

Good News Unlimited

Solo Christo — Sola Scriptura — Sola Fida — Sola Gratia

Why Do Many
Christians
Choose To
Be Sick?

—Desmond Ford

The
Christian View
of the Body

—Noel Mason



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SPECIAL ISSUE
OF CHRISTIAN LIFESTYLES

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Editorial

He was sitting on a barstool. He was middle-aged, a little overweight, a chain-smoker and, judging by his facial features, a heavy drinker. "A prime candidate for a heart attack," I whispered to myself. I wondered whether I should say something to him and how he would react. "He's probably heard all the facts and figures on the causes of premature heart attacks a thousand times," I said to myself as I stretched out across the seat, hoping for a nap between flights.

I had just made myself comfortable when he sat down next to my feet and lit another cigarette. Now he was intruding on my comfort zone! I sat up and after a minute or two I broke the silence:

"How many packs a day?" I queried.

"Don't count them anymore," he returned.

"I guess you know that cigarette smoking is implicated in the major killing diseases of western society?" I said as jovially as I could.

"Ah, what the hell, ya gotta die somehow," he responded with a shrug of cynicism.

Three hours later I was making my way through the traffic on Interstate 80. Cruising along at 55 mph (!), I noticed an old Cadillac with a brightly colored bumper sticker. Finding bumper stickers a little relief from the boredom of driving, I switched lanes and swung in behind the old Cadillac. The message of the bumper sticker, "Everybody believes in something. I believe I'll have another beer," reminded me of the final comment of the man at the airport—"Ah! What the hell, ya gotta die somehow."

It must be obvious to all educators today, that information about the destructive consequences of a bad habit (e.g., smoking) is not always enough to motivate people to drop it. At this moment I know of two men who are dying from emphysema who continue to smoke. Why? Addiction? That's certainly part of the answer. But I believe the problem and the solution lie at a much deeper level—the fundamental level of the meaning and purpose of life.

This is no new insight. Years ago the famous psychologist, Carl Jung, penned the following statement in *Modern Man in Search of a Soul*:

During the past thirty years, people from all the civilized countries of the earth have consulted me. I have treated many hundreds of patients, the larger number being Protestants, a smaller number Jews, and not more than five or six believing Catholics. Among all my patients in the second half of life—that is to say, over thirty-five—there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook. (p. 229)

In the same book, Jung acknowledges that most of the professional healers are not really equipped to deal with a patient's religious problems. "What will the doctor do?" says Jung "when he sees only too clearly why his patient is ill; when he sees it arises from his having no love, but only sexuality; no faith, because he is afraid to grope in the dark; no hope, because he is disillusioned by the world and by life; and no understanding, because he has failed to read the meaning of his own existence?" (p. 225,226).

Most people today live somewhere between cynicism and despair. With such an outlook on life, why care about habits that take fifteen to twenty years to destroy the body? Which brings me to my original point. Our problem today is not *information*, it is *motivation*.

Without a strong, positive, undergirding philosophy of life, most people will fail in their attempt to overcome self-destructive habits. If life is ultimately meaningless, why bother to discipline ourselves?

Modern man's problem is not drug addiction. It is not lack of information about the causes of disease. It is his failure to find faith, hope and love in what seems to him a heartless, meaningless world.

It is not for us who are fortunate enough to be free of the popular self-destructive addictions to condemn those who are shackled by them. Condemnation will only bring a deeper sense of despair. What they need most of all is loving care from someone who has found the way, the truth and the life.

—Noel Mason

WHY DO MANY CHRISTIANS CHOOSE TO BE SICK?

Part One



WHAT IS THE physical state of the Union, this "one country under God"?

Millions have "fat-crippled hearts, alcohol-saturated brains and livers, tobacco-clogged lungs, accident-crippled bodies, and experience fatigue on ascending a flight of stairs" If World War III was declared tomorrow, about half or more of the young men called up would be rejected as unfit. Not one in ten people over forty could pass a fitness test. More than fifty percent have chronic diseases. For the considerable proportion of professed Christians in the undesirable categories just indicated, it is impossible to fulfill the Pauline injunction to "glorify God in your body" (1 Cor 6:20). They will die prematurely, "destroyed for lack of knowledge" in most cases, and unwittingly they will have robbed God and man of two or three decades of service.

Sin and Sickness

We hasten to add that while violation of natural law is sin, not all sickness can be linked with

personal guilt. Hereditary and environmental factors beyond individual control are responsible for about one-third of diseases. The New Testament tells us that the greatest apostle of all had a thorn in the flesh, that another had many infirmities, and speaks of lesser-known Christians who were sick, even "nigh unto death," without any hint that sin was the cause (see 2 Cor 12:7; 1 Ti 5:23; 2 Ti 4:20; Php 2:27). Church history offers the same testimony. Calvin had almost every disease in the book, and Luther was not far behind. Think also of Catherine Booth, Amy Carmichael and a host of other spiritual giants who were for years restricted by constant illness. It is still frequently true, and we confess it again and again to our God in prayer: "He (or she) whom thou lovest is sick" (Jn 11:3).

Diseases of Choice

Having made this important point regarding a minority, we will venture to do as all who address the public in

by Desmond Ford

mass must do — speak in general terms. Even God is forced to do that. Had the Ten Commandments included every rational caveat associated with human behavior, instead of two tables of stone whose content can be put on a postage stamp, we would have had a book the size of Scripture itself, or perhaps a whole library.

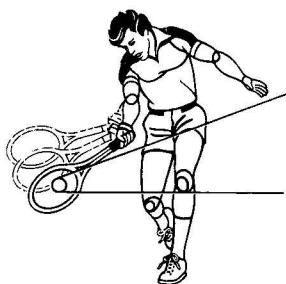
Seventy percent of diseases are diseases of choice. This means that seventy percent of 200 billion dollars (our health budget) could be saved this country every year, if citizens were motivated by love to Christ to discipline their habits. Of the great mass of us, it is true that *we are what we are because we have been doing what we have been doing*. While all of us inherit about six bad genes which can, if in crucial places, wreak havoc of our health, for most of us there is a cause and effect relationship between our illnesses and our daily choices. As Dr. J. Knowles, President of the Rockefeller Foundation, has stated in *Doing Better and Feeling Worse*, "Ninety nine percent of us are born healthy and suffer premature death and disability only as a result of personal misbehavior and environmental conditions."¹

Seventy percent of diseases are diseases of choice. This means that seventy percent of 200 billion dollars (our health budget) could be saved this country every year, if citizens were motivated by love to Christ to discipline their habits.

Surgeon-General Koop has called on Americans to take personal responsibility for their health rather than trust primarily to medical curative procedures. This call is being echoed by other physicians, politicians and a host of thoughtful people. When one reflects on the fact that there can be a thirty-year difference between the life spans resulting from a good life-style and a bad one, our responsibility is obvious. The 1986 edition of *The*

Consumer's Guide to Medical Care says:

You can slow down your own aging. Almost every important aspect of aging can be modified, by you. The difference between biological age and chronological age can be as much as thirty years. Thirty years! And those thirty years can be the happiest and the most fulfilling.²



A Frightening Picture

To support the contention of Drs. Vickery and Fries, consider the illustration offered by Dr. Farquahar of the Stanford Heart Disease Prevention Program. He writes:

We seem to become immune to horrendous events when they are commonplace. From this perspective, it is instructive to project our statistics concerning premature death and disability from heart attacks and strokes onto a more dramatic screen. Let us say that beginning January 1, two jumbo jets crash every day of the year, killing 501 people per day (359 men, 142 women). The average age is 58, with an age range from 30 to 65. At the end of the year the total number of premature deaths from these airplane accidents is 183,000. In addition, another four jumbo jets crash daily, extensively injuring 1,562 people per crash; after six months of intensive medical care, these crash victims are restored to only one-half of their preaccident health and mobility. These nonfatal crashes involve a total of 570,000 persons by the end of the year. The total cost in lost earnings and medical care is about \$40 billion. (The cost is increased by \$1.4 billion if we subject 70,000 people to bone

transplants that result in 3,000 operative deaths, 10,000 serious cripples, and 58,000 individuals who are partially disabled.)

The costs in the plane crash analogy are the actual estimated, annual lost earnings and medical expenses of heart disease and stroke patients in the under-65 age group alone. The costs and complications of the fictitious transplants are analogous to the scope, costs, and results of the recent rapid development of surgery to bypass blocked coronary arteries. Such surgery is a modern, technical solution to a problem that requires *prevention*, not just patchwork repair! Surgical repair is not a permanent solution to the damage of heart disease, and it does nothing for the 30 percent of all heart attack victims whose first heart attack is fatal.

Had such death and disability occurred because of airplane crashes, we as a nation would have re-structured our priorities well before the year was out. We would have been horrified that such dreadful death and injury could occur and would have asked what could be done to prevent its recurrence. But because death and injury from heart disease have increased gradually since 1900, it is not readily apparent that we are experiencing an epidemic, or indeed that we have adapted to living patterns that bring with them totally unnecessary cardiovascular disease and death.³

In further illustration of Farquahar's point, let us consider what would be the reaction of the nation if the media suddenly announced that a mysterious disease was wiping out half the dairy herds and the beef cattle of this country. What an outcry there would be! What vigorous steps would be taken to meet the emergency! Yet, that is the situation with, not cattle, but humankind. May we offer a third illustration? Suppose we woke up one morning to find that half the adult population had overnight been mysteriously united to a concrete block of about twenty pounds weight or more, and that millions were forced to carry this everywhere they went. Would there not be a furor, rage and even panic? Yet that is the situation

with national obesity.

Again quoting Vickery and Fries: "Once you are ten pounds over your ideal weight, each additional pound costs you a month of your life."⁴

When one reflects on the fact that there can be a thirty-year difference between the life spans resulting from a good life-style and a bad one, our responsibility is obvious.

What does all this mean to a Christian who believes that he or she is the temple of the living God, and that whoever destroys that temple, that one shall be destroyed by God? (1 Cor 3:16-17) What does it all mean to those who acknowledge that they are not their own, that they have been bought with a price and that therefore they must present their bodies as a living sacrifice to their Redeemer? How should Christians who believe in the command "Thou shalt not kill" react to the evidence that they are killing themselves, even if it is being done on the installment plan?

Technology and Our Health

The answer is obvious. Today, responsible physicians are acknowledging that the total array of medical technology and personnel can contribute, on an average, no more than ten percent to an individual's health. Says Aaron Wildavsky:

More available medical care does not equal better health. The best estimates are that the medical system (doctors, drugs, hospitals) affects about 10 per cent of the usual indices for measuring health: whether you live at all (infant mortality), how well you live . . . how long you live The remaining 90 percent are determined by factors over which doctors have little or no control, from individual life style (smoking, exercise, worry), to social conditions . . . , to the physical environment (air and water quality). Most of the bad things that happen to people are at present beyond the reach of medicine.⁵

One of the most recent and thorough works on longevity from the Stanford University School of Medicine agrees. We quote:

Medical treatment is not the best way to approach current national health problems. The major chronic diseases (atherosclerosis, cancer, emphysema, diabetes, osteoarthritis, and cirrhosis) represent the major present health threat. They are deserving of continued medical research, and further advances are to be expected. But abundant evidence points to personal health habits as the main risk factors for these diseases. Preventive approaches now hold far more promise than do therapeutic approaches for improving human health.

The attainment of natural life is increasingly linked to personal behavior. Choices about diet, exercise, cigarette smoking, alcohol consumption, and drug compliance for hypertension are already firmly associated with health outcomes. The leading lethal diseases of the past have been effectively combatted and are now being replaced by universal, chronic conditions which are not easily treated. Yet, much of the current health care system is focused on the diagnosis and treatment of these chronic diseases at the symptomatic stage, too late to affect outcomes decisively. In the prophetic view of McKeown (pp. xv-xvi), "Medical science and services are misdirected, and society's investment in health is not well used, because they rest on an erroneous assumption about the basis of human health. It is assumed that the body can be regarded as a machine whose protection from disease and its effects depends primarily on internal intervention. The approach has led to indifference to the external influences and personal behavior which are the predominant determinants of health."⁶

This being the case, we are individually responsible to study to

know how to live best to the glory of God, to learn which habits are to be cultivated and which are to be eschewed. In a nutshell, the Christian will be an advocate, a partisan, an example of preventive medicine. This should not be confused with popular holistic medicine which has become associated too often with a variety of questionable procedures and beliefs. Nor will it be linked with aught but gratitude for the marvels of modern medicine.

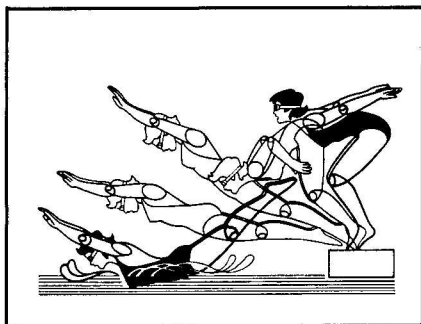
The Solution—Preventive Medicine

Dr. Denis Burkitt, who lectures across the world, discovered the malignant tumor that bears his name. In one of his lectures he shows a slide which pictures a hospital ward where doctors and nurses are mopping up water from the floor. Then the eye notices that a faucet attached to the wall is turned on full tilt. No one turns it off, all continue just to mop up the water. This is a fine example of the primacy of preventive medicine. Preventive medicine is turning off the faucet. A fence at the top of a cliff is a thousand times better than an ambulance at the foot. The platitude is entirely true which says an ounce of prevention is worth a ton of cure.

How should Christians who believe in the command "Thou shalt not kill" react to the evidence that they are killing themselves, even if it is being done on the installment plan?

Let it not be thought that the vast improvement in average life span this century is the result of modern medical technology. Learned doctors again and again have told us that this is not the case. The improvement in longevity is the result of changes in nutrition and hygiene brought into practice before the golden age of medicine—before the turn of the century. Innumerable authorities could be quoted, but we content ourselves with two. Consider the following opinion of P. Conrad and R. Kern:

In general, medical measures (both chemotherapeutic and prophylactic) appear to have contributed little to the overall decline in mortality in the United States since about 1900—



having in many instances been introduced several decades after a marked decline had already set in and having no detectable influence in most instances. More specifically, with reference to those five conditions (influenza, pneumonia, diphtheria, whooping cough, and poliomyelitis) for which the decline in mortality appears substantial after the point of intervention—and on the unlikely assumption that all of this decline is attributable to the intervention—it is estimated that at most 3.5 percent of the total decline in mortality since 1900 could be ascribed to medical measures introduced for the diseases considered here.

...it can be shown convincingly, and on commonly accepted grounds, that the major part of the decline in mortality is unrelated to medical care activities...⁷

This viewpoint is supported by René Dubos in *Mirage of Health*:

Because the decrease in death rates appeared obvious to everyone after 1900, scientific medicine and the germ theory in particular have been given all the credit for the improvement of the general health of the people. The present generation goes still further and now believes that the control of infectious diseases dates from the widespread use of antibacterial drugs. So short are medical memories! In truth the mortality of many other infections had begun to recede in Western Europe and North America long

before the introduction of specific methods of therapy, indeed before the demonstration of the germ theory of disease.

Much statistical information is available to document the distant origins of the progress in the control of infection, but two examples will need suffice. The mortality caused by tuberculosis in Europe and North America has been falling continuously and almost at a steady rate ever since the middle of the nineteenth century. From a high point of approximately 500 per 100,000 population in 1845 the mortality had come down to less than 200 at the turn of the century and to 50 in 1945, a tenfold decrease. Yet no drug therapy was available during this period, vaccination was not practiced, and the few therapeutic procedures that were available had but limited value and reached only a very small percentage of the tuberculous population. The decrease in the severity of measles presents an equally startling picture. No technique of vaccination, no drug, no therapeutic procedure is as yet known to deal with this disease.

We are individually responsible to study to know how to live best to the glory of God, to learn which habits are to be cultivated and which are to be eschewed.

Nevertheless, the accumulated knowledge of old, experienced physicians confirms the statistical information that the disease is much less of a problem now than it was a few decades ago. Clearly the monster of infection had been reduced to a shadow of itself by the time scientific medicine provided rational and specific methods for its control. The conquest of epidemic diseases was in large part the result of the campaign for pure food, pure

water, and pure air based not on a scientific doctrine but on philosophical faith. It was through the humanitarian movements dedicated to the eradication of the social evils of the Industrial Revolution, and the attempt to recapture the goodness of life in harmony with the ways of nature, that Western man succeeded in controlling some of the disease problems generated by the undisciplined ruthlessness of industrialization in its early phase.⁸

At last we reach our punch line. The Bible, which revolves around Christ, the great healer of body and soul, and which contains two books written by Luke "the beloved physician," endorses diagnostic and curative medicine, even prescriptions (Is 38:21), but its primary endorsement is for *preventive medicine*.

1. Dr. J. Knowles, *Doing Better and Feeling Worse*, p. 79.
2. Drs. D. M. Vicker and J. F. Fries, *Take Care of Yourself*, p. 37.
3. Dr. Farquahar, *The American Way of Life, Need Not Be Hazardous to Your Health* pp. 20-21.
4. Drs. D. M. Vicker and J. F. Fries, *Ibid.*, p. 9.
5. Dr. A. Wildavsky, *Doing Better and Feeling Worse*, p. 105.
6. J. F. Fries and L. M. Crapo, *Vitality and Aging*, pp. 104-105.
7. P. Conrad and R. Kern, *The Sociology of Health and Illness*, pp. 26,27.
8. R. Dubos, *Mirage of Health*, pp. 126-127.



DESMOND FORD



MARLEY ASKS WHY?

The moon was softly shining on the lake and on the nearby bank, illuminating a world dressed by the night in somber shades of grey. The cool, crisp dawn was silent and serene. All seemed asleep but as one looked carefully at the bank, a mound of earth appeared to be slowly moving along, and on closer examination, soft burrowing sounds could be heard. Marley the Mole was almost home from night school.

Imagine swimming through soil instead of water. That's what Marley was doing. His strong, powerful shoulders, made for digging could not

Just before Marley got home, he popped his head carefully out of the earth and stood watching the moon on the pond. How he knew the pond was just there from under the earth, I don't know. I guess it was his little inbuilt radar set. He was thinking about what Sam the Shrew had said that night at school in a science class, when they'd been talking about how the world was made. Marley had tried to explain that God had made the earth. Sam who was his cousin had laughed uproariously. He'd said that the earth had begun when there was a

shower of fresh red dirt plummeted down onto the newly cleaned kitchen floor as Marley hurtled exuberantly inside.

"Really, Marley," said his mother, smoothing her red dress and little white apron distractedly. "I thought it was an earthquake. Can't you come in like a normal mole?"

Marley replied, "Sorry, Mom," without sorrow, racing in small circles around her, till she had to close her eyes from dizziness. How she wished Marley had a little less energy and she had a lot more. Morning after morning, he would come home asking the most ridiculous and nonsensical questions, for which he demanded immediate answers. At one time she used to try and answer them, but found her feeble efforts only caused more questioning. Now she left it to his father. With a sigh of relief she heard Marley's dad come in the back door. Marley careened into the corridor to find him. His father was his best friend under the earth.

"Daddy," he said, without pausing for a greeting, "we were talking about how the earth was made at school last night and when I said God made it, Sam made me feel really silly." He went on to tell his father what Sam had said. Mr. Mole wasn't surprised. Sam and his shrew family were distant cousins of the moles. They looked quite similar, except Marley's family had better developed forearms due to all their digging. By nature, Sam's family were ill-tempered and had a vexatious and scolding spirit. They didn't believe in God and whenever the two families got together, the shrews could never rest. Sam's dad was always trying to



stand hard, compacted soil, and only liked it when the soil was loose and crumbly. Marley kept mainly below the soil because he was scared of owls. He'd heard one too-whit-too-wooning just after he'd left night school. Owls love to eat moles because, like mice, they are so tiny and easy to grasp. Marley was only about four inches long with a tiny one-inch tail.

big bang in the universe millions of years before. A star had exploded and a large fragment fell off and this became the earth. Marley didn't think he was right, but he was puzzled. He'd ask his father when he got home.

Soon he was there outside the sturdy green door leading to his house. He opened it and went almost flying through the beaded curtain at the entrance to the kitchen. A small



pick a fight with Mr. Mole because he was a Christian.

"Let's talk about it after supper," Mr. Mole said to Marley to give himself time to think. So they headed for the kitchen and stuffed their paws into the worm barrel. Soon they had satisfied warm feelings in their tummies.

After supper, the family moved downstairs into the living quarters. There were plenty of comfortable chairs, but Marley liked togetherness and insisted on sitting in the same seat as his dad. Neither Marley nor his dad were very big, but the chairs were correspondingly tiny. As Marley was no longer a baby, it was a tight squeeze, and it was a bit of an effort for Mr. Mole to get the breath to talk. But talk he did.

"Now Marley, Sam and his family believe that life on this earth came here by chance. A star exploded. A fragment fell off and became the earth. Then, some time later, millions of years ago, simple cells living in the sea began to change and multiply until they could live and breathe on the land. Gradually over a long period of time, more changes came and that life form produced all forms of animal life, including moles and shrews, badgers and otters, mice and cats, and so on.

"Generally," Mr. Mole continued, "those who think like Sam and his dad reject God as creator and the Bible as his book, because it takes for granted that God made us and that animals like us and men have a fairly short history—not millions and millions of years. By contrast, those

who believe that the earth was made and planned by a mastermind usually believe that God exists, and that he made all matter and life. Of course, not all Christians think alike on this subject.

"Some believe that the Bible teaches that the world is really not very old—about six thousand years, compared to the millions that evolution teaches it to be. Some students in the past have counted up the genealogies in the Bible (You know, where it says, 'so and so begat so and so') and multiplied them by an average lifetime and worked out that the earth must be about 6,000 years old. They take the literal seven days of creation, add to it the text that says a day to the Lord is as a thousand years, multiply $7 \times 1,000$ and say we are in the six-thousandth year and when we go to heaven it will be the seven-thousandth year.

There are other Christians who believe that the world may be very old, even millions of years, but that life forms have only existed for about 6,000 years. Still other Christians believe the Bible does not intend to teach anything about the age of the earth, so there is no real conflict between science and religion. They say this because science has shown that some matter in the universe is very old.

"The sad thing is," sighed Mr. Mole, "that Christians often don't tolerate each other very well. The ones who try to prove that the Bible teaches a six-thousand-year history for man often call the others liberal. They say they are attacking the Bible. The others who believe life is somewhat older (not necessarily millions of years) say this first group are fundamentalists and narrow-minded. They often aren't too kind to each other."

"Daddy," said Marley. "What do you think about it all?"

"Son, you know I'm a digger by trade and not a scientist. My answers are very simple. I believe it takes a lot more faith to believe that we arrived here by the complicated method Sam and his father say happened, than it does to

believe we were made by a power bigger than ourselves. A very common argument is that when you see a watch, you know there is a watchmaker. You never see all the parts of a watch fall from the sky all mixed up and land as a complete watch. Where there is a design, especially in such a complicated thing as a mole, there has to be a designer.

"Besides, since evolution is supposed to have happened so slowly and over so long a time, why is it there are no half-stages in existence? Why has everything arrived so conveniently at the same time. And where are all the boles and madgers, and the dats and cogs?"

"What are THEY?" said Marley.

"Very simple," chuckled Mr. Mole. "A bole or a madger would be a cross between a mole and a badger and a dat or a cog would be..."

"A cross between a cat and a dog," said Marley.

"Right," said Mr. Mole. "As it is, these crosses don't exist between different kinds of animals. Sometimes there are crosses in the same family—for example, between a horse and a donkey, called a mule. There is occasionally a cross between a lion and a tiger called a liger. But these "crossed animals," the mule and the liger, can't have babies and so don't continue their line. I never heard a satisfactory answer to this. If all of us animals came from a common source of sea-life, why have we suddenly lost the ability to cross with each other?"



"Well, dad," said Marley, "I know you believe that God created the world and the life in it. But what do you believe about the age of the earth?"



"Well, son, I don't believe the Bible tries to teach the age of the earth. I think it is simply telling us that God is our Creator. You know, the nations surrounding Israel in the Bible based their creation stories on the cycling of nature—spring, summer, autumn, winter—and sowing and harvest. They loved the planets, like the sun, created life from nothing. Nature was their god, made up of many gods."

"By contrast, the Israelites, guided by God, said, 'Now wait a minute. We weren't just produced by nature. We were made by a personal God who loves us, who has emotions like we do and who cares about us. He gave us and everything living, names to show we mattered, and that our being here was important to him.'" "You know," Mr. Mole continued, "the pagan nations around Israel had a

very low estimate on the value of a man's life. Men were of little account, and women less. But God showed the Israelites that everything had meaning and importance because made by a loving creator. So you see, Marley, the matter of the age of the earth may be interesting to discuss, but the more important issue is, were we planned by a mastermind, God, or did we just happen by chance?"

"Daddy," pleaded Marley, "Please tell me about the creation story in the Bible and what you think it means."

"I will, son," Mr. Mole replied. So he read to Marley for worship, the story of creation called "The Beginnings," part of the sacred history of the Ancient Molks. And he said to Marley, "You run to bed and have some sleep and I'll wake you up while it's still light and take you for a boatride. Then we'll talk some more about creation."

A few minutes later, Marley headed for bed, to lay awake with anticipation of the promised boatride for at least ten minutes. But despite his great excitement, he was soon asleep, dreaming of his coming adventure.

(Next month, join us to read about Marley's boat ride and danger from a hawk).

vicious teeth and coat of flashing metallic armor made of closely knitted strong scales.⁶ As it ceased to trample down the waters with its feet, the flood calmed down and it settled to rest. Now it was a hippopotamus,⁷ resting its great, strong, bronze body on the surface of the waters.

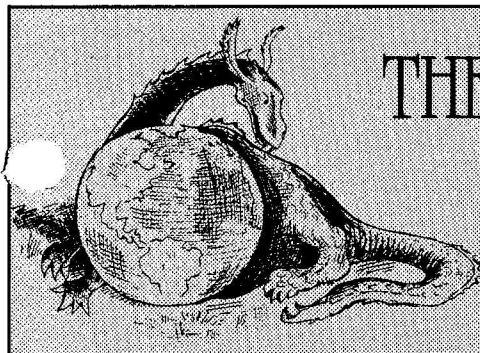
That is how it was, the ancients say, before all things were made. There was only darkness and emptiness, with nothing worth thinking about—just a lot of mean water with a grumpy old dragon jumping up and down in a rage in the dark, with no one to see him anyhow. You wouldn't have liked it.

The day came when things changed. Only God knows when. His son, the great warrior-god Michael,⁸ came riding on his mighty horse through the skies, trampling on the waters,⁹ and stirring up an even bigger storm than before. Picture the scene. There was Michael with a mighty army of angels about to fight Leviathan the dragon, and his demon-followers who also lived in the sea.¹⁰

Michael came shining like the sun, with light radiating around him.¹¹ As he came, he put the lights on.¹² His breath was like the wind;¹³ his voice was the thunder.¹⁴ He used the rainbow as his bow,¹⁵ and lightning as his arrows.¹⁶ When he spoke, his words were like a sword,¹⁷ and he used hail and the earthquake as his weapons.¹⁸

There was a great battle between Michael and the dragon.¹⁹ The heads of Leviathan were crushed,²⁰ and his body split in two.²¹ He and his followers were thrown to the earth.²² It was then that the earth was begun to be made. God breathed out and made dry land.²³ They say that by the blast of his nostrils he caused those flooding waters called the deep,²⁴ over which the dragon had ruled, to divide into three parts—to be housed in the heavens, the earth and the underworld.²⁵

First, there was a heavenly sea,²⁶ to provide a barrier between men and God, for the world would become evil and God knew it. Rain came from the sky, so it was thought there must be a sea up there. The waters were held up by a metal band called the firmament,²⁷ for if nothing held them up, the heavens must collapse.



THE BEGINNINGS

—Gillian Ford

There was no color, no light, no stars, nor friendly moon—only starkly white lightning rods occasionally stabbing the darkness. And even then there was only a formless, blurred picture of what seemed like a huge storm, the like of which you and I have never seen. Such violent tossings of inky-black seawaves, reaching almost, it seemed, to heaven—but no sound.

Stranger still, there was no wind. Whatever was stirring it up came from

under the waters, making them rage and bubble like a fast-boiling pot.¹ Slowly it appeared—a tortuous serpent-like dragon,² gradually taking shape in the lightning and the illumination of the fiery sparks of its own breath.³

As it surfaced, the lightning seemed to increase, yet not enough to see it clearly. Now it was a sea-serpent,⁴ with seven heads and ten horns.⁵ Now it was a crocodile with

This firmament was as strong as a metal mirror,²⁸ and God breathed on it in order to polish it and make it beautiful.²⁹ In the firmament or metal restraining band, there were "windows," which let out the rain from the heavenly sea upon the earth from time to time.³⁰

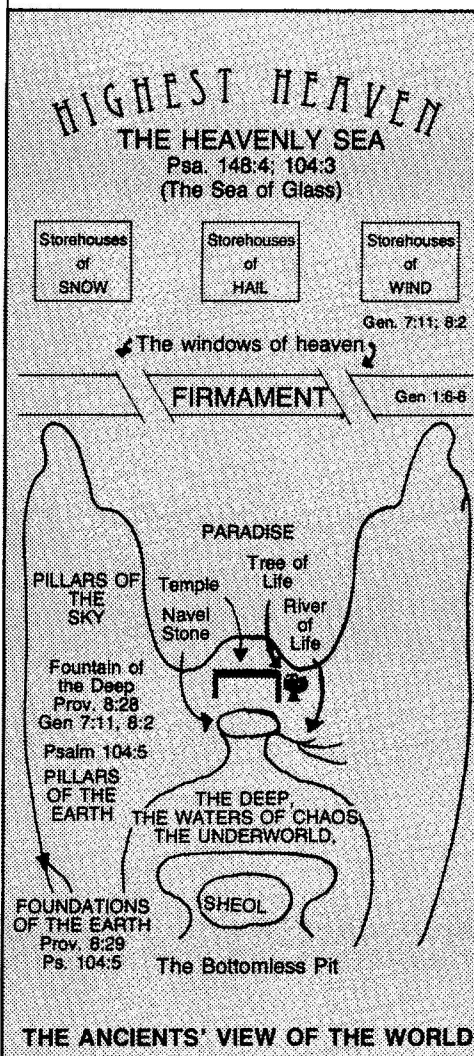
See the picture of what the ancients believed the earth and heavens looked like. See the heavenly sea and the windows of heaven which let the rain out. See the firmament which held the sea up. And see the pillars of the sky holding up the heavens and the pillars of the earth keeping the world stable.

Another third of the rest of the waters divided at creation were left on the earth and became the seas as we know them. But the last part of the water was swallowed up by the earth into a big hole called the pit.³¹ These underground waters were called the deep,³² (though the seas on the earth were also called the deep at times).^{32a} The ancients named this underworld place Sheol, the grave, for this was the place they thought the dead inhabited after they began to die.³³

Over the entrance to the pit was placed a huge rock to seal it and stop the waters coming out to flood the earth. This rock was called the navel stone. As men have navels in their stomach as a remnant left from the cord cut at birth, which had tied them to their mothers in the womb, so it was believed that the earth had a navel which was the source of all life. The navel stone was very important for it represented all that was stable and secure. Time came when men called God the Rock and they alluded to that very stone.³⁴ It contrasted with the dark, unstable waters of the deep.³⁵

The site of the navel stone became the original Paradise, the place where all living things were first made. It was here that light first appeared, initially as one piercing ray, but then diffusing all over the globe. It was here that the great waters first arose. While the stone was in place, the river of life that flowed forth was good for the earth and a blessing to man. When the stone was removed as judgment, the floods brought evil. But the river of life, the Euphrates flowed forth and split into four rivers,³⁶ which watered

the whole world. It was also here at the navel stone, the source of all fertility, that the first greenery was made and began to spread like veins and arteries across the land.



But now that we have seen the making of the pit, let's return to the battle between Michael and the dragon. This dragon, called a serpent and Satan, had its heads crushed by Michael. Satan and his demonic followers were swallowed up with the flooding waters which went under the earth into the pit.³⁷ The ancients say they live there and keep trying to come up out of the pit to taunt men and overtake the earth with evil. But the stone restrains them.

This battle took place before the making of man and all living creatures, and when God made man, he put him in a garden called Eden or Paradise. Paradise was on a

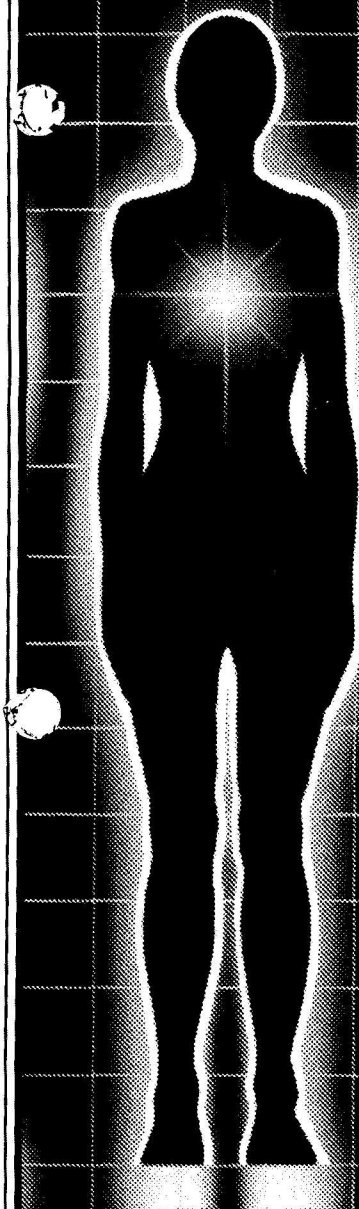
mountain.³⁸ It had to be near the navel stone for both the river of life and the tree of life that grew near its source were in that garden. Then men sinned and brought evil on all creatures including moles. The man and woman left their home with great sadness, but the centuries passed and then thousands of years and a temple or mountain-house was built, which the ancients said replaced Paradise. The temple's foundation stone was that very navel stone, the ancients were sure of it.

That temple was the house of God, and while it was standing the navel stone could not be unloosened, and the world was safe in God's protection. They say that before the temple was built, it rained forty days and forty nights a year and caused much damage. But after the temple was built, this ceased.

It was in this manner that the ancients believed the world, paradise, the tree and river of life, and the temple came to be.

1. Job 41:31
2. Is 27:1
3. Job 41:18,19
4. Job 38; 41:1; Is 27:1
5. Dan 7:7; Rev 12:3; 13:1
6. vv. 13, 15-17; 23
7. Job 40:15
8. Rev 12:7
9. Hab 3:15
10. Mk 5:13; Rev 9
11. Hab 3:4
12. Gn 1:3
13. Ps 18:15
14. Job 40:9; Ps 18:13
15. Gn 9:13
16. Ps 18:14; 77:17,18; Hab 3:11
17. Rev 1:16
18. Ps 18:7,12
19. Rev 12:7
20. Ps 74:13,14; 89:10
21. Is 51:9; Hab 3:13b
22. Rev 12:9
23. Gn 1:2-9
24. Gn 1:2
25. Ex 20:4
26. The sea of glass in Revelation; Rev 4:6; bronze sea in 1 Ki 7:23 is a symbol also of heavenly sea. 27. Gn 1:6,7. The word *firmament* in the Hebrew comes from a root word meaning metal band. Thus the ancients believed the firmament was a metal restraining band to hold up the heavenly seas.
28. Job 37:18
29. Job 26:13
30. Gn 7:11; 8:2; Is 24:18; Mai 3:10; Ps 78:23
31. Rev 20:1
32. Ps 104:6-8
- 32a. Ex 15:8; Jonah 2:3
33. Ps 30:3; Ez 26:20-21
34. Ps 18:2; 94:22
35. Ps 40:2
36. Gn 2:10
37. Amos 9:3b
38. Eze 28:13,16

THE CHRISTIAN VIEW OF THE BODY



Noel Mason

IN HIS BOOK *God in the Dock*, C. S. Lewis engages his body in an imaginative dialogue. He had complained to his body that it was always dragging him down.

"Dragging you down!" his body replied. "Well, I like that! Who taught me to like tobacco and alcohol? You, of course, with your idiotic adolescent idea of being grown up. My palate loathed both at first: but you would have your way. Who put an end to all those angry and revengeful thoughts last night? Me, of course, by insisting on going to sleep. Who does his best to keep you from talking too much and eating too much by giving you dry throats and headaches and indigestion? Eh?... That's Soul all over; you give me orders and then blame me for carrying them out."¹

I have a hunch, that, if in one magical minute our bodies had the opportunity to speak they would say something similar to us all. How often we have blamed our bodies for the ills and pains which are the direct consequence of the life-style we have chosen.

According to one leading authority, Dr. J. H. Knowles, ninety-nine percent of babies are born with healthy bodies.² If that is true, then very few of us have the right to lay *all* the blame on our genes and chromosomes for the diseases that ultimately destroy us.

With most of us wondering whether we could really afford a major illness, is it not an opportune time to consider the way we ought to treat our bodies? What is the Christian view of the body? My aim in this article is to share what I think is the answer to this important question.

A Common View

Many Christians have uncritically accepted a dualistic conception of themselves. They have inherited the ancient Greek idea that a person is a body and a soul. At its worst, this view sees the body as evil, the home of many sinful drives which must be continually suppressed. At its best, this view

sees the body as a temporary abode for the immortal soul which will be discarded at death. Such views hardly encourage a positive, responsible attitude to the body. Indeed, in its most negative form, such a view has resulted in religious practices that have heaped the most terrible abuses upon the body.

In all ages there have been some who have afflicted their bodies with ascetical practices such as fasting, macerations, mutilations, abstinence from certain foods, etc., in the hope that they might win the victory over the evil propensities of the body. But the fourth century is known as the century of asceticism. Many ascetics in this century adopted the life of animals and fed on grass, living in the open air without shade from the sun and with the minimum of clothing. After expulsion from a monastery for his excessive austerities, Simeon Stylites (390-459) lived on top of a sixty-foot pillar for thirty years without descending. In case we are tempted to think he was one lonely eccentric without much influence, we are reminded by one historian that his prestige was so great that the assent of the illiterate Stylite was required by the government to the councils of Ephesus (431) and Chalcedon (451)!³

***How often we have
blamed our bodies for the
ills and pains which are
the direct consequence
of the life-style we
have chosen.***

Not all Christians who have held a dualistic conception indulged in such rigorous ascetical practices. Some took the easier path. If the body was evil and only a temporary tomb for the immortal soul, then it mattered little, they argued, what was done with the body. This may have been the view of many of the licentious Christians at Corinth who Paul addresses in 1 Corinthians 6.

As we shall discover, the Christian view of the body gives no support to these extreme, perverted views.

The Biblical View—Old Testament

The Old Testament writers used a variety of words to describe a person. In his book, *The Pauline View of Man*, W. D. Stacey lists the following words as a rough guide for readers who have no knowledge of Hebrew.

beten	belly, womb
basar	flesh
geviyyah	body, dead body
dam	blood
kelayoth	kidneys
leb, lebab	heart
me'im	bowels, internal organs
nephesh	soul, life
neshamah	breath
'atsamoth	bones
qereb	midst, inward parts
ruach	breath, wind, spirit
rechem	womb
rachamim	compassion

Of these words, *nephesh* and *ruach* are the most important for our discussion. *Nephesh* is used 756 times in the Old Testament, *ruach* 378.

Man is made in the image of God!

Nephesh

Nephesh occurs in Genesis 2:7, a key text that gives us insight into the Old Testament understanding of human nature. As we are also interested in contrasting the Judeo-Christian view of man with the popular view, we shall compare a number of translations of Genesis 2:7. Consider the following:

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living *soul*. (KJV)

Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living *being*! (RSV)

And the Lord God formed man from the dust of the ground and breathed into his nostrils the breath of life, and man became a living *being*. (NIV)

The time came when the Lord God formed a man's body from the dust of the ground and breathed into it the breath of life. And man became a living *person*. (LB)



All readers are forced to ask why the modern translations drop the King James expression "soul" for "being" or "person."² According to W. Eichrodt, the unhappy rendering of soul for *nephesh* opened the door from the start to the Greek beliefs concerning the soul.⁴ The word *nephesh* is used in a variety of ways in the Old Testament, but it never carries the Greek idea of an immortal soul.

Commenting on Genesis 2:7, the author of the Tyndale Bible Commentary on Genesis, Derek Kidner, states:

Note that man neither 'has' a soul nor 'has' a body, although for convenience he may be analyzed into two or more constituents (e.g. 1 Thess 5:23). The basic truth is here: he is a unity. *Nephes*, translated *being* (RSV) or *soul* (AV,RV), is often the equivalent of 'life' and often of 'person' or 'self,' according as one emphasizes the aliveness of the creature or the creature who is alive.⁵

Thus the elementary, prescientific (but not nonscientific) physiology of the Old Testament gives us not an incarnated soul but an animated body.⁶ While the Israelites attributed psychic functions to different parts of the body (i.e., heart, kidneys, bones, etc.) they always retained this basic concept of man as a psycho-physical unit.

Creation of Man in Reverse

In Psalm 104:29 the making of man is seen in reverse:

When thou hidest thy face, they are dismayed; when thou takest away their *breath*, they die and return to their *dust*.

Nephesh translated "breath," in this passage, designates the life principle, that which is unique to all living things including the *animals* (see Gn 1:20,21,24,28; 2:19; 6:17; 7:15,22). It carries no connotation of an immortal substance. The English word soul should never be used to translate the Hebrew *nephesh*, for modern readers inevitably read into it the Greek idea of an immortal self-conscious substance.

Ruach

The Hebrew word *ruach*, like *nephesh*, is used in the Old Testament with many shades of meaning. It often overlaps *nephesh*. In its most comprehensive sense it denotes psychic life.⁷ In some contexts it refers to the spirit of man (Ps 77:7; Is 26:9). Used this way it refers to the higher level of man's interior life. In other contexts, however, *ruach* is used to designate the life-giving Spirit of God (Ez 2:2; 3:14; 11:5; 37:1,5, 8-10). According to W. Eichrodt, "This life-giving Spirit of God, transcending the individual, must be sharply distinguished from the individual human spirit, also denoted occasionally by the word *ruah*."⁸

The body is among those things that God at creation declared "very good." The incarnation of God the Son invests the body with still greater dignity. Consider also that Christ retains his glorified humanity forever.

But with all its varying shades of meaning *ruach*, like *nephesh*, never designates a separate self-conscious component of human nature that can go on existing after the death of the body.

A Holistic View

The idea that a body-soul dualism can be found in the Old Testament is dispelled by the fact that the highest *spiritual* activity is often associated with a *physical* organ (e.g., Ps 9:1; 13:5; 84:2). Furthermore, each physical organ was thought to represent the full personality (e.g., see RSV, Is 66:14; Hab 3:16; Jer 20:9; 23:9; Pr 14:30; 15:30). Note the way soul and bones are used in parallelism in the following passage and how each represents the *whole* personality:

Then my *soul* shall rejoice in the Lord,
exulting in his deliverance.
All my *bones* shall say,
O Lord, who is like thee....
(Ps 35:9,10 RSV)

"Do you not know that your bodies are members of Christ? . . . Do you not know that your body is a temple of the Holy Spirit within you, which you have from God?"

Quite plainly, a people who could express themselves like this did not believe in a body-soul, or body-mind dualism. The way the Israelites brought various parts of the physical organism into an intimate and sympathetic connection with the psychic life indicates how foreign a body-soul dualism is to their conception of man. Furthermore, this holistic conception of man is reflected in the respect and concern that the Old Testament religion shows for the body. Man is made in the image of God! (Gn 1:26)

The Biblical View—New Testament

The Hebrew, as we have discovered, did not see man as a combination of contrasted elements, but as a psycho-physical unity that might be viewed under a number of different aspects. Behind each aspect (heart, bones, etc.) was the *whole personality*. To use Wheeler Robinson's well-known phrase, "The Hebrew idea of

personality is an animated body, and not an incarnated soul."

The Old Testament view of man is retained and developed in the New Testament. In support of this assertion we shall focus on a passage that is often used to suggest that the New Testament teaches that man is a trichotomy, made up of body, soul and spirit. Consider the following passage:

May God himself, the God of peace, sanctify you through and through.

May your whole *spirit, soul* and *body* be kept blameless at the coming of our Lord Jesus Christ. (1 Th 5:23)

This passage has often been used to support the idea that Paul believed in a threefold division of human nature. But F. F. Bruce offers the following thoughtful comment:

It is not certain that spirit and soul and body should be interpreted as teaching a formal tripartite doctrine of human nature, spirit being the 'God-conscious' aspect and soul the 'self-conscious' aspect of the inner life. One might as well deduce a formal quadripartite doctrine from Mk. 12:30.⁹

The Greek words *holoteleis*—"through and through" and *hoio kleron*—"whole," point to the real meaning of the passage. Paul's prayer is that no part of the Christian personality should be lacking in consecration. H. W. Robinson expressed this point when he wrote:

This is not a systematic dissection of the distinct elements of personality; its true analogy is such an Old Testament sentence as Dt. 6:5, where a somewhat similar enumeration emphasizes the totality of the personality.¹⁰

We must be open to the possibility that Paul, the Hebrew of Hebrews, may be using Greek words for Hebrew ideas.

The body is among those things that God at creation declared "very good." The incarnation of God the Son invests the body with still

greater dignity. Consider also that Christ retains his glorified humanity forever. Marvel and adore!

It is clear from other passages (1 Cor 15:51-55) that Paul believed that the Christian receives a new *immortal*, spiritual body at the resurrection. Yet, in spite of this, he emphasizes the solemn duty of every Christian to treat their present body with utmost respect. "Do you not know that your bodies are members of Christ?... Do you not know that your body is a temple of the Holy Spirit within you, which you have from God?" (1 Cor 6:15,19) are his challenging questions to the lax Corinthians.

Here is the Christian view of the body—"You are not your own; you were *bought* with a price. So glorify God in your body" (1 Cor 6:19,20). The Christian does not "worship" the body. He finds no place in "the cult of the body"—those who glorify themselves by pampering the body. Rather all his concern and care of the body has one goal in mind—to glorify God.

1. C. S. Lewis, *God in the Dock*, pp. 216,217.
2. J. H. Knowles, *Doing Better and Feeling Worse*, p. 79.
3. H. Chadwick, *The Early Church*, p. 180.
4. W. Eichrodt, *Theology of the Old Testament*, Vol. 2, p. 134.
5. D. Kidner, *Genesis*, p. 61.
6. See H. W. Wheeler Robinson, *The Christian Experience of the Holy Spirit*, p. 29.
7. W. Eichrodt, *Theology of the Old Testament*, Vol 2, p. 132.
8. *Ibid.*, p. 48.
9. F. F. Bruce, *The New Bible Commentary Revised*, p. 1160.
10. H. W. Robinson, *The Christian Doctrine of Man*, p. 108.



NOEL MASON

GOOD NEWS FOR CAMELS

By Kieth F. Allen

Recently the richest man in the United States was worth 4.9 Billion Dollars. The total net worth of the wealthiest 400 Americans was 125 Billion Dollars. Jesus once said "It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of Heaven".

A relieved expression plays fitfully around our brow. "That makes things look better for us" we sigh. Peter, the Apostle, thought the same way. He said, "We have left everything to follow you. What will there be for us?" Matthew 19:27. Jesus replied, "Many who are first will be last, and many who are last will be first". Matthew 19:30. Christ's statement allows the possibility of riches which are non-monetary. The kind of wealth that may exist in an attitude of satisfaction with one's looks, abilities, accomplishments or even the extent of sacrifice for one's church. In Revelation 3 the Faithful and True witness says, "You say, I am rich; I have acquired wealth and do not need a thing. But you do not realise that you are wretched, pitiful, poor, blind and naked. I counsel you to buy from me gold refined in the fire, so that you may become rich". Revelation 3:16-18.

Where character is concerned,

weakness perceived may be a great strength but strength imagined is a great weakness. The Apostle Paul has something to say about strength that is found in weakness. This is not surprising as it was his unsanctified, aggressive boldness, that drove him to persecute the church. Yet Christ utilised these qualities in Paul to take the Gospel to the Gentiles. As a Christian Paul knew there was a danger of being puffed up by success. So he could say, "For Christ's sake I delight in weaknesses, so that Christ's power may rest in me. That is why, for Christ's sake, I delight in weaknesses ... for when I am weak, then I am strong". 2 Corinthians 12:1-10.

In his book, "Understanding the Male Temperament", Tim Lahaye claims that one of the most powerful factors influencing behaviour is the blend of genetic traits inherited from parents. There are four basic temperaments and each person is a mixture of at least two of these. Each temperament has a set of characteristic strengths and weaknesses. Lahaye claims that without subjection to the Lordship of Jesus, humans will never be "whole". We will never enjoy personal integration, inner harmony and peace. Without the healing power of Christ our weaknesses will overcome our strengths.

In 1776, William Bligh was appointed master of the ship Resolution under Captain James Cook. At the time, Bligh was only 21 years of age but well recognized for his ability and efficiency. In 1787 he gained prominence as commander of

the Bounty. Returning from Tahiti the crew mutinied. With 18 loyal crew he was set adrift in a seven metre long boat, in which they made an epic 5,821 kilometre voyage to Timor.

This remarkable feat was achieved, largely, due to Bligh's stubborn determination and disciplinary skill. His prowess had been noted in high places. When the authorities in London cast about for a Governor capable of controlling the antics and excesses of the "Rum Corps", in the colony of New South Wales, they chose Bligh. They didn't know or they didn't want to know that the mutiny on the Bounty was caused, at least in part, by his ingovernable rages. However Bligh, characteristically, refused to lay any blame on his own person; preferring to attribute it all to the sensual lusts of those who opposed him.

It was not long before the pressures of office reproduced in him the mistakes of the past. Colonists bestowed on him the unwanted title, Caligula. By 1808 his enemies were so provoked by his tyrannical ways that history repeated itself. He was the focus of another mutiny. He was arrested and imprisoned in Government House. Bligh spent the rest of his life alternately alienating people and protesting his innocence. His life illustrates the truth that the more prominent our strengths, the more potentially dangerous and disruptive are our weaknesses. Unless we repent of what we are; unless we

Continued Page 16

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Questions and Answers

Q. How big a business is health quackery, and how can one tell a quack so as not to risk health and dollars?

A. Quackery is very big business in the USA. It is a ten billion dollar scandal, according to a report by the chairman of the subcommittee on Health and long-term care (appointed by the select committee on aging, House of Representatives). See U.S. government publication 98-435. It particularly preys upon the aged and the ignorant.

One can tell a quack by such characteristics as the following:

1. Extravagant claims. When a thing sounds too good to be true, it usually is.
2. A damning of all people and things associated with the medical establishment.
3. The claim of constant persecution.
4. Diagnostic deficiencies, including inadequate equipment, inadequate training and inadequate methods.
5. Exaggerates one single source of all healing—a method, a food, or a drug. Life is complex and just as disease is multifaceted, so are genuine healing approaches.
6. Excessively original. Remember that "If it's new, it's rarely true; and if it's true, it's rarely new." Furthermore, "The truth is rarely simple, and never pure." Unless the "healer" can provide documentation from medical researchers for his distinctive contentions, the chances are very much against his being right in his claims.

Q. Are you saying that one has to be a medical conformist in order to be safe?

A. No. Most of the outstanding men of medicine are by no means conformist. They are well aware that orthodox medicine as practiced is, like all other human pursuits, a mixture of good and evil. Orthodoxy includes the fruit of ingenious research and accurate testing, but also some superstition and much tradition. Consider for how long children were unnecessarily losing their tonsils, and consider also how many new drugs like thalidomide have been short-lived and withdrawn from the market. The greatest deficiencies in the medical training of most physicians now in practice have been in the fields of nutrition and pharmacology—yet erroneous eating habits may be the source of at least fifty percent of our degenerative diseases, and the adverse reactions to drugs places over one million and a half people in the hospital every year, many of whom die.

Q. Is it true that leaders in the medical establishment are now making a strong stand regarding the necessity of adequate diet in order to avoid the chief killers of this and other industrialized countries?

A. It is indeed true. The famous McGovern report of a few years back is the best illustration. It echoed most of the things nutritionists have been calling for in recent decades. For example, it advocated a smaller proportion of fat and animal products, and increased use of fruits, vegetables and grains in their unrefined state, and a decrease in the use of salt and sugar.

Q. Is cancer increasing or decreasing?

A. There are a number of conflicting reports. But a recent study in the *New England Journal of Medicine* made a strong case for the fact that cancer is increasing. Approximately 434,000 people a year now die from it—at least one in every four people will die prematurely because of this scourge—many say one in three.

Q. Is cancer just something out of the blue, or is it hereditary, or the food we eat?

A. There are well over a hundred types of well-defined diseases we lump under the general term of "cancer." The World Health Organization and other groups emphatically declare that eighty percent of cancer is environmental, being the result of toxic chemicals, faulty nutrition, etc. Almost certainly, apart from tobacco, a diet of refined foods excessive in fat and protein is the major cause. But the person who refuses tobacco products, by that one choice has reduced his or her chances of cancer by thirty percent. The American Cancer Society and the National Cancer Institute are so convinced of the importance of dietary factors in cancer that they have issued dietary guidelines similar to the McGovern report. In literally dozens of countries the incidence of common cancers are directly proportionate to dietary animal fat intake.

Q. Is the same true of blood vessel diseases, CHD and strokes?

A. According to most researchers, emphatically yes.

Q. What about things like Osteoporosis?

A. A diet heavy in protein and phosphates (e.g., meat) lessens the absorption of calcium by the bones. Failure to spend some time daily in the open air exercising in the sunshine has a similar effect. The swallowing of calcium tablets is a poor substitute for proper diet and exercise.

Q. What right have you got to talk about these things? Have you a medical degree?

A. No, I have no medical degree, but two earned doctorates in other areas. I have studied preventive medicine (of necessity) for forty-five years or so, and have been greatly encouraged by many recent announcements from such medical leaders as Surgeon General Koop, who are urging upon individuals their personal responsibility for caring for their own health. See particularly Dr. J. H. Knowles' admonitions in the 1977 medical classic, *Doing Better: Feeling Worse*. All that the esteemed medical establishment can provide, according to top-notch medical authorities, only contributes on an average ten percent towards a person's health. The other ninety percent is largely in our own hands.

The best evidence for this statement, and the best evidence in general for the importance of the lay person applying preventive medicine intelligently, is the fact that "since the late 1960's, death rates in the United States from coronary heart disease have fallen steadily and markedly. . . . For persons aged 35 to 74 years, the rate of mortality from coronary heart disease has fallen by over thirty percent, resulting in more than 800,000 lives saved since 1968. Death rates from strokes have declined even more precipitously" (*New England Journal of Medicine*, April 18, 1985, 312:1053).

This saving of thousands of lives yearly is not the result of new medical techniques, but of changes in life-style resulting in a lowered incidence of the diseases. Furthermore, it is the most marked among the more educated. "The incidence rate among salaried employees fell twice as steeply as that among wage workers" (*Ibid.*, p. 1054). By 1979, less than ten percent of physicians were still smoking, compared with approximately forty percent of white men. Here then is preventive medicine at its best, and the more you read, the more likelihood you have of improving both the quality and quantity of your own life.

When one remembers that ninety-nine percent of us were born healthy, that seventy percent of diseases are diseases of choice, and that one out of every two Americans suffers from one or more chronic diseases that will endure till death, has not each of us not only the right, but the responsibility, of becoming familiar with the insights of preventive medicine? Scripture says: "Do thyself no harm" (Acts 16:28). And God's great desire is that we should abound in health physically, as spiritually (3 Jn 2). Much depends upon our daily sowing—in other words, our habits of life-style.

consistently submit our personalities to the Lordship of Jesus, our faculties are likely to mutiny producing confusion and decay.

Jesus came into the world as a person to save people. He came as the healer of defective personality. If you think that the predominant concern of religion is with ritual, doctrine, or rule-keeping you are mistaken. Jesus came to heal the debilitation and fragmentation of the human spirit that results from sin. He came to heal the whole person, so that we can live with our self and with each other. "I have given them the glory that you gave me, that they may be one as we are one". John 17:22.

It is with some nostalgia that I look back on my last years of High School. We lived together in a dormitory and when not engaged in scholarship we gave ourselves over to frivolous pursuits such as labelling each other with nick-names designed to advertise some unfortunate aspect of character or appearance. A colleague was saddled with the name Horse. Another was given the title Armadillo. Yet another was known as Squid, while I bore the appellation Camel. I cannot say that we all rejoiced in these names. For my own part I was not able to discover the significance of Camel. For try as I might I could not perceive any humps on my person.

The poet Robert Burns wrote, "I would someone the gift to us, to see ourselves as others see us". We know that a hump is an asset to a camel. On a human it is a deformity. We all have humps that are a burden to those who have the most to do with us. Only Jesus can give us the eye ointment to recognise humps for what they are. Just that . . . Humps! He says, "I am the light of the world. Whoever comes to me will never walk in darkness, but will have the light of life". John 8:12. The light of life! Jesus came to reveal the secret of life. By his sacrifice He showed the life can only be found through death. The way of life is the way of the cross. There is a weakness, that is really a strength; a poverty that is wealth. It is the ability to die by admitting we have made mistakes; that we have "humps". This ability is the door to freedom which produces regeneration and growth.

When we are laid low by our personal weaknesses, when crippled by circumstances, criticised by our friends or simply crucified, we have the promise of more life than we had before. Far from being the harbinger of gloom, Jesus' instruction to take up our cross and follow Him is the guarantee of a fruitful life. For the Christian, every difficulty, every weakness, is a cross as it presents the opportunity of death and resurrection in the power and person of our Lord.

Paul exclaimed jubilantly, that this power is like the working of "His mighty strength, which He exerted in Christ when He raised Him from the dead". Ephesians 1:20. In weakness there is strength; in poverty there is wealth. "He has filled the hungry with good things but sent the rich away". Luke 1:53. "It is easier for a camel to go through the eye of the needle than for a rich man to enter the Kingdom of God". Matthew 19:24. The disciples of Christ were astonished when he upended their own view of things by making this statement. How could anyone be saved? But Christ drew their attention to the miraculous nature of salvation when He said, "With men it is impossible but with God all things are possible". Matthe 19:26

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