later and can be easily updated months or years later.

The program subjects are more of a weekly series now. Five daily programs for Monday through Friday may cover a certain subject, such as proofs God exists. Then the weekend programs are a "capsulized version" or wrap up of the whole week. If you see only a weekly telecast, you are getting the daily programs in capsule form. This way no one misses the basic "meat" of the preceding week's programs.

Increased efficiency helps to lighten the studio work load per program. The former documentary-type telecasts required 72 man-hours for editing a single half-hour program. The new format requires only 10 or 12 man-hours per program! But multiply that by seven and some employees must still perform the functions of two or three men. Forty-seven are presently employed by Television Productions.

(Continue on page 114)

Ministerial

Bulletin

of the Worldwide Church of God

EDITOR

HERBERT W. ARMSTRONG

MANAGING EDITOR

DAVID JON HILL

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Church Announcements

DISCHARGE FROM EMPLOYMENT FOR KEEPING THE SABBATHS

The Federal government and many states have enacted statutes which forbid the discharging of an employee, or reducing his position or salary, because of his religious convictions, without making an adequate attempt to accommodate him.

The time in which the employee can take action regarding a wrongful discharge or reductions in salary is extremely limited.

Therefore, in order to aid our members or co-workers who because of religious convictions are either threatened with discharge, actually discharged, or reduced in rank or salary, please advise them to immediately write Ralph K. Helge, Attention: Section E, Box 111, Pasadena, California 91109.

THE 1972 ENVOY

Latest word from Allen Merager, Editor of the Envoy, is that due to overwhelming demand our stock of 1972 Envoys has been exhausted! So please tell your people *not* to order any more Envoys. Allen extends his thanks to all subscribers for their tremendous interest in this year's edition.

Church Administration

DAVID L. ANTION

The Calgary campaign ended Sunday night, August 27. It was a smashing success — perhaps the most successful of all our evangelistic campaigns! The auditorium was jam-packed with people sitting even in the lobby area where they could not see Mr. Ted Armstrong. Crowds were turned away each night.

The format of the campaign was somewhat similar to, and yet different from "America Listen" of two years ago. The amount of music was cut down considerably, and the message itself was very *bold and dynamic!*

The format went this way: The curtain opened to a medley-type overture of marches and pop standards. This lasted about five minutes. Next, Joe Bauer walked out on the stage to welcome the audience, after which he introduced the chorale and band number. After this he returned to the stage to introduce "Garner Ted Armstrong" who came out and gave an informal talk of about five minutes, introducing himself to the audience. At the end of this talk he introduced Dan Truhitte who sang "I Believe."

After this the curtain closed and Mr. Ted Armstrong walked to the speaker's stand where he began his one-hour and five-minute talk.

The message was powerful. He challenged the audience to read their Bibles and not to be Bible illiterates. He showed how world conditions tied in with the gospel of Jesus Christ — the Kingdom of God. He explained the reason for the return of Christ. In the three meetings he covered such subjects as, Why Does God Allow War? Why Did God Let Tommy Die? This is Not God's World — but Satan's.

He said the Bible does not teach the trinity, the immortality of the soul, Christmas, going to heaven, an ever-burning hell, or give us the picture of Jesus Christ that is portrayed by the establishment or by "Jesus Christ Superstar."

He explained that there is a real devil. He explained that the Passover should be kept, and challenged the people to read the history of the Quartodeciman controversy.

He explained that the Kingdom of God is a lit-

eral world-ruling empire to be set up by Jesus Christ at His second coming. He emphasized over and over that it did not matter whether people believed it or got on the bandwagon. He was telling them what the Bible said would happen — the Bible is true — that it does not depend on men to make its prophecies come to pass. He explained he was not seeking a following for himself, but was merely preaching the Gospel as a witness. Again the audience was challenged to "read the Book."

After each message the chorale sang "I May Never Pass This Way Again." Then Joe Bauer returned to the stage to mention that we had counselors for those who had questions or wanted anything explained further. He mentioned that the band and chorale members from Ambassador College would be available to meet with the people afterward. Then he bade them goodnight.

The last night was the most powerful and overwhelming. There was quite a number of people who wanted to counsel. Mr. Richard Wilding reported the next day that he had over 43 names and addresses of people who wanted to be visited and counseled. That certainly is quite a jump in the number of PMs and I know it has provided a real lift to the Calgary Church. More reports on this will follow in Mr. Dart's future columns.

A Potpourri of News

Orientation is today (August 31). Registration for classes has already begun and the faculty reception is tonight.

Mr. Herbert Armstrong will be leaving Sunday for Big Sandy for the orientation and opening of college over there. From there he will go on to England where he will be spending the Feast of Trumpets. His present plans call for his return to Pasadena shortly before the Day of Atonement.

Mr. Armstrong, Dr. Meredith and the Dean of Students and staff have met on a number of issues. A new dating policy has been approved by Mr. Armstrong for all three campuses. The policy will be written up and distributed to all three campuses very soon. We hope we can send a copy of it to each of you.

Mr. Armstrong has also firmed up the policy on skirt lengths. He will be writing it up in detail — but essentially it is this: the maximum height of womens' skirts is 1½ inches above the knee, while standing. However, the dress length may be any length *below* that — including proper dresses all the way down to the ankle where appropriate and in proper style — even for God's Church services.

Feast of Trumpets

At present we have no plans for a mass ministerial exodus into the field on the Feast of Trumpets. After talking with Mr. Portune, we've decided it is not really necessary to send out so many men from Headquarters into the field on this Feast day. We've just concluded district conferences in many areas, so most of the ministers have recently seen someone from Headquarters already. Then the churches will shortly be going to the Feast of Tabernacles, and besides, the second tithe fund for ministerial expenses is not all that strong at present.

So you should continue with whatever plans you had made for this Holy Day. For the most part almost no one will be coming out from Headquarters.

Suggestions

We have been deluged by suggestions from the field on everything from master files, Bible studies, leadership training classes, to church housing, etc. THANK YOU for your time and effort in writing these suggestions. I would like to be able to thank each one of you personally, but because there are so many, please consider this your personal thank you. We certainly appreciate this input from the field and hope you will continue to give us your ideas on field matters.

However, we would like to establish what we feel is a good procedure for presenting your ideas and suggestions. Some have been sending their ideas and suggestions through the district superintendent. This is a good idea. We like to get your superintendent's comments on your suggestions.

POLICY: From now on, please send your suggestions through your district superintendent.

CAD Workload

Right now CAD is struggling under a gigantic workload. There are many projects under way — housing policies, salary policies, standardizing various administrative procedures, overall goals, job descriptions, etc. On top of this Mr. Herbert Armstrong has asked that CAD look into areas of the country where six church buildings could be constructed. So our CAD team is working hand-in-hand with Mr. Frank Brown, Data Processing and the Construction Department on this project.

Besides all of this are the other administrative areas of the files, procedures, etc.

I say this so that you will understand the delay in any forthcoming procedural policy. We are just swamped and are doing the best we can, many

times working quite late and rushing from one meeting to another gathering information.

When Messrs. Arvidson, Morrison and Rowell come to my office they are loaded down with bulky three-ring binders, manila folders full of paper, suggestions, etc. They really are doing a tremendous job! We ask for your prayers so that the right things will be done first, and properly.

Deacon Ordinations

We are beginning to receive quite a few deacon ordination proposals for the fall Holy Days. The procedure has been to have deacon ordinations approved by the district superintendent, and that Headquarters would be notified at least two weeks in advance so that tithe checks could be run on the men.

We are discontinuing the tithe check procedure.

We have done this after considerable counsel with a number of the district superintendents during several district conferences.

It is your responsibility to get to know the man well before recommending him for ordination. He must be dedicated and have a spirit of service, and he *must meet the Biblical qualifications for the office of deacon*. If those *fruits* are evident in a man's life, we need not verify that he is tithing before we ordain him. Your district superintendent should know him and concur in your evaluation of the man's qualifications.

From now on, then, the policy is this: the district superintendent's approval is all that is required for deacon ordinations. Just be sure to send in an ORDINATION CARD on the man after he is ordained.

One word of caution: sometimes we have a church area that has many really fine men who are qualified for the responsibilities of a deacon. Do we ordain all of them?

What if we had a church of 300 that has 30 deacons? Would this be sensible?

Though you may have many men qualified for the office of deacon, you should ordain only the number that is *really needed* to perform the services of a deacon. The office of deacon is not a badge, not a reward, not praise for good character. It is given to perform a needed function for the Church. And a deacon should be ordained only when there is a need to fulfill the office and when you have a man qualified to fill it.

Ordination Certificates

As many of you heard at the recent district conferences, we have been discussing whether we

should begin issuing *renewable* ordination certificates that are valid for only one year and renewed annually. The purpose of this would be to protect the Church in case some minister defects from the Work and tries to misuse his certificate.

It would involve certain printing and administrative costs, but after looking into the situation from a *legal standpoint*, we decided the renewable procedure was unnecessary. The Church has the right to revoke the ordination certificate of anyone who disqualifies himself for the office of the ministry — at any time, whether or not the certificate has an expiration date on it.

Our Legal Department tells us that once a man has been terminated from employment, it is fraudulent for him to present his ministerial credentials as a representative of this Work.

Although we are dropping the idea of issuing renewable ordination certificates, we do want to issue new "Worldwide Church of God" certificates for those of you who have certificates bearing the name "Radio Church of God." If you have a Radio Church of God certificate, we would appreciate it if you would send the Church Administration Department a memo stating this and giving us your *full name* and the *ordination date* on your current ordination certificate. We will have a new certificate and a wallet-size photostatic copy made and sent to you.

Spokesman Clubs

Since the Feast of Tabernacles comes fairly early this year, it would be perfectly fine to wait until after the Feast to begin your Spokesman Clubs. However, if you have other plans or have already begun the clubs, that is just fine.

Some men have mentioned that they feel the club year is too long now anyhow. Perhaps we will want to consider making it a standard practice to begin clubs after the Feast rather than before, but we can discuss this further with the superintendents before making a definite decision.

Leadership Training Class

Several men have brought up a question regarding the purpose of the Leadership Training Class as it now stands. As most of you will recall, the class began as the "Visiting Program Training Class" and the emphasis in the class seemed to be on training elders. The class name has been changed and the emphasis in the class has been changed somewhat, but there is still the feeling that the way to become an elder is to get into the Leadership Training Class and do well on the tests.

We need to take another look at the class and its present purpose in order to determine whether *that type of class* is even needed now. Perhaps much of the lecture material can be used in sermons for the entire church. The "difficult scriptures" could be used in Bible studies to teach *everyone* how to answer some of these Bible questions. I know there is a benefit in the local pastors getting together with the leading men from time to time, but there may be other ways this could be done just as effectively.

In view of the questions regarding the LTC and its purpose, we are asking you to please *hold off* beginning these classes this year. Then with the advice of our superintendents, we'll determine whether some type of class is needed, and if so, what type.

Weekly Ministerial Reports

The question has come up recently as to whether it is still necessary to send in a separate ministerial report envelope for each church area. No, it is not. In fact, this might save on postage, and we recommend that you begin using only one envelope for your ministerial report if you are not doing this already. You may continue to send separate envelopes for each church if this would be more convenient for you, but it is not necessary.

Monthly Reports

We have just about finished with an outline of what the local pastor should include in his monthly reports to his district superintendent. This will be sent out to each of you individually as soon as it is finalized. It will be sent as a separate sheet apart from the Bulletin, since we feel you would want to keep it handy for ready reference.

Visit Cards

Some have wondered whether they should retain the old visit cards in their master file until final decisions are made on the question of the master-mobile files. Please go ahead and destroy the old visit cards. Whatever type of master and mobile file system we adopt, it will not include a visit card file.

What Is Delegation?

As one book says, "Delegation is easy to define, hard to practice."

Here's how one man defines it. "Delegation is the process of establishing and maintaining effective working arrangements between a manager and the people who report to him. Delegation re-

sults when the performance of *specified work is entrusted* to another, and the expected results are *mutually understood*."

This definition is a mouthful. It says much and should be thoroughly understood.

Another way of putting it is that delegation is a process of transferring *responsibility* (the specified work) and the *authority* (the specified powers needed to perform this work outlined by the manager) and the *accountability* for results.

In effect, when a person delegates responsibility with commensurate authority, he is looking for and is more interested in the *results* than he is in the way the man does the job. The fruits of the man's labor will show whether or not he is doing it the right way.

You as a pastor have been delegated the responsibility for the overall condition and care of God's Church. God's Church is to be strong, well-fed, unified, growing toward the Kingdom of God with the fruits of love, a good conscience, and faith unfeigned (I Tim. 1:5). These are the results we want. You have your responsibility outlined — to take care of the Church and oversee it and to produce these results. We will give you the authority necessary to achieve these results. And we will also hold you *accountable* for God's Church in your area.

Delegation is also a type of decentralization. By that we mean that we are transferring authority to the front lines. We feel in CAD that those of you close to the problem will probably have the best solutions to specified problems. However, all policies, overall goals and programs, leadership and control remain at Headquarters and are centralized.

In order to fully delegate we must define very specifically a person's responsibility. We are in the process of writing up job descriptions for all the pastors in God's Work. We hope to specify your overall responsibility soon. And we hope to outline the amount of authority you have to carry out that responsibility — working diligently to make sure that the amount of authority is commensurate with the type of responsibility you have. From there we will set up standards of performance and measurement by which we can tell whether your congregation is growing, and whether or not you are doing your job properly.

I hope this has helped to explain what we mean when we talk about delegating authority to you men in the field. More will be coming along these lines to help clarify even further the things I have said.

* This will be the last Bulletin before the Feast of Tabernacles. Hope you have a great Feast! □

TELEVISION PRODUCTIONS

(Continued from page 110)

Stepped-up production requirements have presented a *dire* need for more equipment and facilities, as well as manpower. At present the studio has 3 VTRs (video tape recorders). On September 1st two more will be acquired on a lease basis. These VTRs are used for taping, editing and reproducing the program. They are now being operated at full capacity night and day. If very many more TV outlets are procured, we simply will not be able to meet the increased workload with present equipment. So you see this is a real need in this area of the Work.

Mr. Ted Armstrong's first program in the new format was taped on June 16th. At the time of this writing he has produced 81 telecasts, and that includes taking time out for the meetings in Calgary, Alberta. Pray that God will continue to supply the physical and spiritual needs for this dynamic new program!

— Les Stocker

CROWN CITY COMMISSARY

The Crown City Commissary is now quite well established. As you know, it was begun as a service to the whole church. All members and ministers are eligible to use its services. However, geographical location is somewhat of a limiting factor for much of the membership because shipping costs must be added to some merchandise for those who live away from Pasadena.

The commissary is able to save money for its customers through sales volume. That means prices can be lowered as the volume rises. The commissary has not yet been able to cut grocery prices *substantially* below local supermarkets, except for some items. But large savings for shoppers are available in the non-food category. Many requests from field ministers are for athletic equipment. Savings of 25% to 40% will be available in this area.

Presently, a catalog program is being studied for its potential to make the commissary more profitable to members in outlying areas. For example, we recently sent out a pre-Festival commissary brochure. In the first three days of returns, 290 wrist watches were ordered. Some 200 Bibles were also ordered. Other possible ways of serving the whole church are also being investigated.

The commissary is managed by Al Portune, Jr. under the direction of Financial Affairs and Planning. Its present location on Fair Oaks Avenue is not ideal, but business is good.

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A Guide to the Use of Greek and Hebrew

Over the air and in our literature, we constantly urge people to prove what we say before accepting it. So naturally it is important to know "whereof we speak." This is especially true in the area of Greek and Hebrew. Therefore, we have asked Lester L. Grabbe to write this guide to the use of Greek and Hebrew for all of our ministers. Lester has adapted this article from a paper he originally wrote as a guide to the use of biblical languages. He has rewritten it to make it more applicable to field ministers. Lester is a faculty member in the Theology Department here at Headquarters, teaching biblical Hebrew and Greek. He is also a writer and editor and is pursuing a doctorate at Claremont.

— Jon Hill

WHAT IS the first thing which comes to mind when you want to check something in the original Greek or Hebrew of the Bible? The chances are that you will immediately think of *Strong's* and *Young's* concordances.

The belief is widespread among us that these concordances are authorities on the Greek and Hebrew texts — that they are sufficient for any information on the original languages one might need. Yet, have you ever given thought to the original purpose and design of these sources?

Consider what these works are. They are English concordances, *not* lexicons. They are very good for working with the English text. But they were not designed to provide detailed information on Greek and Hebrew usage.

The small lexicons contained in them are of some value for quick reference or for general information. However, one must always remember the limitations of the lexical information in *Strong's* and *Young's*: both are very brief and abbreviated; their information is often years out of date; their definitions usually consist of a few synonyms, often archaic ones straight from the *King James Version*; and far too much emphasis is put on etymology and "roots." They were not designed by

their authors for in-depth, authoritative, thorough study or research.

The appeal of *Young's* and *Strong's* is simple — they provide handy information for those who do not know Greek and Hebrew. *They were planned for the layman and not the scholar.* Most of you reading this fall into the category of laymen when it comes to Greek and Hebrew. And as laymen, you have certain limitations in trying to work with the original texts. When you know the *proper* sources to go to and how to use them, you will be able to make use of Greek and Hebrew as valuable tools in understanding and expounding the Bible. But never forget your limitations — that your knowledge is generally second-hand — that you are depending on others for your information.

There is a certain psychological factor which makes the use of Greek and Hebrew "proof" appealing. It is easy for one with only a limited knowledge of the subject to assume the "original" Greek or Hebrew says something or proves something it doesn't. Feeling that one's conclusions are correct, one makes a dogmatic statement and even suggests that people "check it for themselves."

Most people of course have neither the ability nor the inclination to check up on such things. But occasionally someone does, and occasionally

that someone will come up with a different conclusion. He could be wrong since he, too, probably has a very limited knowledge of Greek and Hebrew. Then, again, he might be right. In either case, the potential dangers are obvious.

The conclusions to be drawn are these: (1) as a minister in God's Church you should be conscious of your own limitations and careful about drawing dogmatic conclusions from superficial study of a text in Greek or Hebrew; (2) you should realize the inability of the average church member to research or check out questions of a technical nature and take that into account in any discussion involving Hebrew or Greek.

With these preliminary remarks, we are now ready to give you the proper sources for research and how to use them.

(1) References and Source Books

Certain reference works are considered definitive by scholars. They are so regarded because of their merit, not because of any fad or prejudice. Although they are somewhat expensive, most would find them a wise investment, especially if you do not have access to a good local library. You do not have to have formal instruction in the languages to use them. But you *must* know the Greek or Hebrew alphabet to do anything with them. The small effort needed to learn them is certainly well worth it.

Greek Sources

A definitive lexicon is the Arndt-Gingrich *Greek-English Lexicon of the New Testament and Other Early Christian Literature*, a translation and updating of Bauer's German work of the same title. It is sometimes even referred to as "Bauer's Lexicon." All who want to use Greek should become familiar with the lexicon.

It contains a wealth of information packed into a small space. But you have to learn how to use it. Because it is so concentrated, it uses a great many abbreviations and symbols. The beginner is likely to be somewhat confused and may be inclined to turn to something a little simpler. Don't give up, though, but take the time to read the introduction and peruse the lists of abbreviations in the front of the lexicon. Look up a few words you already have some knowledge of, reading through the entire entry, and checking all abbreviations you don't understand.

You will be surprised at how much information you have at your fingertips. For example, journal articles are often listed which further discuss a particular word or passage. (You will probably not

have access to most of the journals cited.) In addition, problematic expressions in Scripture are discussed with all the various suggestions, pros and cons, and possibilities for a solution.

Those who do not use Greek very much may not have need of such comprehensive information or may not want to put out the money for a volume of this size. They would probably find an abridged version by one of the authors adequate and much cheaper: *Shorter Lexicon of the Greek New Testament* by F. W. Gingrich. It still lists all the words of the New Testament with their definitions. But scholarly literature has been cut out, along with citations from secular literature and some of the less significant New Testament passages.

A companion to the large Arndt-Gingrich lexicon is John R. Alsop's *Index to the Arndt and Gingrich Lexicon*. It greatly eases the job of finding the information you want from Arndt-Gingrich. It would be of little value for the small lexicon. But I would recommend it for anyone who has the large Arndt-Gingrich.

Other lexicons can, of course, be helpful. But one should realize that many of them were last revised many years ago. (*Thayer's*, for example, has not been updated since 1889.) So they do not benefit from the mountain of new knowledge found by archaeological and linguistic research in recent decades.

Don't throw *Thayer's* away if you have a copy, but realize its weaknesses. If you must appeal to an authority, the Arndt-Gingrich lexicon is the one to cite.

Another excellent work is the *Englishman's Greek Concordance of the New Testament*. It gives the King James translation of every word in the Greek New Testament with some of its context. It thus provides valuable information about the usage of most Greek words and almost serves as a lexicon by itself. It has Greek to English and English to Greek indices in the back.

Another helpful and indispensable reference for those who have a Greek New Testament and want to work with the Greek text is the *Analytical Greek Lexicon*. It analyzes every Greek form in the New Testament from a grammatical point of view. (One should be aware, however, that its definitions are not always the best or most up-to-date.) And one should never quote it unless he wants to immediately identify himself as a novice! It is better to go to Arndt-Gingrich for definitions.

Hebrew Sources

Most Hebrew lexicons are revisions of the work

of the noted William Gesenius. There are several small lexicons which use him as their base. But the definitive work in English is the *Hebrew and English Lexicon of the Old Testament* by Brown-Driver-Briggs. It is the Old Testament Hebrew equivalent of *Arndt-Gingrich*. It, too, packs a great deal of information into a small space and requires getting used to in order to tap its resources.

A small lexicon not based on Gesenius is Harkavey's *Student's Hebrew and Chaldee Lexicon*. It does not give as much technical and scholarly data as Brown-Driver-Briggs. On the other hand, most of those reading this will find Harkavey's volume easier to use and quite adequate — and much cheaper!

At this point I must give a very brief explanation of a small point of Hebrew grammar. Otherwise, you will not be able to use the Hebrew lexicons properly. Hebrew verbs have various forms known as "verbal stems." There are a total of seven of these, though most verbs have only two or three of the possible seven.

These "stems" are important because a word may have a different meaning in one than the other. For example, the verb *bara* means "create" (as in Gen. 1:1) in one stem but "cut" or "cut down" in another. So you have to look up the verb under the correct verbal stem to get the correct meaning.

Fortunately, the *Englishman's Hebrew and Chaldee Concordance of the Old Testament* lists entries under their proper stems. So if you find the passage you want, you automatically have the correct stem listed for you. The names of the stems are *gal* (sometimes spelled *kal*), *niphal*, *piel*, *pual*, *hiphil*, *hophal*, and *hithpael*. So if a verb in a particular passage occurs in one stem, you must look under that same stem in the lexicon or you might come up with the wrong definition.

It is actually very simple if you use the *Englishman's* concordance. You can also use the *Analytical Hebrew and Chaldee Lexicon* which will give you the same information. But you have no need of this latter source unless you intend to work with an actual text directly in the Hebrew Bible. (The information given above, under "Greek Sources," also applies to the Hebrew versions of the *Englishman's* concordance and the analytical lexicon.)

There are other quite valuable Greek and Hebrew references. But they are best used by someone who has had some formal instruction in the languages. (I will be happy to mention them to

those who enroll in my classes when at Headquarters for a semester or year.)

(2) How to Use the Reference Works

A few examples might give you a better idea of how to make use of the language tools just described.

Suppose you want to do a study of the verb "to love." First of all, you will discover various Greek words used in the King James New Testament where the one English word occurs. An index in the *Englishman's* concordance gives the English words and the Greek words so rendered. (You could also find this information very conveniently in *Young's* concordance; or even *Strong's*, but *Strong's* is harder to use in this respect.)

You will find three Greek words in the Bible are translated by the single English word "love": *thelō*, *agapaō* and *phileō*. *Arndt-Gingrich* will show that *thelō* normally has the idea of "wish" or "want." But it occasionally means "take pleasure in, like."

When you compare the two words *agapaō* and *phileō* in *Arndt-Gingrich*, you will immediately notice some difference. They are the normal words used for "love," whereas *thelō* is only used a scant few times with this idea. Of these two, *agapaō* is used much more frequently than *phileō*. *Agapaō* takes up almost a full page while the entry for *phileō* takes up less than a column. (The abridged *Gingrich* lexicon would not show this difference because only a few of the *agapaō* references are listed while all those for *phileō* are given. However, a comparison of the two in the *Englishman's* concordance would show the same contrast as the large *Arndt-Gingrich*.)

The shorter *Gingrich* lexicon points out that *agapaō* expresses the "finest and most typical Christian virtue more frequent and typically Christian than" *phileō*. The larger *Arndt-Gingrich* does not discuss the significance of the two words but instead provides abundant quotes and a breakdown of the various uses of the word in context. It also lists a number of scholarly writings of the two words.

On the other hand, a careful check of the various uses of both Greek words shows they are not uncommonly both used in similar contexts. That is, they are often used synonymously in meaning. So it is important to check the context in any individual passage to see whether the use of one or the other is significant.

That point should caution you never to draw sweeping conclusions about the use of a particular

Greek or Hebrew word in a particular passage. The occurrence of the word could be significant but could also be of no consequence as Greek and Hebrew have loosely used synonyms just as does English. For example, there are more than a dozen words in the Old and New Testaments translated by the one word "prayer." Many of these have similar meanings just as the English words "pray," "ask," "request," etc. Some of them may carry special connotations, though others are used interchangeably. One can only tell for sure if the context makes the meaning of the word exact and explicit.

Now let's consider another example: the word "work." We know the *King James Version* speaks of the "works of the law" and also of being "rewarded according to works." Does the Greek show a definite difference? The *Englishman's or Young's* shows five Greek words are translated by "work." However, a check shows the list of really significant words can be shortened to *ergon* and *praxis*. *Praxis* is used in Matthew 16:27 to show that we are rewarded according to our works. However, in other passages such as Revelation 20:13 and 22:12, *ergon* is used for the same expression. *Ergon* is also used in Galatians 3:10 in reference to "works of the law." The *Arndt-Gingrich* lexicon shows *ergon* is a widely used word with many different meanings, very comparable to our word "work." So its exact meaning must be determined from the context.

One final example is from the Old Testament. In Ezekiel 28:16 the *King James Version* states that the "covering cherub" will be "destroyed." Some leap upon this to show that Satan will eventually be destroyed. The *Englishman's* concordance shows that the word translated "destroyed" is the *piel* stem of the verb *'āḥad*. Look up the word in Brown-Driver-Briggs and you will find that, sure enough, the word normally means "destroy." But it also occurs with the idea of "lose" or "lead aside" or "lead astray" in Jeremiah 23:1 and Ecclesiastes 3:6. From this we learn that Ezekiel 28:16 is not specific in the Hebrew original and must be understood by comparing it with other verses that do make the doctrine clear.

These are only a few brief examples. But maybe they will help illustrate how you can begin to use the tools available. I suggest you first of all carefully follow through these examples yourself in your own books — once you have those you need. Undoubtedly, you will run across puzzling points or things you don't understand. You will very likely find your questions answered by reviewing this article again or by re-reading the introduc-

tions, tables of abbreviations, etc., in the references themselves.

But if a bit of study doesn't turn up the answer, chances are that more practice and greater familiarity with your sources will. In the end, the best way to learn to use the tools is by using them!

(3) Researching the Text

The word commonly used by scholars to mean "finding the author's intended meaning of a text," is *exegesis*. It comes from the Greek meaning "lead out." Proper *exegesis* is very important.

The Place to Start

The first and *most vital* principle to keep in mind is this: doctrine is not established on a minute, "atomistic" dissection of Greek and Hebrew words or texts!

The more Greek and Hebrew a person learns, the less basic stress he places on the languages, as a general rule. The reason is, as often as not the Greek or Hebrew says no more than the standard English translations. Anything special in the Greek or Hebrew text will usually be brought out in *some* English translation. Don't misunderstand. The Greek or Hebrew should always be checked if possible. But it is almost never the sole key.

Doctrine is, of course, established by the plain teachings of clear scriptures on the subject. More than one sect has gone off the deep end by grabbing a vague scripture and making a major doctrine from it. (An example is the Mormon "baptism for the dead," in which one ambiguous statement by Paul is made into a major tenet.)

As an illustration, consider the word *sabbatōn* in Matthew 28:1. The fact that this word is the plural form does not, of and by itself, prove there were two Sabbaths on different days in that week. But after we establish what took place from other clear passages (such as John 19:31), the fact that *sabbatōn* is plural then takes on some significance and serves as *supporting* evidence. The thing to remember, however, is that the Greek word is the *ending* — not the starting — point. It is the "furthermore," the "final evidence," rather than the beginning of the explanation.

Do not negate the value and importance of checking and using the Greek and Hebrew wording. But we need to put this in right perspective. Biblical Greek and Hebrew were living languages just as English is. They, like English, have weak points and strong points, clear expressions and obscure ones, peculiar constructions, and unique idioms. Greek and Hebrew are not the "cure-all" of every scriptural difficulty. Other aspects are just

as important — and often more important — than the Greek and Hebrew.

Finding the Meaning of a Word

The meaning of a word is determined by its usage, not by an arbitrary decision on the part of a lexicon writer. Good lexicographers must base their decisions on a study of biblical and secular literature in the language. But sometimes their own prejudices shine through, especially with rare words.

If a word occurs frequently in literature, then you can be fairly sure that the lexicon is right. This is especially true with Greek since a great deal of secular material from New Testament times has been found. But the major source of information for biblical Hebrew must come from the Bible itself since few extra-biblical Hebrew materials have survived. If a Hebrew word is used only a few times in the Old Testament, it may be difficult to determine its exact meaning. So the lexicographer may have to appeal to cognate languages, to tradition or plain guesswork.

This is where the *Englishman's* concordances are helpful. They list every passage where a particular Greek or Hebrew word is used. By studying the use of a word in several passages, you may sometimes learn a great deal. (The *Arndt-Gingrich* and *Brown-Driver-Briggs* lexicons also cite passages where a particular word is used. But they do not always cite all the passages in which a word occurs.)

Hebrew and Greek

As in English, many words have more than one meaning. It is not enough to look down the list of definitions in a lexicon, pick one which fits your particular theory, and then proceed from there. Just because a word "can mean" something does not prove that it "does mean" that in the verse under question. The particular meaning of a word must be determined from its own context, other passages and idiom. Often lexicons or good commentaries will discuss a difficult passage in reference to Greek or Hebrew idiom. Always do your best to find out what the "experts" have to say before making up your mind about a word or passage. It is always wise to be wary if your study of the Greek or Hebrew text of a passage comes up with a meaning not given in any lexicon, translation or commentary.

Etymology

Etymology — or word origin — can occasionally be a help in finding the meaning of a particular word. But it can also be very tricky. A great deal

of caution should be exercised in basing definitions and evidence on etymology. Remember that the Old Testament was written over a period of about a thousand years during which time words changed meaning irrespective of original etymology.

The English word "silly" comes from an old English word which meant "happy." Etymology would give an inadequate understanding of the meaning of our modern word. And when we speak of the "lousy coffee," we don't today have in mind an infestation of wee beasties.

The same thing would, of course, apply to *baptizō*. There is no question that the classical word meant "immerse." But had it come to be used for "sprinkling" or "pouring" by the time of Christ? The current usage of that time must be studied because words change in meaning, sometimes very rapidly. The answer is, it hadn't, as a careful study of the New Testament and contemporary literature shows. But this is a question one must ask and answer. Etymology alone is not enough.

And, of course, there is always the danger of *false* etymology. That is, a word sounds as if it comes from another word but actually does not. For example, the English word "demonstrate" has no connection with the word "demon," and "catastrophe" has no connection with "astera" (star). A careful check shows that the two words in each case have entirely different origins.

Many old lexicons based too much on etymologies and word roots. This is one of the weaknesses of both *Thayer's* and *Strong's*.

Interlinears and "Literal" Translations

There is hardly such a thing as a "perfect" translation of a passage. Hebrew quotations from the Old Testament are not even consistently translated into Greek in the New Testament! It is not always possible to bring out all the nuances, shades of meaning, plays on words, special connotations, etc., of the original text when translating it. Attempts to do this must always fall far short of "perfection." Writers and speakers should be aware of this and not place too great a credence in such things as interlinears, "literal" translations (such as the *Concordant* translation), or the *Amplified Bible*.

Actually, one of the most literal translations is the *King James Version*. That is one reason it sounds awkward in many places: it often follows the Greek or Hebrew text almost word for word.

Interlinears can be helpful. But they have the same limitations as any translation. Don't assume their rendering of a particular word is "gospel." For example, the *Englishman's Greek New Testa-*

ment (an interlinear which many of you have) "literally" renders the word *epiphōskouse* (Matt. 28:1) as "it was getting dusk." This translation is very appealing — and after all, one might ask, is it not the literal meaning? Yet if you check further, you will find no grounds for so rendering Matthew 28:1, either in the major lexicons or in the usage of the word elsewhere in the New Testament.

The *Amplified Bible* attempts to bring out the "full meaning" of the original by the use of synonyms and paraphrases. But this gets into the matter of *interpretation* instead of just translation. Also the use of several synonyms can be misleading because a word, even if it has several meanings, may have only *one* of them in a particular context. Beware of accepting any novel rendering not confirmed by other translations, until you have carefully checked it out first.

Finally, be aware that the word "mistranslation" has been grossly abused. Actual mistranslations are few and far between. For example, "All things" in Hebrews 2:8 *literally* means just that in Greek — "all things" (*ta panta*). The *Moffatt* translation of "the whole universe" might give a better interpretation according to the context and other scriptures. But "all things" is actually the most exact translation. Usually, you would want to say "a clearer translation is" or "this is better rendered by. . ."

This has been only a very brief exposition of a huge subject — whole books are necessary to cover the same thing in real detail. The *major point* is this: *be cautious and check any point carefully before coming to a conclusion.*

"A little knowledge can be dangerous." A novice is often dogmatic where an expert would recognize he doesn't know or isn't sure. Most of us are not experts. We depend on others for a great amount of our information.

Remember, it is very easy for a person to pick up *Strong's* concordance (with mind already made up), look down the list of synonyms, pick one which suits a particular idea, zero in on it, and proceed to "prove" a point from the "original" Hebrew or Greek. And, unfortunately, it has been done.

The only *proper* way to approach the subject, though, takes a little more time and effort — but, like anything worth doing, it is worth the price to do it right: use caution, check carefully, and be willing to admit that the facts do not always lead to an unequivocal answer or solution.

Do this and you will be able to use Greek and Hebrew as valuable tools in your Bible study and exposition. □

REFERENCE BOOK LIST

Following is a list of the reference works mentioned in Lester's Guide to the Use of Greek and Hebrew. Included are the list prices. However, these books are available through the Campus Center Book Store at 20% off the list price. Bob Green tells us this discount rate will continue to be available to all ministers as long as economically feasible.

Alsop, John R. *Index to the Arndt-Gingrich Lexicon.* \$5.00.

Analytical Greek Lexicon to the New Testament.
Zondervan, \$4.95.

Arndt-Gingrich. *Greek-English Lexicon of the New Testament and Other Christian Literature.* University of Chicago Press, \$15.00.

Brown, Driver & Briggs. *Hebrew and English Lexicon of the Old Testament.*
Oxford University Press, \$20.00.

Davidson, Benjamin. *Analytical Hebrew and Chaldee Lexicon.* Bagster, \$7.95.

Englishman's Greek Concordance of the New Testament. Bagster, \$12.95.

Englishman's Hebrew Concordance of the Old Testament. Bagster, \$16.95.

Gingrich, F. W. *Shorter Lexicon of the Greek New Testament.* Zondervan, \$4.50.

Harkavey, Alexander. *Student's Hebrew and Chaldee Dictionary to the Old Testament.*
Hebrew Publishing Co., New York. \$5.00.

CROWN CITY COMMISSARY

(Continued from page 114)

Hopefully, with time and experience the commissary will become much more of a service available to our lay members and to those of you in the field ministry. If you have any requests, suggestions or comments for the commissary, please direct them to Al Portune, Jr.

— Les Stocker