

DIFFERENT IN A GLOBALISED WORLD

Warren A. Shipton

Abstract

The well-known text, advising hearers to come out of Babylon, is re-examined in terms of its relevance to those already outside of Babylon but observing its successes. For the purpose of discussion, Babylon is identified as all the ungodly religious, political, social, and economic systems that humans have invented as monuments to their pride. The principal merchandises of Babylon and its admirers are intellectual propositions, which seek to provide answers to the big questions of life. The prophet Daniel identifies the principles disputed by Babylon. These can be understood in terms of disagreements with God's ideals in the areas of being, knowing and acting.

Universities are places of specialised learning where scholars and students congregate to learn skills, exchange ideas and generate new ways of discovering and explaining the world around them. Our task today in Christian universities is to proclaim the Unknown God with clarity. We are called by the last powerful angel, identified in Scripture, to enlighten the earth and to avoid the speculative ideas and disloyalty so characteristic of Babylon. Several aspects of Adventist Christian education are highlighted where we can make a difference or where we might be different. These are in the areas of holistic education, learning environment, scholarly activity and quality issues. The Adventist educational enterprise is essentially a subset of the enterprise of salvation. We are rightly challenged to follow faithfully and loyally the principles outlined by Christ.

One of the most dramatic calls recorded in the Scriptures is found in Revelation 18:1-4 where a powerful angel is pictured coming to earth and declaring his message amidst a blaze of glory. He cries: Come out of her [Babylon] my people. These words are primarily for people within Babylon, but it is also a warning to those not having the worldview

of Babylon. In effect, the angel is saying to them: Do not accept the thinking and emphasis of Babylon. What I wish to do is to examine briefly the meaning of these statements for Adventist universities in the modern world.

Systems Identified by the Angel

We usually do not debate what Babylon the Great represents; we simply attribute it to a well-known global religio-political system. But we need to go past the symbol and the usual explanation. The symbol stands for all the ungodly religious, political, social and economic systems that humans have invented as monuments to their pride. Babel replaces God with worldly institutions which have drunk deeply at the wells of pride and self-sufficiency (Anderson, 152-153; Doukhan, 127). Indeed, those who love the world and its ways have drunk its wine (1 John 2:15). Whenever men and women seek power to further their ungodly aims in opposition to God's revealed will, they have joined the ranks of Babylon.

This conclusion is not inconsistent with the historian's recognition that the religio-political system arising from the embers of pagan Rome has and continues to have outstanding impact in the present day world. Some of the practices of the dominant and appealing religion in the late Roman Empire, namely Mithraism, have entered the Christian church. Ideas, which are firmly embedded in Eastern religions of Indo-Persian origin, have found their way into some Christian communions. All present day derivatives from these ancient roots in Eastern religious culture (*Catholic Encyclopedia*; Acharya) constitute part of Babylon. Like Mithra of old, the supposed mediator between god and mankind, who displaced Christ the Mediator in the minds of the people (Hinnells, 2:479-493), all modern counterparts have some other explanation than Almighty God to account for the existence and destiny of this world.

Disputing God's Role

The principal merchandises of Babylon and its admirers are intellectual propositions, which seek to provide answers to the big questions of

life. Where did we come from? What is our destiny? What is our connection with other forms of life? What is the purpose of existence? How do we know truth? How should we act? So, we find that the stronghold of Babylonian endeavours is presided over by the intellectual elite of society.

At the time of the philosophical ferment in Daniel's time (around 600 B.C.), we find three great principles disputed. In the prophet's writings, he is overtly concerned with the effect of various powers (empires) on God's treasured followers. However, as a by-product of this disclosure, he reveals the principles supporting Christian thought that would come under serious attack from various quarters. We submit that while Daniel was focussing on particulars, he also revealed underlying principles. These may be used to understand all philosophies. The principles can be understood in terms of disputes with God's ideals in the areas of being, knowing and acting. The particulars highlighted by Daniel are:

- ◆ Blaspheming God. The first and foremost attack will be against God Himself (Daniel 7:25; 8:25). The type of activities involved is identified elsewhere in Scripture, but basically the question is about what or who is responsible for our existence. The dominant question is: Do we trust God's word as His revelation to us, or do we intend to contest God's claims to creatorship and care?
- ◆ Disputing aspects of divine law (Daniel 7:25; 8:12 last part, cf. Isaiah 59:14). In looking at this text, we do well to recognise that the focus is not primarily on a specific aspect of law (we like to read it this way in defence of the Sabbath) but rather on the proposition that moral law arose with God. Here we have disputes about acting: Are there moral absolutes? Questioning any aspect of divine law is an attack on the very foundation of God's kingdom, for it is based on the unchanging principles of justice and mercy rooted in love (Psalm 85:10; 89:14; Matthew 22:36-40). Remember that justice implies the existence of law.

- ◆ Disputing aspects of divine mercy (Daniel 8:11, 12). Mercy is clearly identified here through the use of the word *tamid* (continual) and points us back to the earthly sanctuary system. The services introduced through the sanctuary system point us to the all encompassing forgiveness offered through the blood of Christ. Daniel is telling us that concerted attempts will be made to deny the ever present and continuing activity of Christ on behalf of human beings. We have no need of assisting intermediaries whether on earth or in heaven. Hidden in this proposition are issues to do with knowing. How do we know that we are sinners, how do we know Jesus died for us, how do we know He loved us, how can we be certain that He will respond to our pleas uttered in faith?

In Daniel chapters 7 and 8, we see revealed in the midst of the parade of nations the God of history who intervenes to bring to an end the rule of the nations and with it an end to injustice and all that is tentative and speculative (Daniel 7:9, 10, 13, 14). We observe that the attack that emanates from Babylon is, at its base, in the area of philosophical thought. Systems of philosophy will be created that deny the basic worldview presented in Scripture. It is clearly evident that the apostle Paul understood the issues in his discourse at Mars Hill. He spoke passionately about ideas of being, knowing and acting within the Christian community (Acts 17:24-31).

Our task today in Christian universities is to proclaim the Unknown God with clarity.

What Are Universities?

Ancient seats of learning

There a number of claims to the oldest university, but ultimately it depends on how they are defined. Arguably the University of Constantinople has powerful claims (A.D. 849) with Schools of Medicine, Philosophy, Law and Forestry. Then much later in medieval times universities arose in Italy, France, Britain and elsewhere (Wikipedia).

Places of knowledge and wisdom

Universities are places of specialised learning where scholars and students congregate to learn skills, exchange ideas and generate new ways of discovering and explaining the world around them. They are places where critical thinking is engaged in and creative ideas are promoted. Creativity, progress and cooperation and helpful activities are at the centre of many university agendas. The creators of these new ideas seek to express them freely and without fear. Ideals may be sought and promoted.

Where does this place us in Christian universities? How do we encourage new ideas and change while protecting our identity? In what areas are we to proclaim the Unknown God with particular clarity, or should we seek to proclaim Him at all?

Our ideals are also to create, share and apply knowledge for the benefit of humanity. We are there to protect human dignity and show people God's love and point to His soon coming. The one defining difference for a Christian institution is that we build our ideals on the chief cornerstone, Christ (Ephesians 2:20). It follows that we hold to a cohesive worldview (the text says that the building is fitly framed together, KJV) that is consistent with the witness of the apostles and Christ (v. 21). In order to maintain a correct perspective, we must continually drink from that Rock or have a personal relationship with Christ (1 Corinthians 10:4). Under these circumstances, the body of the church will not be disrupted by our activities, for we recognise that strength is in unity (1 Corinthians 12:12-27). We operate by the clear principles enunciated in Acts chapter 15; consensual decisions based on principle. We are called by the last powerful angel to enlighten the earth and to avoid the speculative ideas and disloyalty so characteristic of Babylon (Revelation 18:2-4). This type of approach is spoken of in Scripture as the wisdom [that] gives life (Ecclesiastes 7:12, NKJV).

Adventist Education - the Place Where Wisdom Gives Life

I wish to highlight several aspects of Adventist Christian education where we can make a difference or where we might be different.

Holistic education

The philosophy of education that we hold as a church will determine our mission and values. In its turn our philosophy of education is derived from our worldview and the conviction that true educators have the mandate to introduce students to the Creator, Redeemer and Sustainer of the universe. In fulfilling this mandate, students will be introduced to the beauty of Christ's character, to His sacrificial interest in their eternal salvation and be challenged to believe that God has a noble purpose for them and that they can, consequently, be powerful ambassadors for Him under the moulding influence of the Holy Spirit (*Final Report of the General Commission on Higher Education*, 3, 8).

In seeking to fulfil this mandate, full attention is given to all aspects of human development: intellectual, social, emotional, and spiritual dimensions. As a church, we pride ourselves in recognising the whole-person approach to education well before it was more generally promoted by other groups (*Learning Reform*, 10, 11, 21). The World Health Organization is beginning to grasp the significance of the spiritual dimension to health and well-being (*World Health Organization*, 7; Sein, 50-51). At this critical time, is there a danger that the spiritual dimension may be falling out of focus in some Adventist tertiary institutions?

We come back to our initial proposal enunciated in Revelation 18, verse 4, Come out of her [Babylon] my people, or the inferred message: Do not accept the thinking and emphasis of Babylon. At all costs the spiritual vision must be retained and strengthened in our tertiary institutions because people are coming to us to receive something special. They are being trained in vain philosophies in secular institutions. We are to offer them hope in Jesus Christ as a solution to the despair experienced in Babylon (Revelation 14:6-10).

Learning environment

In the age in which we belong, information is presented in theory-laden packages. Most, if not all, theories generated in the Western world arise from the basic proposition that all explanations should be naturalistic. This means that the origin of life is seen as accidental and consequently, humanity can attach no particular purpose to its existence. The question arises: How do modern scholars in Christian establishments relate to

these theories both in the classroom and in their other academic activities?

Critical inquiry encouraged

Worldview tensions are all too evident when Christians attempt to uphold their views in predominantly atheistic environments (Answers in Genesis). Answers to the imponderable questions about life are not easy to give. However, I consider the trite, dismissive, cutting, mocking approach to be counter productive in Adventist institutions. This approach was popular during my youth and did nothing to prevent a number of my companions finding alternative explanations very reasonable.

We must be careful to respect the theories that are generated in the great halls of learning. The great thought leaders value objectivity, although they do not always exercise it. And this value is not alien to the Christian. God challenges us to be objective. Notice some of the advice of Scripture: Come now, and let us reason together (Isaiah 1:18, KJV); Consider the lily of the field, how they grow. (Matthew 6:28, KJV); Come out of her, my people (Revelation 18:4, KJV); consider the Apostle and High Priest of our confession, Jesus Christ (Hebrews 3:1, KJV).

Training in analytical and critical thinking is the work of all modern educational enterprises, but especially of those standing outside of Babylon. Notice It is the work of true education to develop this power [power to think and to do] to train the youth to be thinkers, and not mere reflectors of other men's thoughts (White, 1952:17) We do well to heed the warning sounded by a recent researcher into teaching practices in an Adventist elementary school system that promoted uncritical, submissive behaviour in its students (Kapitzke, 254-258). Do not let this be part of your institution's methods.

Christian academics have much close thinking to do. We cannot simply accept theories and practices because they are popular and convenient. The Scripture warns us not to bring wood, hay or stubble to the foundations (1 Corinthians 3:11-14), apt descriptors of some popular theories. I may illustrate how we can bring worthless material to the learning environment by referring to a widely run training programme

for pastors held in Australia and elsewhere some years ago. This programme aimed to make pastors and others persuasive in selling the gospel and was directed by those with considerable academic training. Upon careful examination, the programme was discovered to be solidly anchored in neuro-linguistic programming. This procedure is firmly rooted in hypnosis making adaptation to the religious domain inappropriate (Clarke & Jackson, 116-141).¹ The experience stands as a warning; we must investigate thoroughly the ideas underlying the theories and practices we promote in our classrooms.

Graduate outcomes

One of our early writers in education had these insightful words for us to consider: train the youth to be thinkers, and not mere reflectors of other men's thoughts. send forth men strong to think, and to act, men who are masters and not slaves of circumstances, men who possess breadth of mind, clearness of thought, and the courage of their convictions (White, 1952: 17-18).

Some of the great advances that have come in our life time came because those involved challenged the basic assumptions on which previous theories rested (Einstein, 2:301-311; Thiele). This is the approach that we should train our graduates to take (we will develop this idea more completely under the section dealing with Methodology).

Relating to God in classroom in a sensitive, contextualised manner will have a positive impact. We are not called upon to transform our students, but to introduce them instead to the transforming Christ as the source of hope, to a Creator who loves what He has created (Goldstein, 99). Logical arguments when divorced from a practical demonstration of God's love will deliver unsatisfactory results.

Scholarly activity

Universities are places where enquiry is encouraged. This is no different in a Christian to a secular establishment. If we believe that God is the source of wisdom (Proverbs 8:11-22), that He is willing to supplement our frail abilities (James 1:5) and that we are meant to be the head and not the tail (Deuteronomy 28:13), then we will not be afraid of creative activity. In fact, Adam commenced his existence challenged by God to

generate names for the animals and birds that were descriptive of their unique qualities (Genesis 2:19, 20). However, there are several questions that we must ask ourselves in relation to our scholarly inquiries: What is our motivation, what is our methodology, how do we intend to exploit the information gained, and what are the outcomes resulting from our new thinking?

Motivation

It is our Christian responsibility to reason from cause to effect, to be creative in our endeavours and to seek to understand the mysteries of God's second book of nature and to improve our talents. Our foremost motivation should be to bring glory to God and to help others (1 Corinthians 10:31; 2 Corinthians 5:20). If our motivation is to fulfil selfish ambition, to aid in the climb to power and wealth, then we have missed the message of Christianity (White, 1958: 595-596).

Discovery, the pursuit of the unknown, revealing the fantastic and finding cures for disease are activities that excite the admiration of a significant number of individuals in any community. The tendency is to hold such individuals in high esteem, to lionize and honour them. The inherent dangers of this are all too evident as we peruse the pages of Scripture. Some who exult in the achievements of others not only offer their respect but actually indulge in an act of worship. They worship at the shrine of the human intellect giving no credit to God as the giver of wisdom. To those who have been the instruments of discovery, the temptation may be to accept the adulation as well deserved and to bask in the pride of human achievement. Just as the ancient Tower of Babel was a monument to superior knowledge, wisdom and skill, with the motivation of making a reputation (Genesis 11:4; Nicol, 1:284), so modern man builds for himself Towers of Babel.

The original meetings of the planners and builders of ancient Babel has its counterpart today. Academics of this world often meet in the great halls of learning in conference and show a unity in their pride of accomplishment. The renown-impelling motivation is very strong within academic circles and even descends, at times, to defying God.² Modern man may defy God's will just as ancient man did (Genesis 11:6) in that human wisdom is placed above God's word. Human wisdom is a poor

substitute for wisdom derived under instruction from God (1 Corinthians 2:13-16).

There is another danger within academia, with its emphasis on the idea of publish or perish. Will we be drawn into authorship of articles that run counter to our beliefs — perhaps just marginally? What are we to do when this tendency becomes evident only after considerable energy has been invested in the enterprise? Without going into all the possibilities, I will challenge you to withdraw your name from the list of authors if your reasonable efforts to change the situation fails. One of the greatest compliments that I have received as a scientist is contained in the extensive acknowledgment at the end of a chapter to which I contributed a substantial section (Walker, 1A: 263-320). This chapter pioneered the marshalling of data on the subject of biogeography in the microbial world. I finally withdrew my name when the principal author wished to explain the data in explicit evolutionary terms. We should be like Daniel of old when he said to King Belshazzar, give your rewards to another (Daniel 5:17, NKJV). It is not always an easy decision, but it is part of the call to stand for something and bring glory to God.

Methodology

The approach we adopt to scholarly activity will have a profound impact on the outcome. All thinking is done in terms of assumptions or presuppositions. We may at the outset not clearly understand what these presuppositions are, but if we are to maintain a reputation for clear thinking, we need to enunciate them and be able to investigate new approaches to knowledge forwarded by others in terms of underlying assumptions.

The basic quest of man is to find a unifying explanation for the world around us and the universe beyond so that we can answer the question of human purpose. Many ideas have been proposed through the ages to explain the origin and operation of the universe, but these differ greatly (Veith, 29-46). The Seventh-day Adventist worldview is centred on the great controversy theme and as such is the source of great certainty and hope. We clearly understand the reasons human beings were created. Why we mention this is that all creative activities arise from an iterative process as we feed ideas and data into the grid of

our presuppositions that are derived from our worldview. Our creative activities, in other words, do not arise in isolation from our worldview and our presuppositions.

It is these presuppositions that have come under question and impact on the methodology used in scholarly activities. The foundations to modern science were laid down by scientists with strong religious commitments who believed that the orderly world was created by a rational God. Commonly, today it is considered that we are operating in a closed system so that no supernatural element is involved. The assumption is that natural causes have acted uniformly to bring about a particular result. In collecting data to explain phenomena, we make the further basic assumption that it has objectivity (Schaffer, 20, 52, 312). In reality, however, our data tend to be explained in terms of broadly accepted dominant concepts (Roth, 41, 49-51).

If we take the question of origins as the classic example, the problems and alternative ways in which the issues can be viewed and resolved should be investigated dispassionately. When this is done, it is not difficult to mount credible arguments for the role of a Designer and conclude that among all the models considered, the creation described in Scripture makes the most sense. It answers the most questions (Roth, 362). This is on account of the fact that information from the domains of religion and science is regarded as compatible and can be shown to fit neatly into a simple worldview. The deciding question is: Will we exercise faith in the word of God or in human imagination (the ways of Babylon)? Coming into contact with reasonable, considered arguments will not fail to have a telling influence on the honest in mind.

In theological circles, too, philosophical ideas have impacted on the way we conduct research. The extreme view taken is that no supernatural element was actually involved in the events recorded in Scripture. The inevitable conclusion arising from this presupposition is that the Bible is riddled with errors. The consequence of adopting this attitude is that no unified worldview is possible and at best a divided concept of truth is held. The more insidious approach is to subordinate the Bible to human reason that seeks to identify the historical and scientific errors while still maintaining some of the supernatural

elements. This functions to undermine the concept of a unity of knowledge and faith in God (Schaffer, 52-55, 86).

In both these scholarly enterprises, science and theology, the authority of the word of God is paramount. The question is, are we taking on the mantle of Eve and attempting to exercise authority over the word of God or are we going to live by every word that comes from God's mouth? (Matthew 4:4; Davidson, 1:41). God has communicated certain essential principles of natural science and the science of salvation to us and has provided the overarching meta-narrative. He has left us to discover the details and additional truths consistent with revealed truths. This is the intricate unity that Job talked about and that God challenged him to consider (Job 10:8, NKJV; Job 38-41).

Exploitation and outcomes

The term exploitation is full of connotations that do not fit comfortably into the Christian context (e.g., Isaiah 14:7, 8; 37:24), but express well the uses to which discoveries are often put in the academic world. Discovery, the generation of novel ideas, the resolution of long held mysteries, is an exciting enterprise. This is the enterprise that universities are urged to develop to the fullest. As Christians we can enter into this process in the sure knowledge that we are solving mysteries the like of which God challenged Job to consider. We can also feel comfortable that we are bettering the lot of humanity.

The enterprise surrounding scholarly activities may encourage certain attitudes of mind. Pride of intellect and self-sufficiency are two of these. Acceptance by one's colleagues tends to bring honour. Now honour can induce pride, which in its turn may give rise to arrogance. From experience, universities have their full quota of proud, arrogant, self-sufficient people who are not given to acknowledging God. This is not to infer that all fit into this mould, but these characteristics are not difficult to observe. Some, in pursuit of honour, stoop to fabrication of data and fraud (Humphrey, 43: 299-306).

Acceptance by others and pride of achievement is always fraught with danger (Daniel 4:29-37). It is good to be thorough and exact in our work or in other words to take pride in one's work, as Jesus did as a youth (White, 1940: 72). However, the pride we are referring to claims

that accomplishments have been achieved solely as a result of human effort and reasoning. This was king Nebuchadnezzar's problem. He claimed: Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? (Daniel 4:30, KJV). The king placed the emphasis on his own skills with the motivation of having others honour his outstanding wisdom. God showed him that this route replicated the ways of Babel and that it was unproductive and against God's express will. Having learnt the lesson, Nebuchadnezzar praised the King of heaven (Daniel 4:37, KJV).

Giving the honour to God saves us from pride. This is difficult to do in practice. I will illustrate this from personal experience. Reaching the end of eight years of solo research on the identity of a rare pathogen of humans and animals, I was excited with the prospect of the acclaim that the scientific community would give, for this organism had defied identification for close to 100 years. I was keen to claim the credit, even though the final piece of the puzzle had been discovered through what at the time appeared to be serendipitous means. I had not learnt the basic lesson from the experience recorded by Daniel the prophet that God gives skill to human beings and allows light to shine on their pathway. I had almost finalised my paper. I was impatient, but I needed to wait. Just one small piece of confirmatory work was needed; this involved looking at the type strain of a related microbe to the one under investigation. Inexplicably, the type strain was held up at Customs for six weeks, but it was just sufficient time for a team of scientist who had recently appeared on the scene to sweep the coveted prize from my grasp (Shipton, 25: 137-151). Much later I understood that God had allowed this to happen to educate me in His ways.

Whether we will give credit to God for our intellectual skills and for leading in our discoveries is the test that will come to all academics (cf. Daniel 5:17, 18). This is an area that should set those apart who work in Christian institutions. Have you learnt the lesson from ancient Babylon? Will you come out of your prideful thinking? Why wait to change is God's advice, for the fleeting rewards are not to be compared with the eternal (Revelation 18:4).

The admonition in Scripture is Be diligent to present yourself approved to God, a worker who does not need to be ashamed (2 Timothy 2:15, NKJV). If this text tells us anything it is that we are to clearly consider the implications of our thoughts before we expose others to them. For example, long-age explanations read into the Genesis account of creation rather than 24 hour creation days generate all types of theological questions. If we propose that long periods of time are required in creation, then we have to consider some of the following issues: the nature of inspiration, the Sabbath, the meaning of the atonement, the basis for marriage, the nature of the future life, the character of God (Gibson, 10:44).

Everything is changed by an approach that cares little about the outcomes or where the focus is primarily on reputation and honour. We may actually find ourselves champions for another cause. It is like kicking an own goal. Changing sides to play for Babylon is not an option.

Quality issues

Recognition by the world? Who needs it? is the response of some.³ The pursuit of quality is something that is part of the Christian ethos. God's handiwork was very good (Genesis 1:31, CEV) and Christ's atonement was perfect and complete (Hebrews 4:14-16; 2 Corinthians 5:21). We have quality products to market. God expects the merchandise we market to be of the highest quality; second-rate efforts are not acceptable (Ecclesiastes 9:10). We have responsibilities at a number of levels. I will simply comment at the national level. At this level, recognition achieves several things. First, we recognise the role of the state/nation in the educational enterprise, value the wisdom that they can impart and understand the role of the nation in brokering exchange agreements with other governments. Secondly, we have the opportunity to explain the robust nature of Adventist education to those not exposed to our system previously. Finally, graduates proceeding from our institutions have the opportunity to have a much broader impact on society by virtue of the acceptance of their qualifications at the national level.

Accreditation activities within the church function in another arena. Such experiences expose the institution to corporate wisdom, give the local institution global recognition within the Adventist system (to a

certain extent this functions to raise the profile of the institution in the view of the state), facilitate credit transfer arrangements, and assure students that their educational experience is recognised as being a quality product — someone else is watching.

Accreditation by provincial or national authorities sometimes carries with it inherent dangers. Compromise may be sought to satisfy the national demands. We are aware of the very real struggles that may be experienced in this area. In defence of the practice of accreditation by national bodies, the following is offered. God wishes us to be the head and not the tail (Deuteronomy 28:13), we should not be afraid of the distinctives of our faith (1 Peter 3:15), we should not consider trying experiences as outside the ambit of God's will (Daniel 1:3-20), and we are to abide by the rules of the state as long as they do not compromise our values (Matthew 22:21; Acts 5:29). Encouragement comes from those who have gone down this route before. I think of the endeavour to accredit the degree programme in theology at Mission College, Thailand. In this country, religious training was not considered the concern of the Ministry of University Affairs, but the College received accreditation along with other Christian universities in answer to their prayers and through the good offices of a Roman Catholic Minister of Education (Sprengel, 114-115).

For those heeding the call not to go into Babylon, but to be a beacon to those coming out of confusion, we may simply add. Progress bought at the expense of compromising principle is actually treachery.

Concluding Remarks

The challenge to the Adventist educational enterprise, essentially a subset of the enterprise of sharing the concept of God's salvation, comes to all engaged in it. This challenge has been simply but powerfully put by Elder Jan Paulsen: For those in the business in which you and I are engaged, it is critically important just simply to follow the Leader - the Lord - as faithfully and loyally as you know how.

And for those who are inspired by this thought, the prophet Malachi adds: Then those who feared the LORD talked with each other, and the LORD listened and heard..... They will be mine, says the LORD

Almighty . (Malachi 3:16, 17, NIV). This is the reward waiting for those who come out of or alternatively do not go into Babylon, for God will honour them. May we be found worthy of the honour Christ will bestow at His coming (Revelation 3:21).

Notes

¹ Lab II training designed by LEAD consultants, Inc. The program was based on the principles outlined by Bandler, J. and Grinder, R. 1981. *Trance-formations: Neuro-linguistic Programming and the Structure of Hypnosis*. Moab, Utah: Real People Press, p. 99;

² Scientific Conference, Edmonton, Canada, 1969 attended by the author where Dr H. H. Flor recounted his work leading to the formulation of the gene-for-gene theory.

³ Madison College failed in the modern world and more of our institutions have been severely hampered in their mission by accreditation issues; I argue the case for accreditation in a paper prepared for the ACUCA, Pre-assembly Biennial Conference, Thailand, November 17-18, 2006, Thailand.

Works Cited:

Acharya, S.

2006 *Mithra: The Pagan Christ*. [<http://truthknown.com/mithra.htm>].

Anderson, R.A.

1978 *Unfolding the Revelation* (Mountain View, CA: Pacific Press Publishing Association, revised).

2006 *Answers in Genesis*.
[www.answersingenesis.org].

Bandler, J., and R. Grinder

1981 *Trance-formations: Neuro-linguistic Programming and the Structure of Hypnosis* (Moab, Utah: Real People Press).

-
- 2006 Mithraism , *Catholic Encyclopedia* (1907)
[Online June 8, 2006: <http://bible.tmtm.com/wiki/Mithraism>].
- Clarke, J. C., and A. Jackson
1983 *Hypnosis and Behaviour Therapy* (New York: Springer Publishing Company, Inc.).
- Davidson, R.M.
1990 The Authority of Scripture: A Personal Pilgrimage ,
Journal of the Adventist Theological Society 1(1): 41
- Doukhan, J.B.
2002 *Secrets of Revelation* (Hagerstown, MD: Review and Herald Publishing Association).
- Einstein, A.
1989 *The Collected Papers of Albert Einstein* (Princeton: Princeton University Press; vol. 2: 301-311).
-
- 2005 *Final Report of the General Conference Commission on Higher Education*, 3, 8.
- Gibson, J.
2005 Can We Have It Both Ways? , *Perspective Digest*
10(4): 31-44.
- Goldstein, C.
2003 *God, G del, and Grace* (Hagerstown, MD: Review and Herald Publishing Association).
- Hinnells, J. R. ed.
1975 *Mithraic Studies* (Manchester: Manchester University Press; II: 479-493).
- Humphrey, G.F.
1994 Scientific Fraud: The McBride Case--Judgment ,
Medicine, Science, and the Law 34(4): 299-306.
- Kapitzke, C.
1995 *Literacy and Religion* (Philadephia: John Benjamins Publishing Company).

-
- 2000 *Learning Reform: A Learner-centred Approach* (Bangkok: Subcommittee on Learning Reform of the National Education Commission).
- Nicol, F.D., ed.
1954 *Seventh-day Adventist Bible Commentary* (Washington, DC: Review and Herald Publishing Association; vol. 1).
- Roth, A.A.
1998 *Origins: Linking Science and Scripture* (Hagerstown, MD: Review and Herald Publishing Association).
- Paulsen, J.
2005 *Emphasizing Uniqueness* (address Annual Council, Silver Springs, Maryland, October 7).
- Schaeffer, F.A.
1990 The God Who Is There , in *The Francis A. Schaeffer Trilogy*, book one (Wheaton, IL: Crossway Books).
- Sein, U.T.
2002 Legal Matters: Constitution of the World Health Organization and Its Evolution , *Regional Health Forum* 6(1): 47-64.
- Shipton, W.A.
1987 *Pythium destruens* Sp. nov., An Agent of Equine Pythiosis , *Journal of Medical and Veterinary Mycology* 25: 137-151.
- Sprengel, H.T.
1999 *God's Miracle* (Bangkok: Thailand Publishing House).
- Thiele, E.R.
1965 *Mysterious Numbers of the Hebrew Kings*. Exeter, Devon: Paternoster Press.
-
- 2006 University of Constantinople: Medieval University. Wikipedia.
[<http://en.wikipedia.org/wiki>].
- Veith, G.E.
1994 *Postmodern Times* (Wheaton, IL: Crossway Books).

- Walker, J.
1996 Biogeography of Fungi with Special Reference to Australia , *Fungi of Australia* 1A: 263-320.
- White, E.G.
1940 *Desire of Ages* (Mountain View, CA: Pacific Press Publishing Association).
1952 *Education* (Mountain View, CA: Pacific Press Publishing Association).
1958 *Patriarchs and Prophets* (Mountain View, CA: Pacific Press Publishing Association)
- World Health Organization
1999 Fifty-second World Health Assembly , Provisional Item 16, Document A52/54, 7.

About the Author

Warren A. Shipton, PhD, is currently serving as President of Mission College, Thailand. He has been a teacher in Australia and Thailand. He has also worked for the Australian Government as the leader of a research aid project on food security in Papua New Guinea.