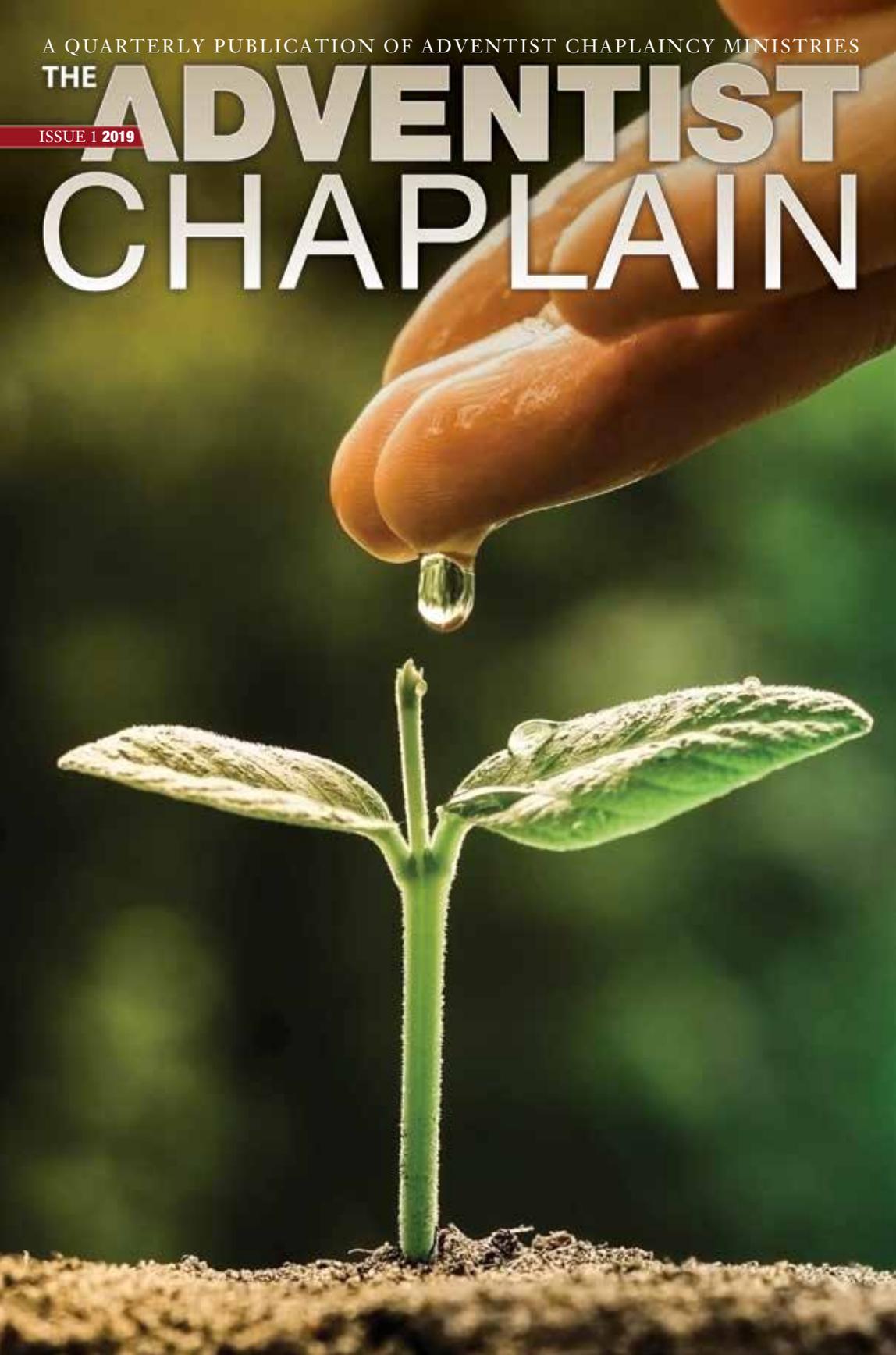


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ETHICAL DILEMMAS AND THE CHAPLAIN

PERSPECTIVE

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The world of chaplaincy is filled with many challenges, which can emanate from all corners of our ministry. Whether you are in a school, hospital, correctional institution, or in the military, the significant challenges chaplains face daily, which have legal and critical implications, are the ethical dilemmas.

Ethical challenges have to do with life, death, legal issues, morality, matters of conscience fairness, and carry consequences here on earth and for eternity.

Chaplains are called to mediate in conflicts and ethical situations. Many times, chaplains are not engaged until the issues have escalated to an impasse or death is imminent. Except for palliative care, medical units do not typically include chaplains.¹ Chaplains need to educate the medical

teams, as well as the leaders of the universities, military units, and other key decision-making members of the administration to whom they minister on the benefits of including chaplains from the beginning.

Often, chaplains feel this integration takes time away from their patient visitation. The clinicians and institutional leaders involved who do not understand the professional training and role of the chaplain are concerned that the chaplain will impose their values on the team and/or situation. Furthermore, they may see chaplains as the conscience of the society or are not sure about the chaplain's ability to deal with the issues they are facing.

In health care, chaplains have a unique role. They "are often an effective bridge between the world

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ETHICAL CHALLENGES HAVE TO DO WITH LIFE, DEATH, LEGAL ISSUES, MORALITY, MATTERS OF CONSCIENCE FAIRNESS, AND CARRY CONSEQUENCES HERE ON EARTH AND FOR ETERNITY.

of science and health care on the one hand, and the world of faith and nonmedical values on the other.”²

In the military, chaplains are also called to be experts on ethical questions. “The chaplain is also responsible for teaching ethics classes within the unit, and for counseling the commanding officer on the ethical aspects of his duties. *The Covenant and the Code of Ethics for Chaplains of the Armed Forces* is designed to provide guidance for chaplains on the special ethical circumstances they face in their work.”³

In times of armed conflict, the concept of just and/or unjust war and issues of conscience or objection to participating in combat, are also

ethical in nature. As a denomination, we have faced and debated this concept from our earliest beginnings. In the pages of this issue, we will hear from experienced chaplains and theologians on those subjects.

Regardless of which area of chaplaincy you minister in, it is vital that you have a robust training on ethics. You will be expected to be an expert on “ethics subject matter.” We have dedicated this issue to this very important subject. Enjoy it!

1 <https://www.reliasmedia.com/articles/142578-ethical-dilemma-too-often-chaplains-are-involved-last>

2 Ibid.

3 <https://work.chron.com/professional-ethics-army-chaplain-24812.html>

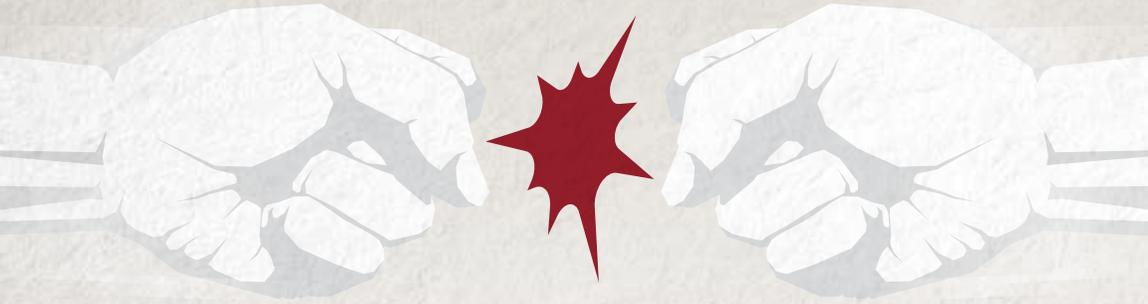
WHAT'S



Please share what is happening with chaplaincy in your part of the world.

- Send it to ACMEditor@gc.adventist.org
- Copy your Union and Division ACM Directors.
- Include your email and phone number.

WHEN KILLING ISN'T MURDER



By James J. North, Jr., D.Min., Chaplain (Lt. Colonel) U. S. Air Force, Retired
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This study is an effort to establish what kind of killing is and is not included under the sixth commandment. Based on views passed on from generation to generation, various Seventh-day Adventists have considered the commandment to prohibit not only murder, but killing in war, suicide, and killing in self/family-defense. We have used the commandment to frown on, if not to prohibit, the bearing of arms-guns, as instruments of war, law enforcement, and hunting. Many would not have a weapon/gun in their homes as an instrument of self- and family-protection fearing that it would be a sixth commandment violation to kill the intruder. Are these perspectives

founded or unfounded based on the Old Testament. A second article will explore aspects of this issue in the New Testament.

The commandment in English (KJV), “Thou shalt not kill,” is translated from the original Hebrew in two texts in the Old Testament, Exodus 20:13 and Deuteronomy 5:17. Both are quotations from God’s spoken and written law, called the Decalogue, or the Ten Commandments. They are statements of the sixth commandment, given initially by God from Mt. Sinai¹ and repeated by Moses.²

The phrase, “Thou shalt not kill” is the 1611 King James Version (KJV) English translation of the

original Hebrew language of the sixth commandment. The Bible, including the Ten Commandments, was written in Hebrew. In order to read and understand the Commandments in English speaking countries, the Hebrew had to be translated into English. The principal translation that brought the Bible and the Commandments in English to us is the KJV, the translation authorized by King James of England, completed in the year 1611. Presently, there are numerous translations, some using the word “kill” and others using “murder.”

Helpful at this point is a brief explanation about the Hebrew word which is translated as both “kill” and “murder.” In the Hebrew language of Bible times, almost all the words were based on a three-consonant root. Thus, the Hebrew word for “kill” is built on three consonants, the Hebrew letters for r, ts, and kh (a “k” sound). We will use their transliteration equivalents, respectively, r, s, and h, with a dot under the s and the h to indicate their unique sound in English, since English does not have single letter equivalents for the latter two letters. With vowels, which do not show up as letters in the Hebrew, the three-letter word would be pronounced Ra-TSaKH. Think or pronounce RaTSaKH wherever you see the three letters together. We will hereafter only refer to it as rsh̄.

STUDY REMINDERS

So, we start with a gentle reminder that the Word of God in English was preceded by and sprung from the Word of God in Hebrew. Thus, the meaning of the English must be first and foremost interpreted by the meaning of the Hebrew.

Difficult as it may be, we must be willing to adjust our understanding of Scripture when exegetical, historical, and contextual study corrects our views, even when these views have been handed down to us by revered leaders and writers.

A second reminder and beginning point in this study is that our understanding of Scripture is not static. A number of factors have caused and will cause us to adjust our understanding of the Bible—archeological discoveries, studies of the ancient languages, historical research, and systematic Bible study. “But the path of the just is as a shining light that shineth more and more unto the perfect day.”³ A literal translation is, “But the path of the righteous is the light of dawn, which shines brighter and brighter until full day.”⁴ Difficult as it may be, we must be willing to adjust our understanding of Scripture when exegetical, historical, and contextual study corrects our views, even when these views have been handed down to us by revered leaders

The Cities of Refuge were selected so any unintentional killer might not die at the hand of an “avenger of blood” until he was judged or tried by his peers.

and writers. This was the experience of our Adventist pioneers, who grew as they studied and restudied Scripture. They learned and changed. This has been our history and it will be our future.

A third reminder has to do with hermeneutics—how we interpret Scripture. Three well-proven principles of biblical interpretation are particularly relevant to this study. The first is that the Bible interprets itself. Gerhard Hasel wrote, “The classical understanding for the self-interpretation of Scripture is the famous Protestant principle of *sola scriptura*, ‘the Bible only’, often referred to as the Scripture principle. The Scripture principle—the formal affirmation of the position that the Bible is its own interpreter—is based on its divine-human origin.”⁵

A second principle of Scripture interpretation is that “it is not permissible to use the etymology (origin) of words in the English Bible or any translation to explain the meaning of the biblical word. In fact, the meaning of a word in the biblical languages may have a larger or smaller range of meanings than

the corresponding term in a modern language”⁶ Therefore, we need to know the meaning of the word in the original language.

A third principle is an expansion of the second, and deals with context. “When investigating words, the most important principle is to allow the context ... to define the meaning of the respective word.”⁷ The context can be its use in the immediate sentence, all its other uses by the author, and its use in the rest of the Old Testament, that is, all the texts containing that word.

With these several points in mind, let us plunge into a study of the Scriptural meaning of “kill” as derived from a study of *ršḥ* as translated into English, particularly in the King James rendering of the sixth commandment in Exodus 20:13 and Deuteronomy 5:17. *Ršḥ* occurs for the first time in Scripture in these two texts, that is, with the proclamation of the Decalogue by God at Sinai. However, the concept of illegal killing or homicide and its consequences appears with the murder of Abel by Cain in Genesis 4:8-15. Cain knew that he committed a capital crime.⁸ The taking of life as a capital offense is re-emphasized in Genesis 9:6, “Whoso sheddeth man’s blood, by man shall his blood be shed: ...” The Decalogue codifies this principle.

The Hebrew wording of Exodus 20:13 and Deuteronomy 5:17 is identical, transliterated, “lo *tiršāḥ*.” “Lo” is the negative “not.” “*Tiršāḥ*” is a verb form of the Hebrew root word “*rašāḥ*” (*ršḥ*), which fundamentally means to crush or bruise, and to kill or to murder.⁹ Literally, the commandment says, “Do not murder.” Dr. Gane writes, “The familiar KJV rendering ‘Thou shalt not kill’ is misleading because the sixth commandment does not forbid all killing.”¹⁰ The

Seventh-day Adventist Bible Dictionary in its article captioned “Murder,” states, “The sixth commandment expressly forbids murder.”¹¹

Keeping in mind our three hermeneutic principles, particularly since the sixth commandment carries no explanation, and the rest of the commandments do not provide any context to ascertain the scope of the commandment as it relates to killing, we must look at the broader biblical context to accurately determine the meaning of *ršh*.

Ršh is used a total of forty-seven times in the Old Testament. Excluding the two citations of the commandment, the bulk of these uses, thirty-four, occur in Numbers 35 (20 instances), Deuteronomy 4 and 19 (6 instances), and in Joshua 29 and 21 (8 instances). These are all found in a common context, the cities of refuge. One other use, in Deuteronomy 22, is unrelated to the cities of refuge. The remaining ten uses are scattered among eight Old Testament books—1st and 2nd Kings, Job, Psalms, Proverbs, Isaiah, Jeremiah, and Hosea. These all are clear references to murder, as we will see. A chart of the parallels is given at the end of this article.

We start with an overview and analysis of Numbers 35. This chapter is entirely devoted to God’s mandate to Moses to specifically designate as Cities of Refuge, six of the forty-eight Levitical inheritance cities.¹² The Tribe of Levi was excluded from the allotments of large land areas in Canaan since their livelihood came from their work in the Sanctuary. Out of the land allotments to the other eleven tribes they were to be given forty-eight cities, including the land immediate to those cities, for the housing of their families and for the

domestic animals they needed.¹³ The purpose of the six cities of refuge was so that someone called a “slayer” or “manslayer” (the Hebrew word is *ršh*) could escape there.¹⁴

Numbers 35 may be divided into nine paragraphs according to themes.

- Vv 1-5** The Levites inheritance—certain cities and surrounding land.
- Vv 6-8** Forty-eight Inheritance cities—six Cities of Refuge to which unintentional slayers should run for asylum.
- Vv 9-15** Cities of Refuge general location and purpose
- Vv 16-21** Death penalty for intentional killing—six examples of intentional killing
- Vv 22-25** Examples of unintentional killing; trial and sanctuary for killer
- Vv 26-28** Exception to sanctuary
- Vv 29** Perpetuity of Refuge statutes
- Vv 30-34** Safeguards: At least two witnesses necessary to convict; all ransom forbidden; ransom is land pollution

In these verses *ršh* is translated “slayer,” “manslayer,” and “murderer” as a noun or participle and “slay” or “murder” as a verb.

The term “slayer” or “manslayer” is defined in vv. 11, 12, and 15 as someone who kills a person without intent. The Cities of Refuge were selected so any unintentional killer might not die at the hand of an “avenger of blood” until he was judged or tried by his peers (the congregation, v. 12). This provision included

Israelites, strangers, and sojourners (v. 15). Deuteronomy 19:1-3, 7-10, and Joshua 20:1-6 echo and support this information, as Moses reminded Israel of the divine provision and Joshua executed the land apportionment mandate. Unintentional killing is further defined as killing someone unintentionally without having been at enmity with the person in the past.¹⁵

God gives very concrete examples of unintentional killing or manslaying (also, killing unawares or unwittingly¹⁶).

NUMBERS 35: 22-25

- ▶ stabbing someone suddenly without enmity
- ▶ hurling an object without lying in wait
- ▶ casting a stone on someone without seeing him.

In each of these cases the slayer must not have been the slain person's enemy and the slayer did not seek the victim's harm.

DEUTERONOMY 19:4-6

- ▶ In cutting wood, an axehead slips off an ax handle and kills a neighbor.

Again, a key criterion is that the person who owned the slipped axehead had not been at enmity with his neighbor in the past.

Inspiration is quite clear that although the slayer has killed, he is innocent of murder and does not deserve capital punishment because he was not at enmity with his neighbor. Yet, because life is irreplaceable, there is accountability, and the slayer must outrun the avenger to a city of refuge to be safe.¹⁷

God instructs Joshua further in Deuteronomy 20:1-6 that, upon arriving at the gate to a city of refuge, the manslayer must there explain his case to the elders. The elders must give him sanctuary, and he must remain there. If the avenger is pursuing him, the elders shall not hand him over to the avenger. But the slayer must remain in that city until the current high priest dies. He is then free to return to his own home and the avenger cannot kill him.

Numbers 35:24, 25 indicates that the congregation should judge between the slayer and the avenger, and in this case, they shall restore him to the city of refuge, where he must live until the high priest's death.

Joshua 20:9 assures the Israelite and the sojourner of a trial by the congregation before an avenger can have access to him. If the slayer should venture from the city of refuge and the avenger finds him, the avenger may kill him and not be guilty of blood.¹⁸

In a single instance in Numbers 35:27, *ršh* is used of the avenger of blood, the next of kin to the deceased, who is legally permitted/instructed to *kill* the one convicted of murder and not be guilty of murder himself.

Six examples of intentional killing are clear, as is the penalty.

NUMBERS 35:16-21

- ▶ striking someone and causing death
- ▶ with an instrument of iron
- ▶ with a stone in hand
- ▶ with a wood weapon in hand.

Each of these statements is followed by the instruction, "he is a murderer; the murderer shall be put to death."

The set of cases is followed by the instruction, “the avenger of blood shall himself put the murderer to death; when he meets him, he shall put him to death.”

The last three examples of intentional killing are:

- ▶ stabbing someone from hatred
- ▶ hurling at someone from lying in wait
- ▶ striking someone in enmity with one’s hand.

The last case is followed by the instruction, “he who struck the blow shall be put to death; he is a murderer; the avenger of blood shall put the murderer to death, when he meets him.” In every case “murderer” is *rsh*.

Deuteronomy 19:11-13 gives the case of a murderer who flees to a city of refuge. A man hates his neighbor, ambushes him, and mortally wounds him, and then flees to a city of refuge. The instruction is, “The elders of his city shall send and fetch him from there, and hand him over to the avenger so that he may die.” (RSV). No pity is to be shown. The guilt of innocent blood is to be purged from Israel ...”

God informs Israel that these statutes and ordinances are perpetual “throughout your generations in all your dwellings”¹⁹ and proceeds²⁰ to set standards for witnesses in the conviction for murder and forbid the ransom of murderers or manslaughter.²¹ A slayer can be convicted of murder only on the testimony of two or more witnesses. And ransom cannot be paid in lieu of the death penalty or to allow a manslayer to return to his home before the death of the high priest.

Ransoms in either case pollute the land, because blood pollutes the land,

“Premeditated homicide is first-degree murder, but unpremeditated manslaughter is not. While the language of the commandment forbids all homicide, obeying it or not involves choice.”

“and no expiation can be made for the land, for the blood that is shed in it, except by the blood of him who shed it. You shall not defile the land in which you live. In the midst of which I dwell; for I the Lord dwell in the midst of the people of Israel.”²²

It is important to note that even in the case of a manslayer protected in a city of refuge, a death must take place—the death of the high priest expiates the innocent blood that is shed unintentionally and accidentally. So even though the manslayer is innocent of murder, responsibility for the death is his, carried in his forced exile in the city of refuge until the death of the high priest. After the high priest’s death, he is free.

Deuteronomy 4:43 names three of the cities of refuge and Joshua 20:7-9 all six. In both passages *rsh* is the slayer or manslayer who kills (*rsh*) unintentionally. Also, in Joshua 21: 13, 21, 27, 32, 36, 38 the six cities of refuge are named, and in each case,

except verse 36, the city is designated “the city of refuge for the slayer (rṣḥ).”

We might note at this juncture, that, as Dr. Roy Gane writes, “As a commandment, the prohibition only has in view the willful act of taking another’s life. It makes no sense to prohibit accidents.”²³ Gane further explains in his *Old Testament Law for Christians*,

“The sixth commandment prohibits the illegal, unjustifiable taking of life. The verb is the qal of r-ts-kh, which refers (including in participial forms) to premeditated homicide (e.g., Num. 35:16–19, 21, 31) or involuntary (accidental) manslaughter (e.g., vv. 11, 25–28). Premeditated homicide is first-degree murder, but unpremeditated manslaughter is not. While the language of the commandment forbids all homicide, obeying it or not involves choice, which is lacking in cases of accidents. Prohibiting an accident can only mean that one must be careful to avoid it.”²⁴

So, God has made a clear distinction between manslaughter and murder. A person committing manslaughter is not guilty of death and can escape and be sheltered from the vengeance of the slain person’s family.

THE OTHER 12 TEXTS

Now we will complete this study with a survey of the other twelve texts that use the Hebrew word rṣḥ.

1 Deuteronomy 22:26 is in the context of a man who rapes a woman in the open country where her screams for help cannot be heard.²⁵ Only the man is to be put to death, for “this case is like that of someone who attacks and murders (rṣḥ) (NRSV. KJV-slayeth) a neighbor.”

2 Judges 19:4. In this chapter, a Levite and his concubine, en route from Bethlehem to the hill country of Ephraim, take an overnight rest stop in Gibeah at the invitation of a very hospitable old man. The men of the city bang on the host’s door demanding he bring the Levite out so they could have sexual intercourse with him (Hb. Know him). After some perverse negotiation, the Levite’s concubine is put outside. In the morning, after having been ravished all night, the concubine lies at the threshold unresponsive. The Levite puts her on his donkey, takes her home, severs her body into twelve pieces and has the pieces sent throughout Israel, with an invitation to respond. Four hundred thousand armed soldiers show up asking, “How did this criminal act come about?”²⁶

In relating the Levite’s answer, the Scripture states, “The Levite, the husband of the murdered (rṣḥ) (NRSV. KJV-slain) woman, answered ... ”²⁷ The context seems to indicate she died from the multiple rapes, not from the Levite’s knife. The act is referred to as rṣḥ, a murder.

3 1 Kings 21:19. The chapter portrays King Ahab intensely coveting a vineyard owned by Naboth which adjoined the palace. Jezebel has Naboth falsely accused of cursing God and the king and he is stoned. Ahab, en route to possess the vineyard, is met by Elijah, who, at God’s order, rebukes, “Have you killed (rṣḥ) (KJV & NRSV), and also taken possession? ... ”²⁸ Although Jezebel actually instigates

this wrongful execution, God employs the same word as the sixth commandment in laying the blame on Ahab. He coveted, he did not stop his wife from causing innocent blood to be shed, he did not execute her or any of those who participated, and he fully intended to take possession of the vineyard. Clearly this was an intentional killing motivated by greed. And Ahab is judged as though he cast the stones.²⁹

4 2 Kings 6:32. Benhadad, king of Syria, was besieging Samaria.³⁰ The king of Israel, Joram³¹ making the rounds of his starving people, was confronted with a case of infanticide.³² Joram blames Elisha and vows to cut off Elisha's head that same day. Elisha³³ is sitting at home talking with the elders when the king dispatches a man to get him. Elisha says to the elders before the messenger arrives, "Do you see how this murderer (rsh) (NRSV, KJV-son of a murderer.) has sent to take off my head?"

5 Job 24:14. Job is rebutting Eliphaz's accusation wickedness and his appeal to return to God so that he can be restored.³⁴ Job describes God as an absentee God, One Who allows the wicked to abuse the poor and needy.³⁵ One of his assertions is "The murderer (rsh) (NRSV & KJV) rises at dusk to kill the poor and needy, and in the night is like a thief."³⁶ Clearly, he is referring to intentional killing.

6 Psalm 62:3 (MT/BHS 62:4). David is asserting his absolute dependence on God in the face of his enemies' (three

"friends") assaults. He reproves them for their judgmental and condemning words. The KJV translates the verse, "How long will ye imagine mischief against a man? Ye shall be slain (rsh) all of you: ..." The New American Standard Bible translates rsh very literally, "How long will you assail a man, that you may murder (rsh) him, all of you ...?" In the KJV, David is prophesying capital retribution on his attackers. In the ASB, David accuses his attackers of attempted homicide. The RSV, NRSV, and the JPS translation quote David as reflecting the intent of his attackers, using the words "shatter," "batter," and "crush," respectively, instead of "murder." The last part of the verse refers to "a bowing wall and a tottering fence." The NIV Study Bible, to me, seems to reflect the best sense of the verse. Its note to 62:3 reads, "Question to the assailants: Will you never give up? *Leaning wall ... tottering fence.* A metaphor for David's fragile condition ..." If they were seeking to murder him, it would have to be his spirit. In any case this is personal violence between individuals, not a civil or international war.

7 Psalm 94:6. David calls on God to bring vengeance on the wicked.³⁷ In listing their evil deeds, he accuses, "They slay the widow and the sojourner; and murder (rsh) the fatherless." (KJV & NRSV-murder).

8 Proverbs 22:13. Here, Solomon quotes the sluggard, "The sluggard says, 'There is a lion outside! I shall be slain (rsh)

in the streets!” (KJV/ NRSV-killed) This is the only time that rṣḥ is attributed to an animal. Of course, the sluggard could be using personification. But the implication is clear—he has a fear of being killed, either by the wild animal or by an unscrupulous, violent person, in which case it is murder.

9 **Isaiah 1:21.** In Isaiah’s first vision, God is calling to rebellious Judah and Jerusalem³⁸ to return to him and repent. In characterizing the state of Jerusalem, He mourns, “How the faithful city has become a harlot, she that was full of justice! Righteousness lodged in her, but now murderers (rṣḥ)” (KJV & NRSV).

10 **Jeremiah 7:9.** Jeremiah 7 is part of God’s promise to Judah and Jerusalem, “For if you amend your ways and your doings³⁹ ... I will let you dwell in ... the land that I gave of old to your fathers forever.” Clearly pointing out the sins, God says, “Will you steal, murder (rṣḥ) (KJV & NRSV), commit adultery, ... and then ... stand before me ... and say, ‘We are delivered!’—only to go on doing all these abominations?”

11 In **Hosea 4:2**, the Word of the Lord comes to Israel, “... the Lord has a controversy with the inhabitants of the land. There is no faithfulness or kindness, and no knowledge of God in the land.” Verse 2 continues, “There is swearing, lying, killing (rṣḥ) (KJV & NRSV), stealing ...”

12 **Hosea 6:9** is another recitation of the sins of Israel, “As robbers lie in wait for a man, so the

priests are banded together; they murder (rṣḥ) (KJV & NRSV) on the way to Shechem ...”

SEVERAL OTHER OT EXAMPLES

In Genesis 14, Abraham’s nephew, Lot, is taken prisoner with his whole household⁴⁰ by a four-nation military coalition which successfully defeated a five-nation rebel alliance.⁴¹ Abraham led 318 trained men, servants born in his household, along with three allies,⁴² in an impressive surprise night attack and defeated the four-nation army, rescuing Lot, his household, and all their possessions.⁴³ This military undertaking raises several questions. Where did Abraham get this training? We can only suppose he received this tactical training in Ur of the Chaldees, where he was raised. It seems reasonable to assume that he received this training in defending his hometown and family against enemy raiders. That he had God’s blessing is evidenced by three factors: 1) his victory against a most formidable force, 2) his vow to God to limit his share to what his servants had eaten and what they were due, and 3) Melchizedek’s blessing.⁴⁴ This event lends itself strongly in support of family defense and defense of those taken advantage of as outside the purview of the sixth commandment.

Moses, having been adopted as a prince into Pharaoh’s family by Pharaoh’s daughter,⁴⁵ became proficient in military tactics in the royal school. And while we have no record of him personally bearing arms in battle, he was certainly the commander-in-chief of the Israelite army with Joshua as his arms-bearing

vice-commander in their battle with Amalek, their first.⁴⁶ This was obviously not in conflict with the sixth commandment. His killing of the Egyptian⁴⁷ while not termed rsh, was most certainly a pre-Sinai capital crime according to Genesis 9:5,6.

Israel went on to fight many battles through the time of the judges and the monarchy in acquiring land spiritually forfeited by the heathen inhabitants and in defending themselves against raiders and oppressive heathen nations.

One other example comes from the book of Esther. Haman had induced King Ahasuerus to sign an edict making possible for Haman to arrange the elimination of all the Jews—a kind of ethnic-cleansing or genocide.⁴⁸ Haman seemed not to realize that the queen was a Jew. When Esther revealed to the king what the edict would achieve, in addition to the execution of Haman, King Ahasuerus, gave his signet ring to Mordecai, authorizing the Jews to defend themselves against anyone who sought to execute the previous decree.

These examples fit with the full text of Dr. Gane's statement in his book, *Old Testament Law for Christians*:

“The sixth commandment prohibits the illegal, unjustifiable taking of life. The verb is the qal of r-ts-kh, which refers (including in participial forms) to premeditated homicide (e.g., Numbers. 35:16–19, 21, 31) or involuntary (accidental) manslaughter (e.g., vv. 11, 25–28). Premeditated homicide is first-degree murder, but unpremeditated manslaughter is not. While the language of the commandment forbids all homicide, obeying it or not involves choice, which is lacking in cases of accidents. Prohibiting an accident can only mean that one must be careful to avoid it.

The familiar KJV rendering “Thou

Israel went on to fight many battles through the time of the judges and the monarchy in acquiring land spiritually forfeited by the heathen inhabitants and in defending themselves against raiders and oppressive heathen nations.

shalt not kill” is misleading because the sixth commandment does not forbid all killing. According to Old Testament law, justifiable killing includes slaughter of animals for food (e.g., Deuteronomy 12:15–16, 21–24) or sacrifice (e.g., Leviticus 1–9); legally mandated execution of criminals convicted of capital offenses (e.g., Leviticus 20:2, 27; 24:16; Numbers 35:19, 21); justifiable war (e.g., Numbers 31; Deuteronomy 20); and self-defense killing of a person who invades one's home at night (Exodus 22:2–3 [22:1–2 MT]), implying the right to protect the lives of oneself and family members with deadly force, if necessary, when evidence for the intent of such an invasion is concealed by darkness.”⁴⁹

Several facts have become obvious: 1) In Numbers, Deuteronomy, and Joshua, in the context of the cities

The Church body, at least in North America, has frowned on using disciplinary measures against persons who volunteer for military service or those who become law enforcement officers or security guards for commercial businesses.

of refuge, *ršh* is used mainly of only two types of killing—accidental or unintentional killing and intentional or premeditated killing of one individual by another. The former is termed manslaughter and the latter, murder. 2) The only exceptions in these three books are Deuteronomy 22:26, where *ršh* is used in an analogy to rape, and when an “avenger” is legally permitted to execute a murderer. 3) Outside of Numbers 35, Deuteronomy 4 and 19, and Joshua 20 and 21 in its other eleven occurrences, *ršh* refers to intentional killing or murder and to lesser but illegal violence. Only in Psalm 62:3(4) is its exact meaning in doubt, yet it is clear that it still refers to acts of interpersonal violence. 4) *Ršh* is never, in all of the 47 citations, used in connection with war or in relation to the killing that takes place in war.

5) *Ršh* is never used of any other kinds of killing, such as animal sacrificing, killing of animals for food.

It is the conclusion of this study that *ršh*, employed in the commandment, “Thou shalt not kill,” is more accurately translated, “thou shalt not murder.” This satisfies the three rules of hermeneutics mentioned earlier. 1) The Scriptures using *ršh* have interpreted its use. 2) The meaning of *ršh* is not based on one text, but on all 46 texts in which it is employed. And 3) the contexts of the use of *ršh* have determined and limited its meaning and scope. Additionally, there are numerous opportunities in the Old Testament for *ršh* to be used in connection with war, but it is never used in this connection (see 2 Kings 6:32-7:20).

This limitation impacts the church’s teaching on non-combatancy. We have taught, beginning during the United States War Between the States, that Adventist persons who are drafted should seek exemption from being required to train with a weapon and from ever carrying a weapon at any time during their service. One of the key texts in this teaching has been Exodus 20:13, “Thou shalt not kill,” thus interpreting the commandment as a broad prohibition of killing, including that done by the military in war. An Adventist classic in this area, *Seventh-day Adventists in Time of War* by F. M. Wilcox, states, “The sixth commandment of God’s moral law read, ‘Thou shalt not kill.’ To kill is to take life. The soldier by profession is a practical violator of this precept. But if we would enter into life, we must ‘keep the commandments.’”⁵⁰

The translation of the commandment has provided conveniently, but somewhat erroneously, a doctrine-like

prohibition of military participation. If one is breaking a commandment in participating in military killing in war, that person is committing a grave sin, equivalent to committing adultery, idolatry, and Sabbath breaking. Such offenses require ecclesiastical discipline—censure or removal from membership—which the church as a body has never attached to the legal bearing of arms in any form. But the commandment is not all-inclusive.

There have been isolated cases of attempts at, and, perhaps, actual removal from membership, for persons who have volunteered for military service, who, as such are not eligible for the U.S. Selective Service 1-A-O classification. Those who volunteer are automatically classified 1-A, which requires training with arms and the bearing of arms when ordered to. In fact, the church body, at least in North America, has frowned on using disciplinary measures against persons who volunteer for military service or those who become law enforcement officers or security guards for commercial businesses. Presently there is a moratorium on the draft, so that anyone who enters the U.S. military services has no choice in the matter of weapons bearing. Weapons training and use is mandatory and automatic.

In the light of this more accurate meaning and scope of the sixth commandment, we have done well not to discipline members who have legally trained with and carried a weapon. They have not violated the sixth commandment or one of the eleven Seventh-day Adventist Church Manual criteria for member discipline if they have been trained to use a weapon and have had to use it under circumstances that are legal, including military service.

Much as we might dislike having

We have done well
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and carried a weapon.

to say so, Bible translations have been influenced by the philosophical and theological views of the translators. One notable example of this is the saying of Jesus to the thief on the cross who asked Jesus to remember him when He comes in His kingdom. We take a view that is not in agreement with the translators' punctuation of Jesus reply. And there is no translation that punctuates it the way we believe Jesus said it, "I say to you today, you will be with me in paradise."⁵¹ We oppose this unanimous translation on the grounds that it is inconsistent with the rest of Scriptural teaching on the condition of persons in death.

So, in reading Exodus 20:13 and Deuteronomy 5:17 we must differ with the translation "Thou shalt not kill" on the grounds that it is too broad, and thus is inaccurate and inconsistent with all the contexts in which *rsh* is used and not used in Scripture.

Lest we become fearful that this article is encouraging the church to scrap its teaching on non-combatancy, let me say that the teaching on non-combatancy has other Scriptural foundations, which will be taken up in the New Testament study. Our teaching on non-combatancy has a basis very similar to that of

Chaplains cannot be ordered to perform any duty that is out of harmony with their denomination's tenets. But while some of the Old Testament patriarchs and prophets took up arms, U.S. military chaplains are non-combatant.

vegetarianism. Based on Scriptural evidence and the health principles with which that evidence has been found to be consistent, we forbid the eating of unclean meats. The matter of whether to eat clean meats or be vegetarian in diet is a matter of individual conscience. But we do teach that an appropriate vegetarian diet is a much healthier diet than a non-vegetarian diet. There is no statement in Scripture prohibiting the eating of clean meats. In fact, Jesus and His disciples are clearly eaters of clean meats—lamb and fish, in particular. So, also, there is no Scriptural statement forbidding the legal bearing and use of arms.

We must look to the New Testament for further guidance on the use of weapons in military service and otherwise. We always want our lives to be consistent with the life of Christ

and His teachings on the Christian lifestyle and witness.

It is to be expected that there will be those who very strenuously oppose this understanding of the sixth commandment. That is their right. There are those who very strenuously oppose the eating of clean meats as a practice that exempts a soul from salvation. Fortunately, as a world church body, we do not support this view. And as a world church body, we should not teach non-arms bearing as a mandatory tenet.

A BRIEF CLOSING WORD ABOUT THE OLD TESTAMENT AND MILITARY CHAPLAINCY

While the biblical basis for military chaplains is rooted in the Israelite priesthood, there are several motifs or themes that speak to the validity of military chaplaincy ministry.

While the Old Testament does not make case at all for non-participation in the military or participation as a non-combatant, it certainly makes a pretty good case for military chaplaincy. Abraham was both the spiritual and military leader of his vast household. We already spoke of his 318 servants trained in military warfare⁵² with Abraham as their commander. Before engaging in a battle with the four-king coalition Abraham had a conversation with God in which he vowed not to engage in the selfish acquisition of spoils.⁵³ And wherever Abraham camped he built altars and led his itinerant household in worship,^{54,55} which obviously included civilian and military persons.

Moses built an altar at Rephidim following the signal victory over

Amalek.⁵⁶ As a spiritual/military leader he had many face-to-face consultations with God.^{57,58,59} The priests blew the trumpets to summon the people to war⁶⁰ and accompanied the people into battle.^{61,62} Deborah, a female judge and prophetess/spiritual leader-accompanied General Barak into battle—he would not go without her.⁶³ David made a practice of enquiring with the priest before he went into battle.⁶⁴ Other such priest/military functions are too numerous to mention here. There is not an exact match between the priesthood chaplaincy and today's military chaplains, but the parallel is clearly there. The Old Testament leaders—patriarchs, priests, and prophets—were indigenous ministers, that is they were inseparably identified with their parishioners. Today's military chaplains are inseparably identified with their parishioners—they wear the same uniforms, accept the same assignments, live under the same rules and regulations, are part of the same rank and pay system, and endure the same hardships under war-time situations as all the other military people in their particular branch of the military. Army chaplains are tented in the field with Army personnel. Navy chaplains go to sea. Marine chaplains are deployed with Marines. Coast Guard chaplains sail with the Coast Guard. Air Force chaplains are assigned wherever the Air Force is based around the world.

Just as the Old Testament spiritual leaders were expected to be faithful to the tenets of Israelite religion, chaplains of all faith groups are expected to be faithful to the doctrines and practices of the denomination or faith group that credentialed and endorsed them. Chaplains cannot be ordered to perform any duty

that is out of harmony with their denomination's tenets. But while some of the Old Testament patriarchs and prophets took up arms, U.S. military chaplains are non-combatant. They are not allowed to take arms training or to carry a weapon at any time. This last point is not true of military chaplains of some countries. The Old Testament priests, patriarchs, and prophets variously performed a variety of ministries in addition to liturgical duties. The priests and prophets performed health care/healing ministries, e.g., Aaron and his descendants and Elijah and Elisha. They also participated in worksite ministries—e.g., Samuel, Ezra, Nehemiah. They performed campus ministries—e.g., Samuel, Elijah, Elisha. They engaged in community efforts—e.g., Deborah. They ministered in correctional settings—e.g., Joseph. The military chaplaincy is a composite ministry. Within the military context chaplains are engaged in all the above ministries.

Today's U.S. military is all-volunteer. So, all who serve choose to do so. Some countries maintain conscription (a military draft). In the U.S. military, all who volunteer are required to take weapons training and are required to make effective use of the weapon issued to them when ordered to do so. Medical personnel are mandatorily trained with weapons for the defense of their patients. Military chaplains are forbidden to bear arms under the Geneva Conventions. Not all countries have signed these Conventions. We will say more about this as we discuss the New Testament and military service.⁶⁵



THERE'S NO RIGHT WAY OF DOING THE WRONG THING

by **Washington Johnson, D.Min.**
Captain, CHC, U. S. Navy Reserves/
Assistant Director, Adventist Chaplaincy
Ministries-North American Division

Christian leaders are expected to model strong core values! Ellen White wrote, “Every act of life, however, unimportant, has its influence in forming the character. A good character is more precious than worldly possessions, and the work of forming it is the noblest in which men can engage.”¹ A part of character is the practice of ethical behaviour in all areas of life.

Ethics are a code or a standard by which we govern our lives. When we are living ethical lives, our behaviour will set the standards of others around us. Ethical behaviour is driven by our culture, by our beliefs, but most of all from a Christian perspective by how we see the love of God in our lives and how we relate to others.

When we talk about ethics there are many things that must be included in that basket of understanding and moral behaviour.

- Tactfulness
- Integrity
- Good judgement
- Justice
- Loyalty
- Knowledge
- Courage
- Unselfishness
- Enthusiasm
- Doing your best
- Practicing the golden rule

My mother would often say to me, “There’s no right way of doing the wrong thing.” As Christians, we

WHEN WE ARE LIVING ETHICAL LIVES, OUR BEHAVIOUR WILL SET THE STANDARDS OF OTHERS AROUND US.

should always seek to do the ethical thing. As Christians we base our lives on the Ten Commandments. In Exodus, Moses received the Ten Commandments from God. These would guide the lives of His people. We are familiar with those and they set standards for us as Christians in the way we should live and encourage others around us to live.

In the New Testament Jesus established guidelines in the Sermon on the Mount. As Christians we have to take the principles found in Matthew 5² and embed them in our lives as we seek to make a difference not only in our lives but in the lives of others.

Jesus knew that His words were being recorded not only for His time, but for our time today. As the people gathered, He wanted to provide them with ethical standards that would make a difference in both the lives of the listeners and those with whom they came into contact.

Jesus went on to teach, “You are the salt of the earth.”³ If the salt loses its flavor, how shall it make a difference in the lives of others.

Then He reminded His listeners, “You are the light of the world.”⁴ Jesus wants us to set the standard, as Christians, as persons of integrity. Shortly after He spoke these words,

OUR TREATMENT OF OTHERS MUST BE IN THE SAME MANNER WE WANT TO BE TREATED.

Jesus drew us back to the original Ten Commandments when He said “Do not think that I came to destroy the law or the Prophets. I did not.”⁵ Today, Christians continue to use them as a guide.

In 1776, the founding fathers of the United States composed a document called the *Declaration of Independence*. In the beginning words of the document they wrote, “All men are created equal that they are endowed by the Creator with certain unalienable rights, that among these are Life, Liberty, and the Pursuit of Happiness.”

These founding fathers and nation-builders knew that for any nation to survive there had to be a standard of principles to govern not only legislators, but all citizens.

When the United Nations was formed in the 1940’s, the *Universal Declaration of Human Rights* was developed. Several articles in the document focus on the principle of how people should be treated. Article 1 states, “All human beings are born free and equal in dignity and rights.” Article 18 says, “Everyone has the right to freedom of thought, conscience, and religion.” Article 19 provides that “Everyone has the right to the freedom of opinion and expression.” Article 23 says, “Everyone has the right to work, to

free choice of employment.” The document reminds us to be ethical and treat all people the way we would like to be treated.

As leaders, we are held to a higher standard. Our values are driven by acceptable and morally correct choices. We should never have to think twice. Our treatment of others must be in the same manner we want to be treated. And then, we as leaders, must take the standard even higher.

Another important consideration when talking about being ethical is the opposite pole—that of being unethical. When we are unethical, we will overlook certain things. We will close our eyes to certain issues or pretend we don’t hear or know what’s going on. Actions speak louder than words.

The practice of ethics is not only in the community and friendship, but also in the work setting. When you are in a non-toxic work environment, you will be more productive because you know your relationship with the leader is based on what is morally correct.

When you work in a toxic environment, sometimes the quality of work is not the greatest because you are not encouraged to do your best. The only thing you are concerned about is getting home or being promoted.

Living an ethical life means the standards we live by are the same when we are at work, at home, in our down time. How we live out our ethical behaviour cannot be brought down by personal feelings, politics, or our personal convictions. We should always promote the standard of God’s Word.

1. *Testimonies for the Church, Vol. 4, p. 657.*
2. Matthew 5:1-48.
3. Matthew 5:13, NKJV.
4. Matthew 5:14, NKJV.
5. Matthew 5:17, NKJV.

SERVING THOSE WHO SERVE

50-year perspective: 1969-2019

by Richard Stenbakken, Ed.D.

Editors' note: This article mostly covers military chaplaincy in the United States. It first appeared in the Adventist Review, March 4, 2019.

The year 1969 saw the United States embroiled in an unpopular war in Vietnam. Adventists were being drafted, and some joined because they knew they would soon be drafted.

THE CHURCH AND THE DRAFT

At the time the church's position on serving in the military was 1-A-O, meaning church members who were in the military should avoid weapons or weapons training. The military honored the church's stance on these matters and granted its members the appropriate 1-A-O designation. Their status depended on their church's position, not on individual conscience.

Many conference youth directors conducted Medical Cadet Corps (MCC) training to prepare draftees for a better fit into the military. Training in drill and ceremony, first aid, military customs, and other non-weapons training enabled Adventists who entered the military to have a "jump start" into military life. Most Adventists, but not all, served in the medical fields as a result. Many served in Operation Whitecoat, from 1954 to 1973, doing protective studies

to prevent injury by chemical or biological agents.

In 1969 only 13 active-duty Adventist chaplains served in all branches of the United States military.

Challenges required the church to reexamine its 1-A-O position. Some draftees said their conscientious convictions compelled them to not serve in the military in *any* capacity. They were conscientious objectors, or 1-O, whereas the official position of the Adventist Church was 1-A-O, not 1-O. The draft board could not honor these individual conscientious objectors.

In 1973 the Adventist Church revised the policy from *requiring* 1-A-O to *recommending/advocating* non-combatancy. In effect, the church moved from *being* the conscience of its members to *informing* their conscience, and allowing individuals' consciences to determine how, or if, they would serve in the military.

This allowed the church to support conscientious objector members at the same level as non-combatant Adventists. The policy change was made to afford support for a wider



range of church members. Official military policy also changed from making judgments based on church membership to the individual member's conscientious convictions.

The National Service Organization (NSO), the agency of the church that assisted Adventists in the military, also acted as the endorsing agency that cleared, called, and approved all chaplains who represented the church as military chaplains. Interestingly, NSO leaders had no military or professional chaplaincy experience.

In 1989 Martin Feldbush, who had served as a hospital chaplain, was called to be an associate director for the new General Conference service called Adventist Chaplaincy Ministries (ACM). The service was expanded to oversee the growing number of Adventist chaplains serving in the military, and to give recognition and support to health care and other areas of chaplaincy that were expanding rapidly. Military members received Bible kits, literature, support for Sabbath observance, and other accommodations, and were served by six servicemen's centers and multiple civilian chaplains working with ACM.

A CHANGING CLIMATE

The draft ended in 1973, but the pay, educational opportunities, and generous GI Bill financing for post-service college drew church members to join the military of their own volition. It was still possible to join as a 1-A-O. Some did, some did not. The church continued its support for Adventists serving in the military.

In 1990 I was one of two active-duty Adventist chaplains to be promoted to full colonel. Herman Kibble (Navy) and I (Army) were promoted and began serving as captain/colonel in

our respective branches. This was a first for Adventists and provided wider recognition of the skills Adventist chaplains brought to military services.

In 2000 Adventist Barry Black was selected to serve as chief of chaplains (two-star admiral) of the U.S. Navy. In 2003 he became chaplain of the U.S. Senate, where he currently serves.

In 1992 the General Conference asked me to be director of Adventist Chaplaincy Ministries as the first-ever director of the department who had been in the military. ACM now had two seasoned, professional chaplains who had served in their respective fields to assist in the professionalization of the department and to enlarge support for Adventists serving in the military and other institutional settings like the Veteran's Administration, federal prisons, and Adventist, and other health care institutions and colleges.

Adventist relations with the military during the last 50 years have ranged from supporting those drafted to operating retreat centers; from civilian chaplains to greatly expanding the number of Adventist military chaplains. Now both the General Conference and North American Division (NAD) have full departments to assist chaplains and church members in the military, and others who serve in major institutional settings.

The NAD currently has 131 active-duty military, reserve, and National Guard chaplains. These chaplains bring the presence of the Seventh-day Adventist Church to places and situations where no other clergy can go. Quite a change from 13 chaplains in 1969.

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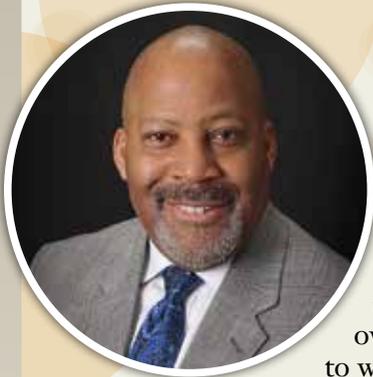
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NAD Director's Thoughts **HONOR**



Romans 13:7 is an exhortation of the Apostle Paul to the members of the developing Christian faith to live lives of integrity and interpersonal alignment. To them he wrote, “Pay to all what is owed to them: taxes to whom taxes are owed, revenue to whom revenue is owed, respect to whom respect is owed, honor to whom honor is owed.”

As the year 2018 closed, Adventist Chaplaincy Ministries (ACM) had the distinct privilege of paying a debt of gratitude and affirmation to Seventh-day Adventist Veterans as well as Chaplains Art Slagle and Keren Graves.

After 45 years of unbroken service as a Seventh-day Adventist pastor and chaplain, Art officially retired from his role as one of the Assistant Directors of the North American Division (NAD) ACM Department. During the worship service on Chaplain's Sabbath at the Oakwood University church, Art received the vaunted ACM Flame Award for his diligent, dedicated, and intrepid service to the church in various and sundry ministries. He was a teacher, a pastor, a Chaplain and an administrator. Above all, he was and remains a towering Ambassador of Jesus Christ.

Art has not removed his boots. He is still marching to Zion and recruiting as he goes. Art remains active in his community as a chaplain with the local police department, Civil Air Patrol, and support agencies for veterans. Recently, the Wing Commander of the North Carolina Civil Air Patrol conferred upon Art the Chaplain of the Year Award. He was joined and fêted by his friends, family and his cohorts who work in community service initiatives. Fair winds and following seas, shipmate. Art has gone ashore!

December also afforded us the opportunity to affirm the call and ministerial journey of Chaplain Keren Graves. She was honored during a Commissioning ceremony on the campus of Andrews University in Berrien Springs, Michigan. Chaplain Graves started her journey in ministry while a student at Andrews University. Later she served on the staff at the Pioneer Memorial Church.

Keren became a health care chaplain and moved with her husband to Columbia, South Carolina. Her service at the local church and at her

hospital were enriching and professionally stretching. She accepted a call to join the Pastoral Care team at the Loma Linda Hospital in California.

On her way to the new job, ACM celebrated this milestone in ministry with Keren, her family members and friends. Because she has demonstrated and proven her call and dedication to ministry, she received her Commissioned Minister's Credential and the ACM Flame Award.

Any chaplains who received the NAD Commissioned Minister's Credential, without ceremony, ACM invites you to attend the Commissioning Service scheduled for Friday evening, June 21 at the SDAHCA Conference in Orlando, FL. Please be in touch with Chaplains Ivan Omaña and Mian Hill to register and gather details, as they coalesce.

As the year progresses, may we arise every day and commit to living and serving in a way that honors God. In so doing, we are guaranteed to reap a harvest of blessings as we serve and because we served God by serving our fellow citizens on this earth.



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LOOKING AHEAD

What does the future hold? We know that the future holds “wars and rumors of wars” (Matt. 24:6). We know the church does not and has not supported war and combat, but we know we must respond to the pastoral call to serve those who are in the military and their organizations by having representatives of our faith whenever or wherever there is a need.

The MCC, after dwindling at the end of the draft, is being revived to form a corps of youth who are trained as well-prepared disaster relief intervention personnel.

Military chaplaincies are rapidly expanding beyond the NAD with two military chaplains in Ghana, three

in Zambia, and one (who is chief of chaplains) in Malawi.

There will be continued challenges in the changing landscape of church and military relations, and there will also be growing ministry opportunities. The past 50 years have been interesting, challenging, changing times. While we don't know what the future holds, we do know who holds the future.

It is telling, and a call to military ministry, to remember that only one voice called Jesus the Son of God that crucifixion afternoon. It was the voice of a military officer. Military people today call out for ministry, and the Adventist Church is responding to those calls. We can do no less.

Slagle Serves 45 YEARS



Chaplain Arthur Slagle retired on January 1, 2019 as Assistant Director of Adventist Chaplaincy Ministries for the Southeast Region. He'd served in this position since May 2012.

Prior to that Slagle was the Director of Pastoral Care at Park Ridge Hospital in Fletcher, North Carolina (2003-2012). His ministry also includes twenty-one years as a Navy Chaplain (retiring at the rank of Lieutenant Commander), six years as a United States Marine (including combat duty in Vietnam), three years teaching in the Potomac Conference, and eight years pastoring in the Greater New York Conference.

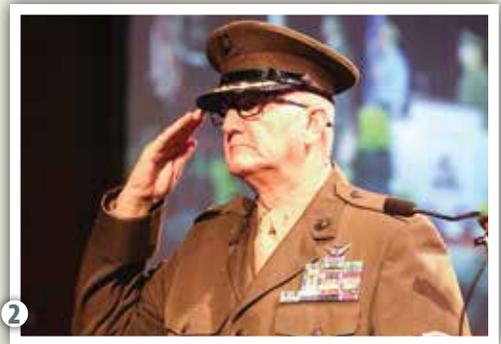
He has been a chaplain with the Civil Air Patrol the past seven years, and has served as chaplain for various

law enforcement and fire and rescue agencies for eighteen years.

A native of New York from an Orthodox Jewish family, he became a Seventh-day Adventist while in the Marine Corps when a nurse gave him a copy of *Steps to Christ*.

He is a graduate of Walla Walla College, Andrews University School of Graduate Studies, and he completed post-graduate work at Andrews University Seventh-day Adventist Theological Seminary, the Catholic University of America, Columbia Union College, and the United States International University.

As an ACM Assistant Director,



1 Chaplain Arthur Slagle served as an ACM Assistant Director from 2012-2018.

2 Slagle served both as a Marine and Marine Corps chaplain.



3



4

Chaplain Slagle had the responsibility of assisting, mentoring, training, and recruiting potential chaplains with the goal of assisting them to become endorsed by ACM. Chaplaincy today includes, military chaplaincy, health care, campus, correction, law enforcement, fire and rescue, and community (Civil Air Patrol), Secret Service and FBI. There are currently 155 endorsed chaplains in the Southern Union.

Slagle is the recipient of the Chapel of Four Chaplains Legion of Honor Award. He was listed in Who's Who in High School Teachers twice and he has received over twenty-nine military awards and decorations, including the Purple Heart, Combat Aircrews Wings, three Navy-Marine Corps Commendation awards, two Navy Achievement awards, and numerous other decorations. His most recent award was for the 2018 Chaplain of the Year Award from the North Carolina Civil Air Patrol Wing.

Chaplain Slagle lives in Asheville North Carolina with his wife Genie. They have a blended family of three sons, one daughter, two daughters-in-law and three grandchildren, Caroline, Andrew, and Colton.



5



6

- 3 Slagle also serves as a law enforcement chaplain in his local community. He's pictured with Chaplain and Mrs. James Cox and Chaplain Roldan Mendoza.
- 4 Ryan McCollum is welcomed into the chaplaincy by Art Slagle.
- 5 Chaplain Art Slagle
- 6 The North Carolina Civil Air Patrol Wing awarded Slagle the 2018 Chaplain of the Year Award for his service as a Civil Air Patrol Chaplain.

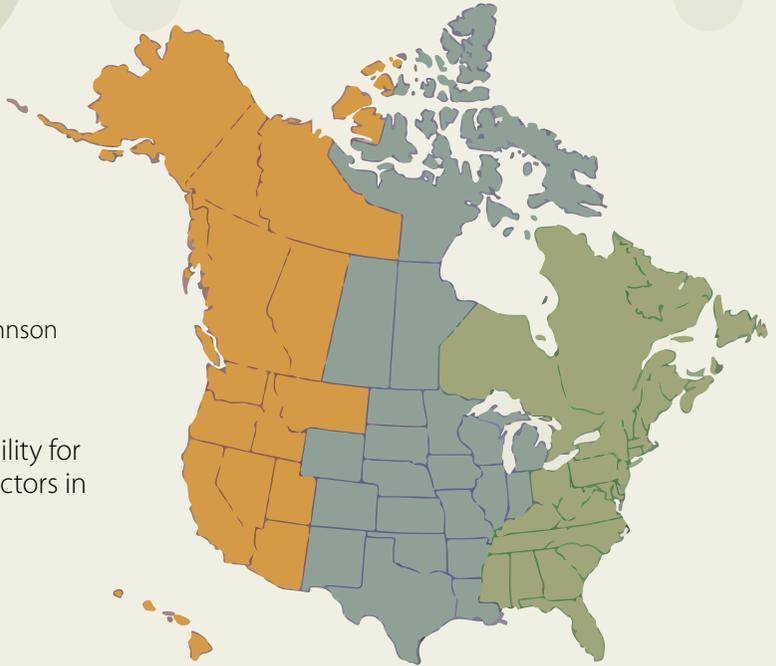
NAD UPDATES

Adventist Chaplaincy Ministries

NAD TERRITORY REALIGNMENT

-  Ivan Omaña
-  William Cork
-  Washington Johnson

Areas of Responsibility for
ACM Assistant Directors in
North America



Due to the retirement of Art Slagle, the responsibilities for territory is being realigned for coverage by three Assistant Directors. Ivan Omaña will continue to oversee the Pacific and North Pacific Unions, Bill Cork will work with chaplains in the Southwestern, Mid-America, and Lake Unions, and Washington Johnson will cover the Atlantic, Columbia, and Southern Unions.

To reach the Assistant Director for your region, you may contact them by email.

Ivan Omaña

Bill Cork

Washington Johnson

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washingtonjohnson@nadadventist.org

FOOTNOTES

- ¹ Exodus 20:1-17
² Deuteronomy 5:1-21
³ Proverbs 4:18 KJV
⁴ Logos interlinear translation
⁵ Gerhard F. Hasel, "Principles of Biblical Interpretation", in *A Symposium on Biblical Hermeneutics*, ed. By Gordon M. Hyde. (Washington, DC: Review and Herald Pub Assoc., 1974) p. 167.
⁶ Ekkehardt Muller, "Guidelines for the Interpretation of Scripture," in *Understanding Scripture: An Adventist Approach*, ed. By George W. Reid. (Biblical Research Institute, General Conference of Seventh-day Adventists, 2006) p. 125.
⁷ Ibid.
⁸ Genesis 4:14
⁹ Koehler and Baumgartner, *Lexicon in Veteris Testamenti Libros*, or *Lexicon of Old Testament Words.*, p. 907.
¹⁰ Roy E. Gane, *Old Testament Law for Christians: Original Context and Enduring Application.* (Grand Rapids: Baker Academic, 2017), p. 261.
¹¹ Seventh-day Adventist Bible Commentary Reference Series, Vol. 8, p. 745.
¹² Numbers 35:6-8
¹³ Numbers 35:1-5
¹⁴ Numbers 35:6
¹⁵ Deuteronomy 19:4, 6; 4:41, 42, NRSV
¹⁶ Joshua 20:3, 5
¹⁷ Deuteronomy 19:6
¹⁸ Numbers 35:26-28
¹⁹ Numbers 35:29
²⁰ Numbers 35:30
²¹ Numbers 35:31, 32
²² Numbers 35:33, 34
²³ *The NIV Application Commentary: Leviticus, Numbers*, (Grand Rapids, Michigan: Zondervan, 2004) p. 707.
²⁴ Gane, *Old Testament Law for Christians*, p. 261.
²⁵ Deuteronomy 22:23-27
²⁶ Judges 20:3, NRSV
²⁷ Judges 20:4
²⁸ 1 Kings 21:19
²⁹ Numbers 35:17
³⁰ 2 Kings 6:24-7:20
³¹ Seventh-day Adventist Bible Commentary, (Hagerstown, Maryland, 2011), Volume 2, p. 887.
³² 2 Kings 6:26-32
³³ 2 Kings 6:32
³⁴ Job 22
³⁵ Job 24
³⁶ Job 24: 14
³⁷ Psalm 94:1, 2
³⁸ Isaiah 1:1

- ³⁹ Jeremiah 7:5
⁴⁰ Genesis 14:12
⁴¹ Genesis 14:8-11
⁴² Genesis 14:13-15, 24
⁴³ Genesis 14:15
⁴⁴ Genesis 14:18-20
⁴⁵ Exodus 3:1-10
⁴⁶ Exodus 17: 8-17
⁴⁷ Exodus 2:11,12
⁴⁸ Esther 3:7-15
⁴⁹ Gane, *Old Testament Law for Christian.*, p. 261.
⁵⁰ F. M. Wilcox, *Seventh-day Adventists in Time of War*, (Peekskill, New York: Review and Herald Publishing, 1936) p. 38.
⁵¹ Luke 23:43
⁵² Genesis 14:14
⁵³ Genesis 14:22
⁵⁴ Genesis 12:6-8;
⁵⁵ Genesis 13:4, 18
⁵⁶ Genesis 17:14-16
⁵⁷ Exodus 33:11
⁵⁸ Deuteronomy 5:4
⁵⁹ Deuteronomy 34:10
⁶⁰ Numbers 10:8,9
⁶¹ Numbers 31
⁶² Joshua 6:1-20
⁶³ Judges 4:4-16
⁶⁴ 1 Samuel 23:6-14; 30:7,8
⁶⁵ James North, Jr., "*Chaplaincy Ministries: The development and Implementation of a Course in Specialized Ministries as Vehicles for Seventh-day Adventist Self-understanding and Expression of Mission*, 1988, pp. 17,18, 22, 23, 71-74.
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Psalm 42:10; 62:3; 94:6
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Isaiah 1:21
Jeremiah 7:9
Hosea 6:9



Cling to your
faith in Christ,
and keep your
conscience clear.

1 Timothy 1:19, NLT

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The ethics of the gospel
acknowledge no standard
but the perfection of the
divine character.

— *Our High Calling* p. 108



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