

quarterly resource for local church leaders † july/september 2016

# ELDER'S DIGEST

SOME  
THOUGHTS  
ON THE  
INSPIRATION  
OF THE  
BIBLE

HOLY BIBLE

# FEATURES

- 4 SOME THOUGHTS ON THE INSPIRATION OF THE BIBLE
- 7 LISTEN, SHARE, MULTIPLY
- 8 PREACHING POWERFULLY: IS IT POSSIBLE? PART 2 OF 6
- 10 WHEN PEOPLE DISAPPOINT
- 13 PREACHING STYLES: THE TOPICAL SERMON - PART 3 OF 3
- 20 WHY CAN'T WE USE THE NEW 15-PASSENGER VANS?
- 23 GLOBAL POVERTY
- 24 WINNING THE WORSHIP WARS - PART 1
- 27 SERVING DURING THE SERVICES OF THE CHURCH: DEACONS AND DEACONESSES AT HOLY COMMUNION SERVICES
- 28 LESSONS FROM DANIEL 6



EDITORIAL	3
THE ART OF SPEECH	12
SERMONS	15
QUESTION & ANSWER	19
HEALTHY TIPS FOR ELDERS	22
KIDDER'S COLUMN	30

## EDITORIAL

### EDITOR

Jonas Arrais

### ASSISTANT EDITOR

Alfredo Garcia-Marenko

### MINISTERIAL ASSOCIATION SECRETARY

Jerry N. Page

### MINISTERIAL ASSOCIATE SECRETARIES

Robert Costa, Willie Hucks II, Anthony Kent, Derek Morris, Janet Page

### CREATIVE DIRECTOR

Erika Miike

## PUBLISHER

Ministerial Association - General Conference of Seventh-day Adventists

## MARKETING MANAGER

Cathy Payne

## DIVISION CONSULTANTS

### EAST-CENTRAL AFRICA

Musa Mitekaro

### EURO-ASIA

Victor Kozakov

### INTER-AMERICAN

Héctor Sánchez

### INTER-EUROPEAN

Rainer Wanitschek

### NORTH AMERICAN

Ivan Williams

### NORTHERN ASIA-PACIFIC

Ron Clouzet

### SOUTH AMERICAN

Carlos Hein

### SOUTHERN AFRICA-INDIAN OCEAN

Passmore Mulambo

### SOUTHERN ASIA

Victor Sam Cherukuri

### SOUTHERN ASIA-PACIFIC

Houtman Sinaga

### SOUTH PACIFIC

Branimir Schubert

### TRANS-EUROPEAN

Patrick Johnson

### WEST-CENTRAL AFRICA

Daniel Opoku-Boateng

**TO WRITERS:** Articles about the work of the local elder are welcome and may be submitted to [eldersdigest@gc.adventist.org](mailto:eldersdigest@gc.adventist.org) or *Elder's Digest*, 12501 Old Columbia Pike, Silver Spring, MD 20904, USA. *Elder's Digest* is published quarterly by the General Conference of Seventh-day Adventists Ministerial Association © 2016, which retains full editorial control. It is printed by Pacific Press Publishing Association, 1350 N. Kings Road, Nampa, ID 83687-3193. PRINTED IN THE U.S.A.

**EDITOR'S NOTES:** The articles in this publication have been revised slightly or updated to conform to the intended audience and nature of *Elder's Digest*.

**SUBSCRIPTION AND ADDRESS CHANGES:** One-year subscription, US\$18.00. Three-year subscription, US\$47.00. Please subscribe at [www.eldersdigest.org](http://www.eldersdigest.org) or send check to *Elder's Digest*, 12501 Old Columbia Pike, Silver Spring, MD 20904, USA. Please send address changes to [garciamarenkoa@gc.adventist.org](mailto:garciamarenkoa@gc.adventist.org).

**BIBLE CREDITS:** Texts credited to NIV are from the *Holy Bible*, New International Version. Copyright © 1973, 1978, 1984 by the International Bible Society. Used by permission of Zondervan Bible Publishers.

**OUR WEBSITE:** [www.eldersdigest.org](http://www.eldersdigest.org)

**FOLLOW US ON TWITTER AND LIKE US ON FACEBOOK**

**DESIGNER:** Erika Miike - [erika@emiike.com.br](mailto:erika@emiike.com.br)

# GOOD SERMON PREPARATION

**Preaching** is the art of communicating divine truth through human personality. A preacher is essentially a communicator. He receives truth from God and communicates it effectively to others.

God gives the revelation; man provides the presentation. In order to do this effectively, you as a preacher should consider the following:

1. *Communion with God.* The preacher must learn how to be still in the presence of God. It is good to make a habit of spending time in God's presence. Set aside a portion of each day to enter the presence of God and wait patiently on Him. You will soon learn how to recognize the voice of God speaking quietly to you.

Rushing into His presence with an urgency which "needs a sermon for tomorrow" is certainly not an attitude of a heart that can receive the wonderful truths of God. We should allow truth an opportunity to have its effect on us before we endeavor to share it with others.

2. *Bible in hand.* Make time to sit quietly and patiently before God and His Word. Ask for illumination on His Word. Prayerfully seek out the counsel, wisdom, and instructions of the Lord in His Word. Spread out the Bible before you and read it in God's presence.

Sometimes it is good to follow a regular pattern of reading, beginning where you left off the previous

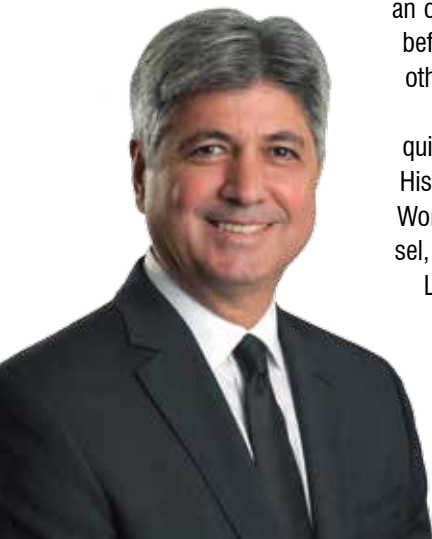
day. This helps you to go consistently through the Bible instead of reading here and there and neglecting large portions of the Scriptures. At other times, you may seek some prompting of the Spirit as to where you should read. In this way, you do not get in a rut.

3. *Feed your soul.* Try to avoid the attitude that seeks a word from God so that you can preach about it on Sabbath morning. Avoid looking for spiritual bullets that you can fire at someone. Recognize the primary need of your own heart. Let God deal with your heart first through His Word and by His Spirit. Let the Word wash and cleanse you first.

It is important for you to feed your own soul. One of the traps that a preacher can fall into is to be so intent on finding food for the congregation that his or her spiritual welfare is neglected. Let the Word of God take root in your heart and spirit. Let it grow strong in your personal life and experience. Then, when you preach, you will minister out of experience. You will not be speaking as one with a theory; rather, you will be sharing things which you yourself fully comprehend and have experienced.

The Bible says, "The hard-working farmer must be first to partake of the crops" (2 Tim. 2:6, NKJV). From this verse, we learn that what you plant and harvest (in a spiritual sense), you must partake of (experience) before feeding others. You should never feed others what you have not first eaten. You should not try to guide others down paths and trails you have not first walked yourself.

As the Word of God becomes incarnate, you will then become a messenger from God. You will not be one who merely recites sermons; you will be one whose life and lifestyle ministers, blesses, and strengthens those who know and hear you.



JONAS ARRAIS | General Conference Associate Ministerial Secretary

# SOME THOUGHTS ON THE INSPIRATION OF THE BIBLE

The word inspiration can have different meanings. An orchestra can give an inspired performance. Artists can speak about what inspires them. Athletes are inspired by their Olympic goals. In each case inspiration is something quite different from what the Apostle Paul meant when he said: “All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness (2 Tim 3:16 NKJV).

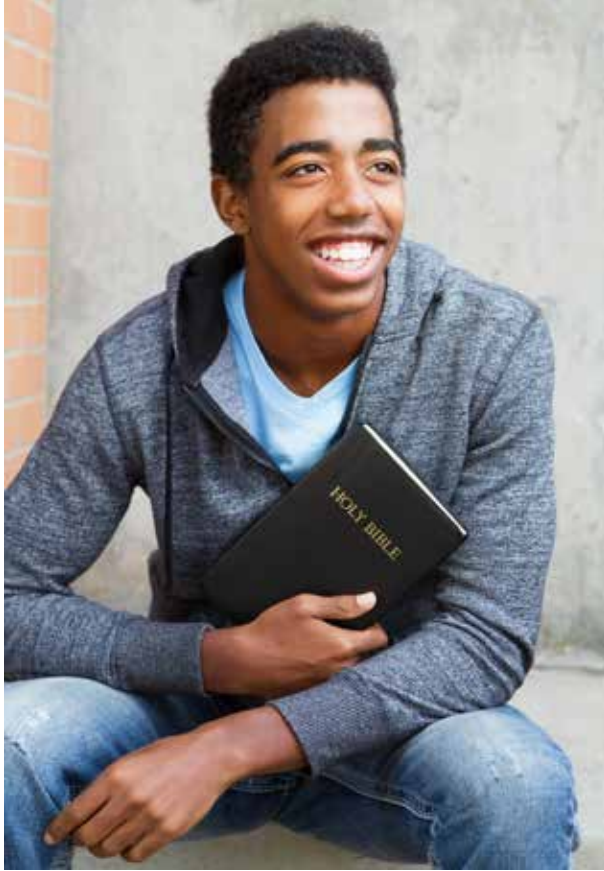
Revelation and inspiration in the Bible belong together. While revelation refers primarily to the contents of God’s communication (Rev 1:1), i.e. the actual message; inspiration describes the means God used to communicate His message to sinful human beings, for example, in visions and dreams (Num 12:6) or by the “moving” of the Holy Spirit on the biblical authors. Peter says, “Men spoke from God as they were carried along by the Holy Spirit.” (2 Pet 1:21 NIV). As a leaf is carried along by the wind, so the writers of Scripture were carried along by the Spirit, they could not control the Spirit, they had to proclaim the message from God.

When the prophet Balaam was hired by Balak, king of the Moabites, to “curse” Israel, he was promised earthly riches (Num 22:37). But when, under the inspiration, he tried to curse Israel, he could only proclaim a blessing (Num 23:7-10, 18-24). In Scripture, inspiration guarantees the accuracy of that which is revealed.

Because the Bible does not develop a full theory of inspiration, various views have arisen in regard to the nature of inspiration: (1) The intuition theory defines inspiration as a heightened degree of insight. The biblical authors were religious geniuses but in principle no different from other great thinkers, such as Plato, Buddha or Mohammed. (2) The illumination theory allows for the working of the Holy Spirit, but only in

heightening the biblical authors’ natural abilities. There is no special communication of truth, but merely a deeper perception of spiritual matters. (3) The plenary or dynamic view of inspiration has the Spirit of God imbuing the writers with the thoughts and concepts they are to pass on. This view allows the writer’s own personality to come into play in the choice of words and expressions. (4) In the verbal inspiration theory the Holy Spirit supplies not only the thoughts but also the words and expressions, albeit from the writers own vocabulary and background. (5) The dicta-





**“ . . . PROPHECY NEVER CAME BY THE WILL OF MAN, BUT HOLY MEN OF GOD SPOKE AS THEY WERE MOVED BY THE HOLY SPIRIT.”**

**2 PETER 1:21**

tion theory teaches that the Holy Spirit actually dictated the biblical books to the various writers. “This means that there is no distinctive style attributable to the different authors of the biblical Books.”<sup>1</sup> In the last two theories the prophets and apostles can be compared to God’s pens rather than His penmen.

The first two views are generally held by liberal scholars. The dictation theory goes back to Philo and Josephus<sup>2</sup> and was held by a few Christians, but is rarely found today. However, it is often equated with verbal inspiration which is the commonly accepted view among evangelical Christians.

### **INSPIRATION – THE CLAIMS OF SCRIPTURE**

Any discussion about the inspiration of the Bible must take into account what the inspired writers themselves said about it. In the Old Testament, the writers frequently claim to be recording the very words of God, for example, “Then the Lord spoke to Moses, saying. . .” (Exod 25:1), or “The word of the Lord came to me, saying . . .” (Ezek 32:1). David said, “The Spirit of the Lord spoke by me, and His word was on my tongue” (2 Sam 23:2). According to H. M. Morris, there are about 2600 such claims in the Old Testament.<sup>3</sup>

The New Testament confirms the divine inspiration of the Old Testament. Paul wrote, “All Scripture is given by inspiration of God” (2 Tim 3:16). And Peter stated that “prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit” (2 Pet 1:21).

The same is true, of course, of the New Testament. Although the apostles do not claim inspiration as frequently as did the Old Testament writers, it is clear that they did regard their messages as given by divine authority. Paul, for example, wrote, “These things we also speak, not in words which man’s wisdom teaches but which the Holy Spirit teaches” (1 Cor 2:13), and “When you received the word of God which you heard from us, you welcomed it not as the word of men, but as it is in truth, the word of God” (2 Thess 2:13).

Paul also acknowledged the inspiration of other parts of the New Testament. In 1 Timothy 5:18 he quotes from both Testaments as Scripture. For the Scripture says, “You shall not muzzle an ox while it treads out the grain,” and, “The labourer is worthy of his wages.” The first part of the text is a quote from Deuteronomy 25:4 and the second from Luke 10:7. Similarly, Peter refers to the writings of Paul as Scripture when he says that in Paul’s epistles “are some things hard to understand, which untaught and unstable people twist to their own destruction as they do also the rest of the Scriptures” (2 Pet 3:15,16). In summary, the Bible clearly claims to be the inspired word of God.

### **INSPIRATION – A DEFINITION**

Throughout Scripture, the biblical authors claim to be inspired. But how does inspiration actually work? Paul tells us that the Bible was given “by inspiration” (2 Tim 3:16). The Greek word used literally means “God-breathed.” The NIV, therefore, translates: “All Scripture is God-breathed.” The idea here is that God through the Holy Spirit influenced the human authors in such a way that what they wrote became His word.

In contrast to the verbal inspiration theory, Seventh-day Adventists believe that the Holy Spirit inspired a prophet’s thoughts, not his or her words, except in texts where God’s words are actually quoted. That is, under the influence of the Holy Spirit, the thoughts of the authors became the thoughts God wanted them to write down. God provided the thoughts, and the prophets, in relaying the divine message, supplied the best words in their vocabulary. In this way, the personality of the writers was not overridden, because each expressed in his own words what had been revealed to him. Although the prophet was human with sinful tendencies, the operation of the Holy Spirit guaranteed the truthfulness of the message as an expression of God’s will. Ellen White describes the process of inspiration by saying:

“The Bible is written by inspired men, but it is not God’s mode of thought and expression. It is that of humanity. God, as a writer, is not represented . . . The writers of the Bible were God’s penmen, not His pen. Look at the different writers. It is not the words of the Bible that are inspired, but the men that were inspired. Inspiration acts not on the man’s words or his expressions but on the man himself, who, under the influence of the Holy Ghost, is imbued with thoughts. But the words receive the impress of the individual mind. The divine mind is defused. The divine mind and will is combined with the human mind and will; thus the utterances of the man are the word of God.”<sup>4</sup>

### NATURE AND AUTHORITY

Such a view of the inspiration of Scripture makes the Bible unique in nature and authority. Though God used human beings to write the books of the Bible, they cannot be credited to them, but must be attributed to God. Because the contents of Scripture has its origin in God, it is endowed with reliability and trustworthiness. With the Psalmist the Christian, therefore, can say: “Your word is a lamp unto my feet and a light to my path” (119:105).

I have yet to hear a man or woman say: “I was in a terrible state; I was a hopeless alcoholic, a disgrace to my family. I contemplated suicide. But then I began studying philosophy and science, and this completely changed me. Since then I’ve been happy as can be!” However, there are hundreds-of-thousands of people around the world who can testify that reading the Bible has changed their lives. That is because the Spirit who inspired the Scriptures is the same Holy Spirit who speaks through the Word to the heart of its readers. Not all will respond, but those who do will experience a transformation of their lives. EO

<sup>1</sup> Millard J. Erickson, *Christian Theology*, (Grand Rapids, MI: Baker, 1985), 207.

<sup>2</sup> A. H. Strong, *Systematic Theology* (King of Prussia, PA: Judson Press, 1907), 209.

<sup>3</sup> Henry M. Morris, *Many Infallible Proofs* (San Diego, CA: Creation-Life Publisher, 1974), 157.

<sup>4</sup> Ellen G. White, *Selected Messages*, 3 vols. (Washington, DC: Review and Herald, 1958), 1:21.

Gerhard Pfandl is a retired associate director of the Biblical Research Institute in Silver Spring, Maryland, USA.

## Bibles to Empower your Spiritual Life and Ministry

Produced in cooperation with the  
General Conference of SDA and Safeliz

- Ministerial Association: Minister's Bible, Elder's Bible, Deacon's and Deaconess's Bible
- Women's Ministries Department: Women's Bible
- Youth Ministries Department: Pathfinder's Bible
- Children's Ministries Department: The Illustrated Bible



[www.adventistbookcenter.com](http://www.adventistbookcenter.com) | [www.publicacionesadventistas.com](http://www.publicacionesadventistas.com) | [www.safelizbibles.com](http://www.safelizbibles.com)

# LISTEN, SHARE, MULTIPLY

Standing in front of his Cambodian congregation in central California, Pastor Sorn's Sabbath sermon was suddenly interrupted. An unknown woman [who we'll call Mrs. K.] had just walked in, surrounded by several relatives.

The church members responded with typical hospitality, saying, "Come up to the pulpit and tell us who you are!"

With great emotion, Mrs. K. began: "I've been praying to God that I could meet the speaker of the radio programs that I've been listening to for three years. I live in Massachusetts, but I've wanted to come see you for a long, long time."

Mrs. K. had been tuning in to Adventist World Radio's Cambodian podcasts—hosted by Pastor Sorn—and they filled her with such joy that she started recording the programs to share with her friends. She told them, "This is the true Sabbath!"

At her age, Mrs. K. was not highly technical. She didn't have a computer or many tools to capture the programs. But she used an old VCR recorder to faithfully record the episodes and send them at her own expense to friends in Massachusetts and Cambodia.

On this weekend, she was visiting her daughter in southern California. She asked, "Daughter, can you take me to see the pastor?"

Her daughter opened a map and said, "Mom, even if we start now—6 a.m.—the service will already be finished."

Mrs. K. replied, "Daughter, I have prayed for a long time. If I only meet with the preacher for five or 10 minutes, that's ok with me."

Pastor Sorn says, "Isn't that amazing faith? I could see the power of the Holy Spirit at that moment. He's working with people one by one, inspiring them to share the gospel and multiply." EO

*Adventist World Radio's podcasts—produced in more than 100 languages—can richly enhance your outreach to your community. Access them at [awr.org](http://awr.org) or iTunes.*

Shelley Nolan Freesland is Adventist World Radio Communication director at the General Conference world headquarters.

## Looking for Ministry Tools?

[awr.org](http://awr.org)

AWR's programs can be a powerful addition for your community outreach.

- **More than 100 languages**
- **Rich content**
- **Messages that speak to the heart**

Available as:

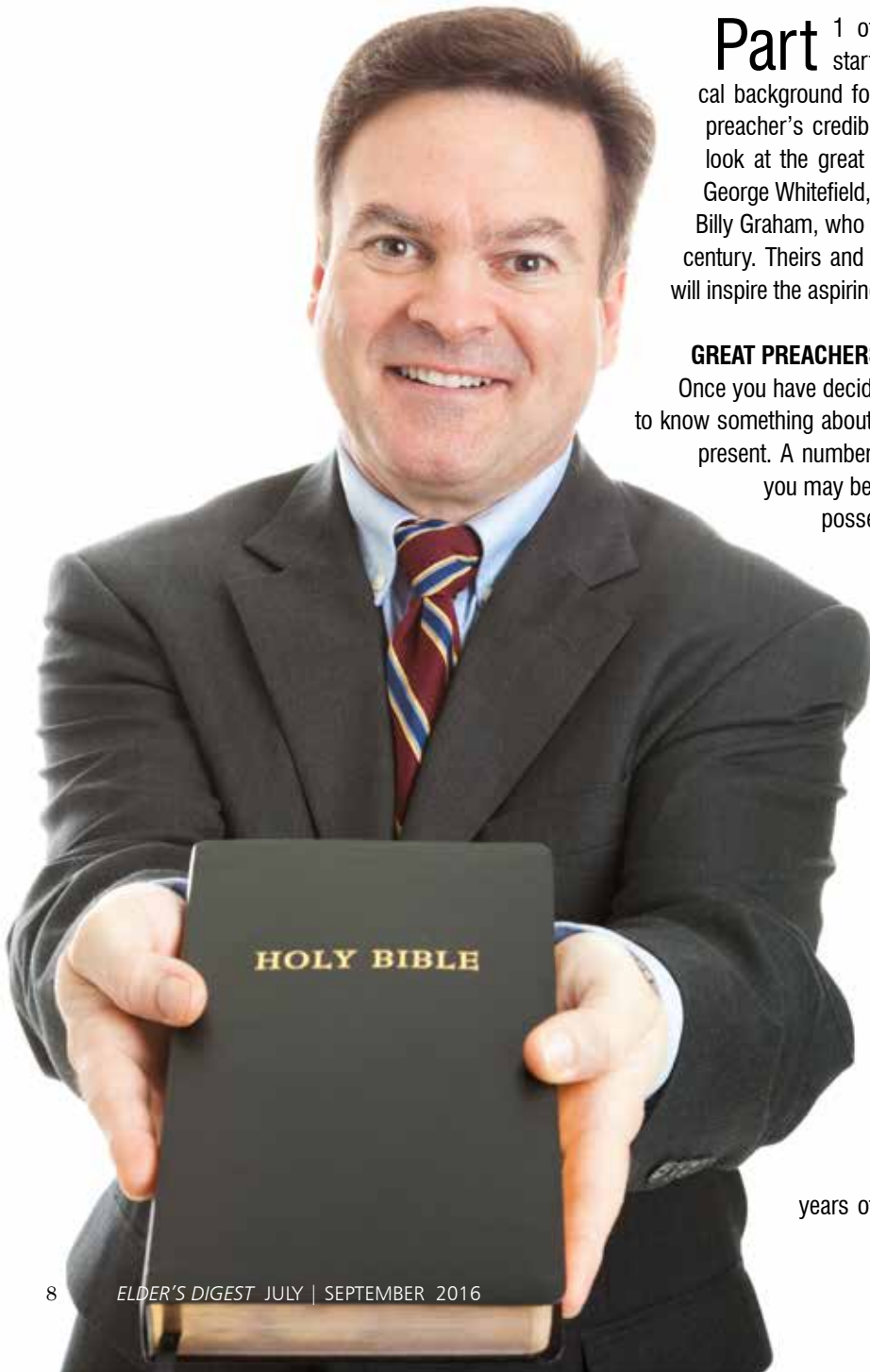
- Podcasts
- Call-to-Listen phone numbers in selected countries
- Regional shortwave
- Local FM



800-337-4297 [f awrweb](https://www.facebook.com/awrweb) [@awrweb](https://twitter.com/awrweb)



# PREACHING POWERFULLY: IS IT POSSIBLE? >PART 2 OF 6



**Part** 1 of this series, besides challenging elders to start preaching whenever possible, gave the biblical background for preaching and the factors which affect the preacher's credibility with the congregation. In Part 2, we will look at the great Protestant preachers and evangelists—from George Whitefield, who began his ministry in the early 1700s, to Billy Graham, who turned the world upside down in the twentieth century. Theirs and the other ministers discussed in this section will inspire the aspiring elder.

## **GREAT PREACHERS OF THE PAST**

Once you have decided to start preaching, you will be encouraged to know something about some of the great preachers of the past and present. A number of them were unprepared to preach, just as you may be, but once they made their decision, God took possession of their lives and led them to become mighty preachers of the Gospel.

John Stott, a renowned British Christian leader and Anglican clergyman of the twentieth century, was noted as a leader of the worldwide evangelical movement, and he wrote 50 books on religious matters. He said, "Scripture comes alive in the congregation only if it has come alive in the preacher first." All preachers, be they formal ordained pastors or ordained elders, should always bear this in mind.

During the Dark Ages, there was no public preaching by non-Catholic Christians, since these groups—Huguenots, Albajenses, Waldenses, and others—were either underground or hiding in the mountains.

Evangelism, however, was being carried out, but on a personal, one-on-one level and in secret cottage meetings.

However, by the early 1700s, when the 1,260 years of papal persecution were drawing to an end,



the way was opened for public evangelism and formal preaching to take place in the cathedrals and other places of worship in Europe. In Europe, the way had been opened by John Wycliffe, Martin Luther, John Huss, Jerome, and others. Because of their courage, their keen sense of freedom of religion, and their holy inspiration, they paved the way for other great preachers to follow. The following is a brief survey of several of the most successful preachers, Adventist and non-Adventist, who were used mightily by God.

*George Whitefield* (1714–1770) was a Church of England (Anglican in the USA) preacher and evangelist and later the co-founder (along with John and Charles Wesley) of the Methodist movement. He preached his first open-air sermon in England in 1738, and then he began a series of open-air revivals in the USA in 1740 that ushered in The Great Awakening. He was a powerful preacher. As he traveled through the colonies, he preached nearly every day for months. He drew crowds of 20,000-30,000 people and was called the Trumpet of God. The Lord used him mightily.

*John Wesley* (1703–1791) was an Anglican cleric and Christian theologian who was the principal founder of the Methodist Church. At a place called Aldersgate, he felt his heart “strangely warmed,” and that’s when he began his serious ministry and later began to take over the open-air preaching started by George Whitefield. Wesley was a brilliant organizer and formed religious societies throughout England, Scotland, Wales, and Ireland. He divided his societies further into classes and bands for intensive accountability and religious instruction. His great contribution was to appoint itinerate (unordained) preachers who traveled widely to evangelize and care for those societies.

*Charles Spurgeon* (1834–1892) was a British Baptist preacher who is still known as the “Prince of Preachers.” In his lifetime, Spurgeon preached to a total of around 10 million people, and once he preached to 23,654 people; he often preached up to 10 times a week in different places. His sermons have been translated into many languages. Today, there are more writings and books by Spurgeon than by any other

Christian writer. He was plain-spoken, usually with poor grammar, and used direct appeals to the people, using the Bible to provoke them to consider the claims of Jesus Christ.

*Robert Murray McCheyne* (1813–1843) was a Scottish poet, writer, preacher, pastor, and great man of prayer. Although he died young, he had a powerful influence on Christianity in his own country and in England. A deeply spiritual man who never married, he is remembered for his statement “My people’s greatest need is my personal holiness.”

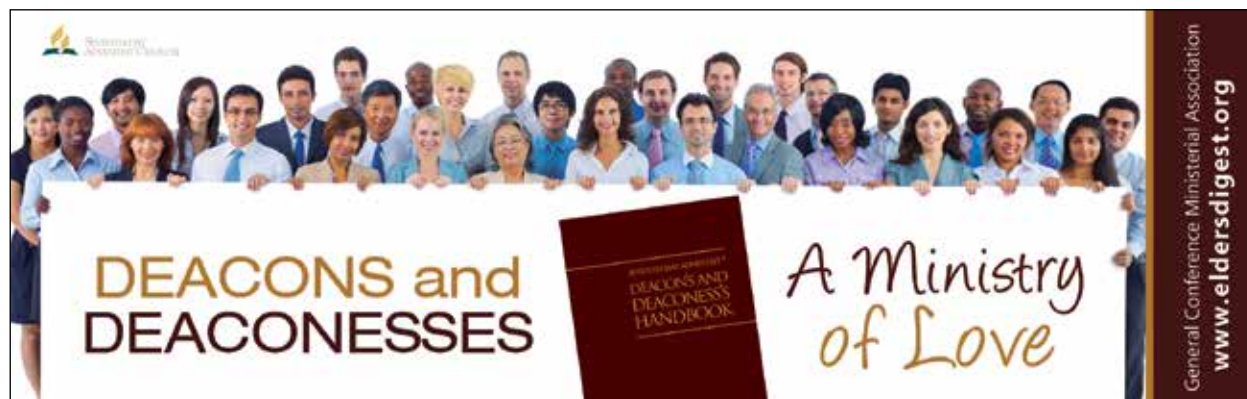
*Billy Sunday* (1862–1935) was an American athlete and religious figure who, after being a popular outfielder in baseball’s National League during the 1880s, became the most celebrated and influential American evangelist during the first two decades of the twentieth century. With his colloquial sermons and frenetic delivery, he became the nation’s most famous evangelist. He would swing his arms, jump up and down, and run around the platform. He was said to sometimes jump up on the pulpit and shout his sermons from there. Sunday was welcomed into the homes of the wealthy and influential. Perhaps more than one million people came forward at his invitations, and he may have personally preached the gospel of Jesus Christ to more people than any other person in history up to that time.

*Billy Graham* (born 1918) is a Southern Baptist and great evangelist. He was a spiritual adviser to multiple U.S. presidents and was number 7 on Gallup’s list of most-admired people from the twentieth century. Graham preached in person to more people around the world than any Protestant who has ever lived. As of 2008, Graham’s lifetime audience, including radio and television broadcasts, topped 2.2 billion. He preached in almost every important country in the world, including the Soviet Union during Communism. His style was simple, and he always preached Christ-centered sermons. It was common to have audiences of 50,000-75,000.

(To be continued).



Lamar Phillips is a retired minister and church administrator who served for 39 years in six world divisions.



# WHEN PEOPLE DISAPPOINT



**Have** you ever been disappointed by people? Has anyone ever let you down? Have you ever delegated responsibility to someone, only to discover that it was ignored or only partially completed? Have you ever thought, “I was sure he could do better. What happened?” Did you ever place trust in someone who did not honor your expectations?

Now to the harder question: Do you as a leader own the blame? In other words, are other people’s mistakes catalysts for you to improve your leadership? Sure, it’s easy to complain about the lack of performance by our team members. What is more difficult is to ask how much of the disappointment was caused by a lack of our own capacity to lead.

Here are some of the ways our leadership (or lack of it) contributes to other people’s failures:

1. *Poor communication.* Leaders often think that what is clear to them is also clear to those they lead. As leaders we often “wrestle” for a considerable period of time with issues, ideas, and opportunities. Sometimes we share those ideas and issues with close colleagues—and then we announce a direction with no proper communication or consultation process with our teams. Thus, these individuals have had no part in our journey—and yet they are expected to appreciate the proposed course of action.

*Lesson:* When announcing new strategies, fresh approaches, and significant changes, involve as many as

possible and seek their input and opinions. Communicate (which is a two-way process!) clearly, extensively, and consistently.

2. *Inadequate resources.* It is the leader’s responsibility to make sure team members have the necessary tools to accomplish what is being asked of them. One of the critical leadership roles is to resource for success. If individuals are asked to do something with no tools provided, we are setting them up for failure.

*Lesson:* As you delegate responsibility, you must ensure that all the resources are in place for successful completion. Alternatively, you must make provision (policy, budget, time, etc.) for such tools to be identified and sourced.

3. *Improper accountability.* Once projects and plans have been delegated to a team of individuals, it is very tempting to let go. But unless there are regular and adequate accountability measures in place, human nature will eventually produce failure. Many leaders (particularly in church environments) avoid structured and regular accountability. Checking up on people just isn’t part of our organizational culture. It is even more challenging to set up accountability relationships that are seen and perceived as positive, proactive initiatives to help individuals grow and give their best.

*Lesson:* Avoiding accountability has a very high price tag. Be accountable and hold others accountable in a positive atmosphere of growth and development.

4. *Lack of team-building.* Ask yourself: Are those I lead a bunch of highly skilled individuals or are they a cohesive team? The leader's job is to create, build, and develop teams, not just assign tasks to individuals. Team-building is an intentional process that requires time and energy but has high long-term dividends.

*Lesson:* Build teams, don't just assign tasks. Don't just recruit the best-skilled individuals but build and upskill those with potential to grow.

5. *Poor matches.* The leader's job is to assign individuals to positions that match their strengths. People excel only in environments where they are positively challenged. Leaders create that optimum space by wisely matching people and tasks.

*Lesson:* There are no wrong people, just wrong positions. Match individuals to areas of responsibility that are best suited to their talents, gifts, skills, and passions.

6. *Inadequate training.* Anyone can fail without adequate training. It is tempting to take a shortcut and pursue results without first investing in training and equipping those deployed to various tasks and assignments within the organization. Often places of significant responsibility are filled with individuals who had no training at all (directors, administrators, etc.), yet they are expected to perform at the highest level.

*Lesson:* Leaders ensure that adequate training is an integral part of the organizational culture.

7. *Poor articulation and modeling of values/mission/vision.* When core organizational values are not properly understood and practiced and when mission/vision is assumed and strategies are not owned, people will be "busy" but ultimately unproductive. Focus will be on output rather than outcomes.

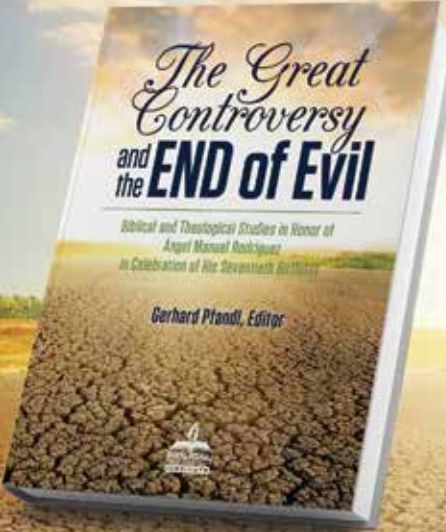
*Lesson:* Leaders have the ultimate responsibility for the organization's values, mission, and vision. Nobody else can be held accountable for lack of understanding of core organizational goals and objectives. Leaders must own this responsibility and put significant resources into ensuring that the vision is clear, the mission is energizing, and the values are practiced and visible.

Reflecting on these seven areas should prevent futile finger-pointing and unproductive complaining. Mature leaders are not afraid to ask tough questions of themselves. When people fail you, chances are you have failed them as their leader. Ask "What can I do to help my people succeed?"

*Reflect:* In each of the seven areas, rate yourself on a scale of 1 (very poor) to 10 (excellent). Out of a total possible score of 70, where do you realistically find yourself at this point in time? How can you move your leadership to the next level?

EO

Branimir Schubert (henrietteheunis@adventist.org.au) is the Ministerial Secretary of the South Pacific Division.



## If God is good, why is there so much suffering and evil?

This is one of the issues addressed in this special book, published in honor of retired BRI director Ángel Manuel Rodríguez. A total of twenty-seven chapters examine our understanding of the great controversy between Christ and Satan, the sanctuary, salvation, and the end time from biblical, historical, and theological perspectives.

This uniquely Adventist contribution to these vital topics represents a timely resource for every pastor, Bible teacher, and church leader.

US \$19.99 plus S+H. Hardcover. 358 pages  
adventistbiblicalresearch.org | 301-680-6790

BIBLICAL RESEARCH INSTITUTE

SOON AVAILABLE ON BIBLE SOFTWARE LOGOS

# PURE LANGUAGE

## **LIPS TOUCHED BY THE LORD**

To those who make so full a consecration that the Lord can place His touch upon their lips, the word is spoken, Go forth into the harvest-field. I will cooperate with you.

The minister who has received this preparation will be a power for good in the world. His words will be right words, pure and true, fraught with sympathy and love; his actions will be right actions, a help and a blessing to the weak. Christ will be to him an abiding presence, controlling thought, word, and deed.

## **CIRCUMSPECT IN WORD AND DEED**

Of all men, those who have been trusted and honored by the Lord, those who have been given special service to perform, should be circumspect in word and deed. They should be men of devotion, who, by works of righteousness and pure, true words, can lift their fellow men to a higher level.

## **WORD PURIFICATION BY THE HOLY SPIRIT**


It is the accompaniment of the Holy Spirit of God that prepares workers, both men and women, to become pastors to the flock of God. . . . They will practice true Christian courtesy, bearing in mind that Christ, their Companion, cannot approve of harsh, unkind words or feelings. Their words will be purified. The power of speech will be regarded as a precious talent, lent them to do a high and holy work. The human agent will learn how to represent the divine Companion with whom he is associated. To that unseen Holy One he will show respect and reverence because he is wearing His yoke and is learning His pure, holy ways. Those who have faith in this divine Attendant will develop. They will be gifted with power to clothe the message of truth with a sacred beauty.

## **WISE AND HOLY WORDS**

When the Lord's voice calls, "Whom shall I send, and who will go for Us?" the Divine Spirit puts it into hearts to respond: "Here am I; send me." Isaiah 6:8. But bear in mind that the live coal from the altar must first touch your lips. Then the

words you speak will be wise and holy words. Then you will have wisdom to know what to say and what to leave unsaid. You will not try to reveal your smartness as theologians. You will be careful not to arouse a combative spirit or excite prejudice by introducing controverted points of doctrine. You will find enough to talk about that will not excite opposition, but that will open the heart to desire a deeper knowledge of God's Word.

## **STUDENTS' PREPARATION AS PUBLIC SPEAKERS**

Students should be qualified to speak in an acceptable manner before congregations; and they should therefore train themselves to use pure, simple language, and to follow the best methods of speaking. Much attention should be given to the practice of reading with full, clear voice and distinct utterance, giving the proper emphasis to each word. . . . All can communicate, if they will, the grand yet simple truths regarding the mission and work of Christ. If they seek the Lord daily in earnest prayer, they will understand how to meet the people as Christ met them, adapting the instruction to their varied circumstances and understanding. The spiritual lessons regarding the kingdom of God, they should illustrate by the natural things with which their hearers are familiar. Then, as these natural objects are seen, day by day, the lesson of truth will be repeated to the mind. 

---

This article is excerpted from the book *The Voice in Speech and Song*, pp. 222-224 by Ellen G. White.



# PREACHING STYLES:

## THE TOPICAL SERMON - PART 3 OF 3

*A note from the editor:*

*Preaching the Word of God is one of the greatest privileges entrusted to humanity. It is also one of the greatest responsibilities for pastors and elders. Choosing a preaching style is an essential aspect of sermon preparation.*

*In this series, Dr. Rex D. Edwards presents and analyzes three types of sermons: the biographical sermon, the textual sermon, and the topical sermon. In this issue, he deals with the topical sermon. Here the preacher aims to present a specific topic to his congregation. For example, he may take the subject of "justification." His aim would be, firstly, to discover everything the Bible has to say on this enthralling subject. He would then arrange all the Scripture references and thoughts he gets into an orderly format. He then develops his theme as fully and faithfully as possible. His objective is to tell his audience everything they should know on this important subject.*

*Of course, he may not be able to do this in one teaching session; so he will then prepare a series of messages or teachings on that same subject. This ensures a much fuller treatment of the topic.*

*I hope you enjoyed this series!*

A preacher has to be a general practitioner. Week by week, the congregation needs a family doctor. In the pews every Sabbath are people with a variety of needs. There are the lonely, parents who are distraught, those who are cringing from a medical diagnosis, the spiritually dry, those who can find no satisfying purpose, those who hate themselves, and those who are searching for their faith. They must not wait too long to get what they need. Herein lies the challenge of biblical preaching: matching the Word of God with human need. So, two things are necessary for the preacher: a sympathetic sense of the congregation's needs and a lively perception of what the gospel can do for them.

The preacher knows that he has been entrusted with what these people need above all: People come to church to hear what God says to them through the Scriptures. Augustine affirms, "Every man who preaches the Word is the voice of God." Thus, through the preacher's words, his listeners can hear "the Word of God which He Himself has spoken."<sup>1</sup> Through the agency of *topical preaching*, he can offer help to those caught in terrific stresses and adversities.

### DEFINITION

First, it is important to differentiate between textual and topical sermons. While a textual sermon begins with the text, a topical sermon begins with the subject. Thus, a topical sermon is built around a topic, and the main parts of the sermon consist of ideas which come from that subject. Further, these ideas bear no analytical relation to one particular passage of Scripture. But, even though the topic is selected first, a text will follow if it is to be a biblical sermon. However, a topical sermon, like all sermon patterns, needs to be *biblically-based* (exegetically sound and contextually honest), *authentically Christian* (true to every level of biblical faith), and *experientially oriented* (related to the hearer's life and needs). The meaning of the topic must be understood in the light of the historical and exegetical study you have made. In its own way, such a sermon will be an exposition of Scripture. To be topical without also being expository is to make a religious address rather than a sermon.

### METHODOLOGY

Certain principles are essential in the preparation of a biblical topical sermon. Three resources are available to the preacher as he discovers various parts of Scripture which refer to the topic: (1) a reference Bible, (2) an unabridged concordance, and (3) a topical Bible (e.g., *Nave's Topical Bible*).

*The sermon must contain one central idea, the main divisions of which are drawn from the topic, and each division is supported by a verse of Scripture.* For example, if the sermon topic is "The Causes of Unanswered Prayer," then the following outline giving the reasons for unanswered prayer is suggested:

- I. An improper request (James 4:3).
- II. A known sin retained (Ps. 66:18).
- III. A disbelief in God's promises (James 1:6-7; Prov. 28:9).
- IV. A thoughtless communication (Matt. 6:7).

While there are many other aspects of prayer that might be considered in this topical sermon, the preacher must limit the entire outline to the one idea contained in the topic. Ideas such as the meaning of prayer, the importance of prayer, and the power of prayer must be omitted from this sermon because the topic limits the preacher to deal only with the reasons which hinder answers to prayer.

*The main divisions in a topical sermon should be outlined in either their logical or chronological order.* This means that the outline should be developed in some form of progression. The nature of the topic determines whether

the logical or chronological order is followed. For instance, a logical order is suggested in the sermon topic “Characteristics of the Believer’s Hope.”

- I. It is a living hope (1 Pet. 1:3, ARV).
- II. It is a saving hope (1 Thess. 5:8).
- III. It is a sure hope (Heb. 6:19).
- IV. It is a good hope (2 Thess. 2:16).
- V. It is a blessed hope (Titus 2:13).
- VI. It is an eternal hope (Titus 3:7).

In a topical sermon on “The Truths about Jesus,” a chronological outline flows naturally:

- I. He was the incarnate God (Matt. 1:23).
- II. He is the Savior of men (1 Tim. 1:15).
- III. He is the coming King (Rev. 11:15).

*The main divisions in a topical sermon may be an analysis of the topic.* Before a topic can be analyzed, it must be broken down into its component parts, with each part of the outline contributing to the complete understanding of the topic. For example, a topical sermon on “The Facts about Satan” might be analyzed as follows:

- I. His origin (Ezek. 28:12-17).
- II. His fall (Isa. 14:12-25).
- III. His power (Eph. 6:11-12; Luke 11:14-18).
- IV. His activity (2 Cor. 4:4; Luke 8:12; 1 Thess. 2:18).
- V. His destiny (Matt. 25:41).

*The main divisions of a topical sermon may present the various proofs of the topic.* A topical sermon on “The Values of Knowing God’s Word” follows:

- I. Knowing God’s Word makes one wise about salvation (2 Tim. 3:15).
- II. Knowing God’s Word keeps us from sin (Ps. 119:11).
- III. Knowing God’s Word produces spiritual growth (1 Pet. 2:2).
- IV. Knowing God’s Word results in successful living (Josh. 1:7-8).

*The main divisions of a topical sermon may treat a subject by comparison or contrast with something else in Scripture.* For instance, Jesus likens Christians to “the salt of the earth” (Matt. 5:13). The context clearly shows that Christ is referring to the testimony of the believer. A topical sermon on “The Christian’s Effective Testimony” makes the following comparison:

- I. Like salt, the believer’s testimony should season (Col. 4:6).
- II. Like salt, the believer’s testimony should purify (1 Thess. 4:4).
- III. Like salt, the believer’s testimony should not lose its savor (Matt. 5:13).
- IV. Like salt, the believer’s testimony should create thirst (1 Pet. 2:2).

*The main divisions of a topical sermon may be expressed by a certain word or phrase of Scripture repeated throughout the outline.* The phrase “God is able” or “He is able” (where the pronoun “he” refers to the Lord) occurs a number of times in the Bible. This phrase could appear in each main division of a topical sermon on “The Ability of the Lord” as follows:

- I. He is able to save (Heb. 7:25).
- II. He is able to keep (Jude 24).
- III. He is able to help (Heb. 2:18).
- IV. He is able to subdue (Phil. 3:21).
- V. He is able to give grace (2 Cor. 9:8).
- VI. He is able to surprise (Eph. 3:20).

Finally, the topical sermon is admirably suited for constructing a sermon on a major subject from one book in the Bible. For example, in 1 Thessalonians, the effects of the believer’s hope in the second coming of Jesus is clearly set forth as follows:

- I. It produces patience (1 Thess. 1:10).
- II. It assures a reward for ministry (1 Thess. 2:19).
- III. It satisfies the longing for a sanctified life (1 Thess. 3:13).
- IV. It provides comfort in sorrow (1 Thess. 4:13).
- V. It enriches the prayer life (1 Thess. 5:23).

## CONCLUSION

Every Sabbath, a preacher has 25 minutes of uninterrupted access to the minds of a crowd of listeners. This is the preacher’s great chance to do what most needs doing. The listeners have not received the Word of God until they know not just what the Bible says but what it says to them. The light of Scripture is not illuminating to them until it has shone into some darkened corner of their lives. The people of the Bible are 2,000 years from where we live, and sadly, the Bible sermon gets us no closer to them. The preacher has to apply the ancient message in such vital, modern terms that the hearers will be thinking of themselves.

Jesus came to open up beautiful, rich possibilities of living that had been unglimped before. He saw man’s frustration and lovelessness, his enmity, worry, and feverish materialism. He saw people who were disappointed in themselves, harried by memories they could not change, ashamed of habits they could not break. He saw minds that were battlefields of clashing impulses and crossed-up emotions, people who had lost their sense of God and lost their way. He offered to deliver people from a sad, distraught, colorless existence and set them free within the inexhaustible delights of the kingdom of God. Whether the sermon pattern is biographical, textual, or topical, this is the good news preachers are committed to preach.

<sup>1</sup> Karl Barth.

Rex D. Edwards is a former vice president for religious studies at Griggs University.

# THE CHURCH CALLED CHRISTIAN

Acts 11:26

In this time of change and resistance to change, we must—in the world and in the church—revitalize our vision of the church by reviewing what the Holy Spirit teaches us about it. Lest the salt should lose its savor, we turn to study the pattern given us in the New Testament. In particular, let's look at the New Testament portrait of the church at Antioch, found in Acts 11.

## I. AN EXEMPLARY CHURCH

The church at Antioch is the most complete example in the New Testament of a Spirit-led church. It was founded by the unpredictable blowing of the wind of the Holy Spirit. It gave us our name, Christian. It was the first church that included Gentiles as members. It was the first church with a worldview of its mission. It called Saul out of obscurity and started him in the ministry. In that city, the cutting edge of advancing truth caused the most important confrontation in the apostolic church, resulting in a new outlook in the church and a new strength of organization. Antioch was where the action was. If we will let Him, the Holy Spirit will do as much—and perhaps more—for our church today.

First, observe what the Holy Spirit had to work with in establishing the church in Antioch. "Now those who had been scattered by the persecution in connection with Stephen traveled as far as Phoenicia, Cyprus, and Antioch, telling the message only to Jews. Some of them, however, men from Cyprus and Cyrene, went to Antioch, and began to speak to Greeks also, telling them the good news about the Lord Jesus" (Acts 11:19, 20).

Notice the kind of *people* they were. They had lost their jobs, their homes, and their friends, and they were refugees from religious persecution. To them, Jesus was worth everything, and God allowed them to pay that price. The Holy Spirit cannot create a church with people whose beliefs cost nothing. Real Christianity costs, but it also pays. Jesus said, "In the same way, any of you who does not give up everything he has cannot be my disciple" (Luke 14:33).

Notice something else. All these people were preachers! Read Acts 11:19 again. They "travelled . . . preaching." They shared the only thing they valued: preaching the word . . . "preaching the Lord Jesus" (verses 19, 20, KJV). Now, I ask you, what do you think the Holy Spirit could accomplish in our city if all of us dedicated everything we have to the one consuming concern of preaching?

Notice the kind of *leadership* they had. The Antioch church also had wise, spiritual leadership in Barnabas. The record says that "they sent Barnabas to Antioch. When he came and saw the grace of God, he was glad; and he exhorted them all to remain faithful to the Lord with steadfast purpose; for he was a good man, full of the Holy Spirit and faith" (verses 22-24, RSV).

Barnabas was a man who could rejoice in the success of others without feeling envious. He could enthusiastically endorse plans and methods that he himself had not initiated. When he saw God's work succeeding among the people, "he was glad." We learn here that God's appointed leaders are not to function as funnels or valves through which everything must pass as if they were in control. They are to be watchmen with discernment to encourage and exhort, allowing room for God to control, by direct contact with His people through the Holy Spirit, and to share leadership with people who strive for position and authority, who feel threatened when the Lord's work goes beyond their own capacity to plan and devise. Barnabas was not that kind of man.

This man Barnabas had started Paul in the ministry in Antioch. Years later, when Paul (Luke 15:36-39) refused to work with the more passive and timid John Mark, Barnabas took the young man with him and saved him for the Lord's work. Now I ask you, what redemptive work do you think the Holy Spirit could accomplish in our city if not only were the members as committed as they but also if our officers and leaders in every capacity were as spiritual, imaginative, tolerant, and self-effacing as Barnabas?

## II. PORTRAIT OF THE CHURCH

Notice the kind of *results* the Antioch church experienced while being led by the Holy Spirit. Several prominent features stand out in the portrait of this church.

A. *Victorious over rational prejudice.* The most prominent of these was victory over racial and national prejudice. The Jewish refugees from Jerusalem did not anticipate joining in fellowship with Grecians. This was contrary to their lifelong religious and cultural background. But two disciples, one from Cyprus and one from Cyrene, shared their message with some of the non-Jewish people, and no one could control the result. They believed! The Holy Spirit of God accepted them!

The Holy Spirit chose a cosmopolitan group as "prophets and teachers." In Acts 13:1, we read, "Now in the church at Antioch there were prophets and teachers: Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen (who had been brought up with Herod the Tetrarch) and Saul."

Simeon had a Jewish name, but he was also called Niger, which in Greek means "black." He was evidently a black man, perhaps from northern Africa.

Lucius is a Latin name, leading us to conclude that he was of Roman background.

Manaen is a Greek name, and he is identified as having grown up with Herod. He was probably not predominantly Jewish. These men led the church in a unity that was miraculous and that set the pattern for the church for all time to come. People whose backgrounds were markedly different were subject one to another. Why? Because all were subject first and foremost to the Holy Spirit! What an earthshaking organization a Christian church can be!

In this city with its great church (yes, a model church), God did not allow the spirit of parochialism to develop. After only a year of exciting growth, God asked the leaders of the church to give up their two pastor-evangelists, Saul and Barnabas, for foreign missions. "So after they had fasted and prayed, they placed their hands on them and sent them off. The two of them, sent on their way by the Holy Spirit, went . . ." (verses 3, 4). There is no mention of the church's grief in losing such great leaders or of their fear for the future of the church at home. When God calls, it is always safe to respond. With their willing spirit of sacrifice, the evangelization of the world for Christ began. With the same spirit, it will climax and close.

B. *A generous church.* Another aspect of the Antioch church is revealed when the prophet Agabus told of a coming famine in Judea. The generosity of the church was spontaneous and thorough. "The disciples, as each one was able, decided to provide help for the brothers and sisters living in Judea. This they did, sending their gift to the elders by Barnabas and Saul" (Acts 11:29, 30). There was no pocketbook protection in that church! No one asked to be excused. Every man "decided" to do what he could. No one proposed that every member give a dollar. Their response came from the heart. And so they gave according to their ability. That is the way people give when the Holy Spirit leads them.

C. *A warm and friendly family.* In connection with this act of generosity, notice how they referred to other Christians in Judea: “the brothers and sisters” (verse 29). What a warm, beautiful term! Paul and Barnabas knew what that meant when they returned from their foreign-mission tour: “On arriving there, they gathered the church together and reported all that God had done through them. . . . And they stayed there a long time with the disciples” (Acts 14:27, 28). The men in Antioch understood the support and strength of the Christian brotherhood. It was a warm and friendly family, a comforting group to which to return, to which any person would be happy to belong. Where people follow the Holy Spirit, there is more than servile *fellowship*; there is heavenly *fellowship*. People need to *belong*, to feel at home, to be welcome. The greatest sickness in the world today is loneliness. People need the fellowship of a Spirit-led church.

D. *Positive in conflict resolution.* At this point, you may be thinking of the Antioch church as a sweet, placid group with no problems. You might even be discouraged as you think of your own church. But wait—I have news for you, encouraging news! Antioch was a church where differences came out into the open and could be discussed frankly and openly. When people from Judea urged circumcision (Acts 15:1, 2), the Jews and Gentiles were separated—they had a “sharp dispute and debate.” Paul tells more about it in Galatians 2, where he says he withstood Peter “to the face, because he was to be blamed” (Gal. 2:11). Although it was an inflammable moment, it was not a hopeless situation. This is always true when people are honest, sincere, and willing to be taught of God. The integrity of their search for truth was more important than the status of either Peter or Paul. Paul did not sacrifice honesty for strategy. A spiritual crisis, an important and unavoidable issue, may be the Holy Spirit’s way of guiding the church through study.

E. *Led by the Holy Spirit.* You might think that such serious disagreements would surely result in the forming of splinter groups in the church. Not so in Antioch. Not where the Holy Spirit is allowed to lead. The people themselves decided to submit the problem to the apostles and elders at Jerusalem. The unity of the church had to be preserved. God leads many minds, “where no counsel is, the people fall: but in the multitude of counselors, there is safety” (Prov. 11:14 KJV).

Notice what happened in Jerusalem. Peter, who had been publicly rebuked in Antioch for his evasive opportunism, and who could, humanly speaking, be expected to harbor resentment, revealed his greatness and submission to the Holy

Spirit. In Acts 15, Peter recounts the evidences of the Spirit’s leading of God in the controversy and new concepts in Antioch. For him as a great leader, it was an act of humble submission.

Nor did the discussion occur privately in a cloistered, elite group. We read, “The whole assembly became silent” (Acts 15:12). Many disciples must have been present in that open meeting. When the decision was reached, a letter was prepared which said in part, “then pleased it the apostles and elders, with the whole church” (verse 22, KJV).

The brethren in Jerusalem were even critical of themselves. They wrote, “We have heard that some went out from us without our authorization and disturbed you” (verse 24). The church felt free and secure under the leadership of the Spirit. The local church submitted to the judgment of the apostles and elders, and the apostles and elders submitted to the evidence of divine leading in the local church. And when the apostles’ letter came to Antioch, “the people read it and were glad for its encouraging message” (verse 31). What confidence is evoked when leaders are led by the Holy Spirit!

F. *“The Lord’s hand was with them.”* The secret of the Antioch church is found in Acts 11:21: “The Lord’s hand was with them.” His hand is in our church, too, though not as unrestrained as in Antioch. He is willing, if you and I are, to make ours such a church. To make room for Him to lead, we must look to Him for ourselves. I must be the kind of Christian that God can guide by the Holy Spirit. You must be, too.

#### CONCLUSION

What kind of Christian is that? Antioch provides the answer. Here were the people who saw Jesus suffer and die on the cross; here they were who went forth with a broken heart to tell the world about Him. They were people overwhelmed and transformed by their awareness of the love of Jesus. They were so affected by Him, talked so much about Him, acted so much like Him, that the Gentiles in Antioch called them “Christians.”

Has anyone called you Christian lately? Is that how our church is known in this community? *Are you a Christian?* Ask God to make you sure of that, and then we can be sure He will do great wonders for His church today.

#### QUOTES FROM ELLEN G. WHITE

“God has made His church on the earth a channel of light, and through it He communicates His purposes and His will. He does not give to one of His servants an experience independent of and contrary to the experience of the church itself. Neither does He give one man a knowl-

edge of His will for the entire church while the church—Christ’s body—is left in darkness. In His providence, He places His servants in close connection with His church in order that they may have less confidence in themselves and greater confidence in others whom He is leading out to advance His work” (*Acts of the Apostles*, 163).

“It was in Antioch that the disciples were first called Christians. The name was given them because Christ was the main theme of their preaching, their teaching, and their conversation. Continually they were recounting the incidents that had occurred during the days of His earthly ministry, when His disciples were blessed with His personal presence. Untiringly they dwelt upon His teachings and His miracles of healing. With quivering lips and tearful eyes they spoke of His agony in the garden, His betrayal, trial, and execution, the forbearance and humility with which He had endured the contumely and torture imposed upon Him by His enemies, and the God-like pity with which He had prayed for those who persecuted Him. His resurrection and ascension, and His work in heaven as the Mediator for fallen man, were topics on which they rejoiced to dwell. Well might the heathen call them Christians, since they preached Christ and addressed their prayers to God through Him” (*Acts of the Apostles*, 157).

“I testify to my brethren and sisters that the church of Christ, enfeebled and defective as it may be, is the only object on earth on which He bestows His supreme regard. While He extends to all the world His invitation to come to Him and be saved, He commissions His angels to render divine help to every soul that cometh to Him in repentance and contrition, and He comes personally by His Holy Spirit into the midst of His church” (*Testimonies to Ministers and Gospel Workers*, 15).

This sermon by Francis F. Bush is excerpted from the book *If I Had One Sermon to Preach*, edited by Herbert E. Douglass. Used with permission.

#### Sermon Notes:

---

---

---

---

---

---

---

---



# THE ADEQUACY OF FAITH

Hebrews 11 has been called the Westminster Abbey of the Bible. The phrase “by faith” appears 18 times, and the author, eager to continue but knowing he cannot, exclaims, “And what shall we say more? For the time will fail me if I tell” (verse 32). You cannot read this chapter and say faith is credulity and people of faith are fools. Though some people are named and many are unnamed, they all have one thing in common: “through faith” they faced life on its hard side and overcame triumphantly.

These men and women of faith did the impossible because they believed in a God who knew no limitations. People of faith stop at no cost and evade no dangers. But while it is proper to honor these heroes of faith, it is essential to be reminded that what God, through people of faith, has done once, He can do again. New names must be added so that we can perpetuate the triumph of God in our lives.

What, then, are the qualities of faith that will make us triumphant?

## I. IT IS A POSITIVE FAITH (VERSES 3-5, 8-19)

This quality of faith is rooted in God. He is a God in whom absolute faith can be placed. These heroes knew that “faith is the spiritual hand that touches infinity.”<sup>1</sup> For example, look at Abraham. Though childless, he was promised a family “as many as the stars of the sky” (verse 12). Later, Paul testified that “he [Abraham] did not waver at the promise of God through unbelief, but was strengthened in faith” (Rom. 4:20). Remarkably, all the obstacles piled in his path disappeared before the demands of his positive faith.

God was always present with these heroes. He revealed Himself to them, but He also expected them to respond to Him. It was a “God-in-relation-to-man” experience which these men of faith knew. It was a God who said “come” but who also said “go.” The striking fact about Abraham’s faith is that even as the voice of God was ringing in the ears of that 73-year-old Mesopotamian man, even as God spoke, Abraham was going. In verse 8, we read that “by faith, Abraham, when called to go, obeyed and went.” Philo, who wrote a biography of Abraham about the time of Jesus, said that Abraham left home so quickly to go to a foreign place that you would think God had asked him to leave a foreign place in order to go home. This “I-Thou” relationship is the primary factor in a positive faith experience.

By contrast, neutrality in faith means defeat in conflict. Those whose names appear in Hebrews 11 did not live in easy times or under favorable conditions. (Read verses 33-38.) “Faith,” writes Ellen White, “grows strong in earnest conflict with doubt and fear.”<sup>2</sup> The positive, unflinching faith of these heroes was grounded on the assurance that God would ultimately provide something better for them (verse 40). This leads to the second quality of a faith that is triumphant.

## II. IT IS A DARING FAITH (VERSES 7, 23-29)

The heroes in chapter 11, with their successful accomplishments of faith, reveal a rare and thrilling courage. How daring was Noah’s faith when, in the face of stinging ridicule, he built a boat to save a world from a flood at a time when rain was unknown? How daring was Daniel’s faith when he peacefully slept on the mane of a lion that had him on its menu? And what about Rahab, who risked a traitor’s death to spy for Israel? And who can forget Samson’s final daring stand in the temple of Dagon? All of these and more possessed an audacious faith in a God who knows no defeat.

In early Christian literature, Christianity was known as “The Way.” It was a “way” which seemed irrational to many. Though scorned and ridiculed, believers would follow Jesus, even if it meant they would die in an arena or a coliseum. Their daring faith was a mightier conqueror than death. They could have sung with meaning “Anywhere with Jesus I Can Safely Go.” Could you confidently sing that hymn today?

## III. IT IS A GENEROUS FAITH (ACTS 4:32-35; 2 COR. 8:1-4)

This chapter gives a record of men who left home, country, and fortunes, and went out with God. Abraham gave up a luxurious lifestyle and wealthy estates in the metropolitan city of Ur of the Chaldees to wander like a nomad without a known destination. Moses gave up the titles, riches, and honors of Egyptian leadership to lead a whole nation of ingrates to a Promised Land into which he would never set foot. Daniel gave up the opportunity of returning to his ancestral land so that he might continue to serve the Persian kings. Yet, no notes of regret are ever found in this catalog of men of faith. No miser or self-centered man ever got into faith’s hall of fame. It has always been “he that loses his life” who, in reality, finds it.


Christian generosity is sacrificial generosity. Our faith in Jesus Christ finds its expression first in giving ourselves to Him, and then, by extension, in service to others. Faith must be generous if it is to be helpful because faith and works “are two oars which we must use equally.”<sup>3</sup>

## IV. IT IS AN ACTIVE FAITH (VERSES 1, 2, 13-16, 39, 40)

Finally, the remarkable thing about these people of faith is that they did not wait to see the end before they acted. The writer said, “And these all, having had witness borne to them through their faith, received not the promise” (verse 39). True faith will act even though the outcome of faith cannot be seen, when not seeing is believing. It is living without knowing *when*. If I were Abraham, every prayer I prayed would have begun with the words “When, Lord? When are you going to give me this promised land? Lord, I’m 100. I’ve walked for 25 years. When, Lord? Sarah died the other day at 127, and the only promised land I own is the grave where I buried her.” But you know what? Faith enabled Abraham to walk with God 100 years without having to have an answer to the question “When?”

Some of you are asking that question today: “When?” When are things going to get better with my family? When are things going to clear up in the church where I serve? When am I going to know what you want me to do with my life? Lord, when am I going to get well? Faith is what enables you to walk with God even when you do not have an answer to the questions “when” and “how.” Always remember, “When in faith we take hold of His strength, He will change . . . the most hopeless, discouraging outlook.”<sup>4</sup>

## CONCLUSION

Our study of Hebrews 11 has presented men and women with audacious faith. God, the church, and our communities are looking for new heroes of faith, a faith that is positive, daring, generous, and active. Will you be one of them? 

<sup>1</sup> Ellen G. White, *Testimonies to the Church*, 6:467.

<sup>2</sup> ———, *Testimonies to the Church*, 4:117.

<sup>3</sup> ———, *Welfare Ministry*, 316.

<sup>4</sup> ———, *Prophets and Kings*, 260.

Rev D. Edwards is a former vice president for religious studies at Griggs University.

# A PRAYING CHURCH

Acts 12:1-17

Turn with me to Acts 12. I want to speak today about “a praying church.” I want this to be a challenge and an encouragement, a message of exhortation that will lead us into a more dynamic life of prayer as a church. I would like to look this morning at what happens when a church really prays. Let’s start with verse 1 of Acts 12:1-17.

## I. PRAYER CHANGES THINGS

Prayer changes people, but what we want to look at today is the fact that prayer changes churches. Things really happen when churches pray! We’ve seen that in Acts 12. We don’t have time to go through the whole narrative, but it tells the story of how the church was facing terrible persecution for its faith. This wicked man, Herod, was killing the apostles and seeking to kill more apostles. We see that the church gathered together at this great time of need and emergency, not to discuss the problem but to pray.

They met together. James had been killed by the sword, and now Herod was turning his wicked attention to Peter. We find in verse 5 that “Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.” We read in verse 12 that there were many gathered together in prayer. Throughout the whole of the book of Acts, we see that prayer was an integral part—indeed, perhaps we could say a primary part—of the operations of the church in its beginnings.

## II. GREAT THINGS HAPPEN WHEN A CHURCH PRAYS

In fact, the miraculous happened, great things happened, the supernatural happened—because we find Peter lying in prison, and an angel comes and taps him to wake him up and then delivers him—and as many of you have read in that book, the iron gates yielded to the power of God, and the power of God intervened in answer to the prayers of the church.

Peter comes knocking on the door of the place where the people are praying, and the young damsel Rhoda comes to the door—and she can hardly believe it’s Peter. She’s in such shock that she doesn’t open the door. She runs back to the people saying, “It’s Peter!” They reply, “No, it couldn’t be. It must be his spirit or his angel!” Great things happen when a church prays, when it really prays—even to

the extent that the church doesn’t even believe what can happen, and when it happens, they’re so astounded because they didn’t think it could happen.

## III. WHERE IS OUR EMPHASIS?

I think it’s right to say that our emphasis has changed today from praying to programs. Programs are not unimportant, but they’re not as important as praying.

Our emphasis has changed from interceding to entertaining. The sin of prayerlessness is not just found in the life of individual believers; it pervades the church. To God, prayerlessness is sin—do you realize that? Not only are there sins of commission (that is, the things you do that God tells you not to do), there are also sins of omission (the things we have left undone that we ought to have done). Probably very high in the Top 10 of those is prayer.

Ellen G. White says, “A prayer meeting will always tell the true interest of the church members in spiritual and eternal things. The prayer meeting is as the pulse to the body; it denotes the true spiritual condition of the church. A lifeless, backslidden church has no relish for the prayer meetings.”<sup>1</sup> She also affirms, “Prayer meetings are neglected, while concerts, singing schools, and various entertainments are faithfully patronized.”<sup>2</sup>

Turn with me to 1 Samuel 12 and keep your finger in Acts 12. In God’s eyes, to not pray is sin. In verse 23, Samuel says to the people, “God forbid that I should sin against the Lord in ceasing to pray for you.” You can sin against the Lord by not praying for others. It is disobedience to God’s command; in fact, the Lord Jesus commanded that men ought always to pray and not to faint.

Now, let me ask you a personal question: How is your prayer life? Do you rush to work in the morning without saying anything to God? Do you rush a prayer to God that you would never rush to any dignitary on a human level? How is your prayer life with regards to your attendance at prayer meetings? I’m not trying to give you a guilt trip—this is your responsibility before God!

We can be so complicated at times, yet all God wants is for us to come like little children to the Father—and will He not, with the heart of a Father, give us what we need?

Someone once said, “More things are wrought by prayer than this world dreams of.”

I believe that with all my being! What have we dreamed of? What are your dreams? What are your visions? If it is according to the will of God and rooted in the promises of God, it can be yours for the asking in prayer! Did the Lord not first say to David, “Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.”

## CONCLUSION

Listen to this poem called “He’ll Surely Hear” by Oswald J. Smith:

“God promised He would answer prayer. / Well, then, His promise plead, / And come to Him in Jesus’ name: / He lives to intercede! / Behold Him now at God’s right-hand, / Our Saviour, Christ the Lord. / O, trust Him in the darkest night, / Rely upon His word. / Our every need He will supply, / He hears us when we pray: / O, let us then our faith renew / And trust in God today. / It matters not how great the test, / God always makes a way. / Then let us take Him at His word: / He will not say us ‘Nay.’ / The hills before His presence melt, / The mountains disappear. / He answers prayer in Jesus’ name, / Our cry He’ll surely hear.”

“We are encouraged to pray for success, with the divine assurance that our prayers will be heard and answered. . . . The promise is made on condition that the united prayers of the church are offered, and in answer to these prayers there may be expected a power greater than that which comes in answer to private prayer. The power given will be proportionate to the unity of the members and their love for God and for one another” (*Manuscript Releases*, vol. 9, p. 303).

<sup>1</sup> Ellen G. White, *Pastoral Ministry*, 183.

<sup>2</sup> Pamphlets 149, 32.1.

General Conference Ministerial Association

Sermon Notes:

---



---



---



---



---



---

# CORRECTING ANOTHER CHRISTIAN

## WHEN SHOULD A CHRISTIAN TRY TO CORRECT ANOTHER CHRISTIAN?

**This** is a delicate subject. It is wise to spend time in prayer first, to check our motivation and ask for guidance. There are times when Christians are called upon to “talk to or try to correct a fellow Christian.” Our motive and intent should always be to bring about repentance and restoration to the erring brother or sister in Christ.

First, our attitude is very important. “Be kind and tender to one another. Forgive each other, just as God forgave you because of what Christ has done” (Eph. 4:32). It is then that we are more able to “speak the truth in love” (Eph. 4:15).

A helpful and challenging Scripture that is often overlooked is: “If your brother sins against you, go to him. Tell him what he did wrong. Keep it among yourselves. If he listens to you, you have won him back. But what if he won’t listen to you? Then take one or two others with you. Scripture says, ‘Every matter must be proved by 2 or 3 witnesses.’ But what if he also refuses to listen to the witnesses? Then tell it to the church. And what if he refuses to listen to the church? Then don’t treat him as your brother. Treat him as you would treat an ungodly person or a tax collector” (Matt. 18:15-17).

The apostle Paul told Timothy, “Preach the Word. . . . Correct people’s mistakes. Warn them. Cheer them up with words of hope. Be very patient as you do these things. Teach them carefully” (2 Tim. 4:2).

On a different slant, one of the most quoted Bible verses is “Judge not, lest ye be judged.” (Matt. 7:1, KJV) However,

the point Jesus was making was that we sometimes criticize another for something we ourselves do . . . and perhaps even more. If we will consider what we want to talk about or correct in a fellow Christian but first ponder whether we may be guilty of doing the same thing, we may change our minds and choose to deal with our own sin first (see Matt. 7:1-5). Once, when a preacher was talking with his son about his temper, the preacher suggested they pray about it. The preacher admitted that he was dealing with controlling his own temper. It gave them both a sense of support as they continued to work on this area of their lives. Praying for each other was another means of motivation and accountability, and they both made great progress. The bottom line is that prayer changes things—including people!

So, when should Christians talk to or try to correct a fellow Christian? When we have talked with the Lord first, received the “Go” sign from Him, and, are prepared to do it in His way.

ED

General Conference Ministerial Association

If you have a question about church policy or procedure, let us know! Every quarter we address these issues in our “Question and Answer” column, and we would love to hear from you! E-mail us at [garciamarenkoa@gc.adventist.org](mailto:garciamarenkoa@gc.adventist.org).



# WHY CAN'T WE USE THE NEW 15-PASSENGER VANS?

**You** might want to check the keys to your church vehicles. Does your church use a 15-passenger van? If so, it's time to trade them in for a safer option.

The National Highway Traffic Safety Administration (NHTSA) identifies the 15-passenger van as a particularly dangerous vehicle. Multiple deaths within our church organizations occurred due to the use of 15-passenger vans. The NHTSA reports that 653 occupants of 15-passenger vans were killed during 2004-2013 alone.

*"Manufacturers of the 15-passenger van say the safety problems of the vehicle have been addressed in the latest model. They are typically less expensive than buying a bus. Why shouldn't we use them?"*

Van manufacturers claim improvements in the safety rating of the latest version of these vehicles. These claims must be verified by a qualified third-party, standard-setting organization, such as the NHTSA. The NHTSA released a statement on their website recently on 15-passenger vans that cautions readers to check tires regularly due to the dangerous nature of these vehicles. There was no mention, however, of an improved safety rating. Therefore, the improvements do not qualify as verified.

Adventist Risk Management (ARM) and the North American Division (NAD) do not support the use of 15-passenger vans. Beginning in 2008 NAD, along with ARM, recommended the removal of these vans from ownership or use by all church organizations. All church organizations are encouraged to use other vehicles that are safe and verified.

In addition to the NAD policy discouraging the use of 15-passenger vans, the Division has included these specific guidelines if the vans are used:

- Currently owned fifteen-passenger vans shall be properly maintained and the driver is required to conduct a pre-trip inspection to determine if the vehicle is in safe operating condition.
- Fifteen-passenger vans shall not be allowed to tow a trailer or use a roof mounted luggage/equipment rack.
- It is recommended that all drivers who operate a fifteen-passenger van be licensed with a minimum of a Commercial Drivers License (CDL) or better in accordance with Federal, State or Provincial laws in the local jurisdiction.

You can find these guidelines listed in NAD Working Policy of 2014-2015 on page S-52.

Your local conference or church organization may also have further specific guidelines for the use or may even prohibit the use of 15-passenger vans. Always check to see if your church organization has such guidelines before using these vehicles.

If your church organization is still in the process of selling any 15-passenger vans, it is strongly encouraged that these vehicles are disposed of immediately. If your local church board still chooses to use these dangerous vehicles, these NHTSA guidelines should be followed to provide as much safety as possible.

- Never overload the vehicle. The NHTSA recently said: *"Recognizing that 15-passenger vans are particularly sensitive to loading, the agency warns users never to overload these vehicles under any circumstances. NHTSA research shows overloading 15-passenger vans both increases rollover risk and makes the vehicle more unstable in any handling maneuvers."*

- If you are a passenger, make sure you buckle up for every trip.

- If you are an owner, make sure the vehicle is regularly maintained.

- Owners should have suspension and steering components inspected according to the manufacturer's recommended schedule and replace or repair these parts as necessary.

- Owners should ensure that vehicles are equipped with properly sized and load-rated tires.

- Owners should also make sure drivers are properly licensed and experienced in operating a 15-passenger van.

- Before every trip, check the tires for proper inflation and make sure there are no signs of wear or damage. Correct tire size and inflation pressure information can be found in the owner's manual and on the door pillar.

## PROTECT YOUR FLOCK

It is better to avoid risk and possible injury all together by using the safest means of transportation. If the only option is to use a not-so-safe vehicle, make sure all guidelines and procedures are followed. Psalm 4:8 (ESV) says, "In peace I will both lie down and sleep; for you alone, O Lord, make me dwell in safety." We can be sure that God will always protect us, but we must do our part to protect His flock by using the safest transportation possible.

## References:

1. <http://www.nhtsa.gov/About+NHTSA/Press+Releases/2015/nhtsa-15-passenger-van-safety-advisory-2015>
2. <http://www.nhtsa.gov/About+NHTSA/Press+Releases/2012/Consumer+Advisory:+NHTSA+Offers+Tips+for+Safe+Travel+in+15-Passenger+Vans>

David Fournier is the regional manager for North America at Adventist Risk Management, Inc.

# Back to the Classroom

Take a page out of ARM's Maintenance Notebook and incorporate these tips in your local church risk management plan.

for  
Church  
Leaders



Adventist Risk Management, Inc. is the risk management ministry for the Seventh-day Adventist Church. We provide risk management services and insurance product solutions to assist the Church in eliminating oversights that can lead to costly accidents.

*It's our ministry to protect your ministry.*

Let's Connect!



[www.adventistrisk.org](http://www.adventistrisk.org)

# GLOBAL HEALTH ISSUES: ZIKA VIRUS EPIDEMIC



**One** of the health-related goals of the United Nations and the World Health Organization for the next 15 years has to do with stopping communicable diseases. Listed under Sustainable Development Goal 3.3, the aim is that by the year 2030, there will “be an end to the epidemics of AIDS, tuberculosis, malaria, and neglected tropical diseases,” as well as “other communicable diseases.”<sup>1</sup>

Communicable diseases remain a big threat to the health and well-being of communities around the globe. An example is the Zika virus. The mosquito-borne Zika virus has escalated in several places in the world, and the World Health Organization has declared it a Public Health Emergency of International Concern.

As with any major public health threat, facts—not fear—are needed, and the church can play a key role in helping to sort out facts from fiction and disseminate accurate information. While there is still much we do not know about the Zika virus, the global community is coming together to share reliable information, and church elders and leaders can help replace fear with knowledge of the facts. Here is some helpful information to share about Zika:

1. The primary source of Zika is bites from infected mosquitoes. These are the same mosquitoes that spread dengue and chikungunya viruses and are known to circulate in Africa, the Americas, Asia, and the Pacific. These mosquitoes bite aggressively during the day and also at night.

2. The Zika virus can also be transmitted via sexual intercourse and blood transfusions, and potentially be transmitted by organ donation, saliva, and urine.

3. Zika can be spread from a mother to her fetus during pregnancy, and infection during pregnancy has been linked to birth defects, such as microcephaly, in babies. The factors that may cause increased risk to the fetus are unknown and are currently being investigated.

4. The time from exposure to symptoms (incubation period) is not clear, and only one in five people infected with Zika become symptomatic. Most infected persons will have minimal symptoms. Severe disease is uncommon, and no deaths have been reported.

5. Common symptoms are a low-grade fever (<38.5°C) and a maculopapular rash but can include muscle and joint pain, malaise, headache, conjunctivitis, pain behind the eyes, and vomiting.

These symptoms normally last 2-7 days.

6. There is no vaccine or treatment.

7. Only a licensed medical professional can accurately diagnose Zika, and the diagnosis can only be confirmed by laboratory testing for the presence of Zika virus RNA in the blood or other body fluids, such as urine or saliva.

8. We do not know if there is a safe time during pregnancy to travel to an area with Zika; therefore, it is recommended that pregnant women avoid travelling to affected areas.

9. We do not know how likely it is that a pregnant woman will get Zika if she is bitten or how likely it is that her baby will have birth defects from the infection.

10. Since the mosquitoes that spread Zika are common throughout the tropical areas of the world, outbreaks are expected to continue.

## HOW TO PREVENT ZIKA WHEN TRAVELLING TO AN AFFECTED AREA

1. Prevent mosquito bites by wearing long-sleeved shirts and long pants, sleeping under a mosquito bed net, and staying in places with air conditioning or that use window/door screens to keep mosquitoes outside.

2. Use insect repellants registered by the EPA (Environmental Protection Agency). These repellants are effective and proven safe, even for pregnant and breast-feeding women. Reapply as directed. If using sunscreen, apply it before applying insect repellent.

3. Strengthen your immune system by getting plenty of rest, drinking enough fluids, and treating pain and fever with common medicines. If symptoms worsen, seek medical care and advice.

As we reach out to a world that is suffering, let us remember to do it with compassion and care. We are called to “educate, educate, educate, pleasantly and intelligently.”<sup>2</sup> May God use each of us to be a role model as we share good news with those who may be at risk.



<sup>1</sup> <https://sustainabledevelopment.un.org/sdg3>

<sup>2</sup> Ellen G. White, *Medical Ministry*, 262.

Katia Reinert is associate director of the Health Ministries Department for the General Conference.

# GLOBAL POVERTY

**Poverty** is present in every society. Poverty robs human beings of their most basic rights. It keeps people hungry; it deprives them of medical care, clean water, an education, the opportunity to work, and often results in a sense of powerlessness, hopelessness, and inequality. Every day, more than 24,000 children die due to preventable conditions created by poverty. Seventh-day Adventists believe that actions to reduce poverty and its attendant injustices are an important part of Christian social responsibility. The Bible clearly reveals God's special interest in the poor and His expectations as to how His followers should respond to those who are unable to care for themselves. All human beings bear the image of God and are the recipients of God's blessing (Luke 6:20). In working with the poor we follow the example and teaching of Jesus (Matthew 25:35, 36). As a spiritual community Seventh-day Adventists advocate justice for the poor and "speak up for those who cannot speak for themselves" (Proverbs 31:8 NIV) and against those who "deprive the poor of their rights" (Isaiah 10:2 NIV). We participate with God who "secures justice for the poor" (Psalm 140:12 NIV). Working to reduce poverty and hunger means more than showing sympathy for the poor. It means advocating for public policy that offers justice and fairness to the poor,

for their empowerment and human rights. It means sponsoring and participating in programs that address the causes of poverty and hunger, helping people to build sustainable lives. This commitment to justice is an act of love (Micah 6:8). Seventh-day Adventists believe it is also a call to live lives of simplicity and modesty that witness against materialism and a culture of affluence.

Seventh-day Adventists join the global community in supporting the United Nations' Millennium Development Goals for reducing poverty by at least 50 percent by 2015. In furtherance of this, Seventh-day Adventists partner with civil society, governments and others, working together locally and globally to participate in God's work of establishing enduring justice in a broken world.

As followers of Christ we engage this task with determined hope, energized by God's visionary promise of a new heaven and a new earth where there is no poverty or injustice. Seventh-day Adventists are called to live imaginatively and faithfully inside that vision of God's Kingdom by acting to end poverty now.



This statement was approved and voted by the Executive Committee of the General Conference of Seventh-day Adventists on June 23, 2010, and released at the General Conference Session in Atlanta, Georgia, USA, June 24-July 3, 2010.



# WINNING THE WORSHIP WARS >PART 1



The great Advent movement was born out of the birth pangs of the disillusionment of a delayed entry to heaven. In those cold October days long ago, proto-Adventists found in music the solace they needed to keep going. After the Great Disappointment, they sang and sang about heaven until it came down in the form of sanctified community with fellow believers. If they couldn't quite get there soon, they were determined to create heaven here and now with music.

The idea that heaven and earth are intertwined was central to Millerism and later to Seventh-day Adventism. In the area of music, this can be seen in the inclusion of the Millerite hymn "What Heavenly Music" in the first Adventist hymnal published in 1849. Little did James White, the hymnal's editor, know that the notion of "heavenly music" would have a lasting impact on Adventist worship until the end of time.

As an apocalyptic movement that sees heaven as a confirmation of its *raison d'être* [reason for existence], we continue to strive toward that elusive heavenly music. From the inception of Adventism, there was great care in the choice of music. The imminence of judgment that sparked the movement continued to influence our musical and worship practices. While Adventist hymnody was in the style of the evangelical hymns of the nineteenth century, it was mostly done a cappella or, at most, accompanied by the organ. But such heavenly music would not waft unchallenged in the annals of Adventism.

Adventists soon realized that our apocalyptic worldview often translated into emotional worship. And ever since the noisy worship style of the Indiana camp meetings in 1900, Adventism has struggled to make peace with music. Because of what transpired there, we have, for most of our history, viewed music and musicians with suspicion. It's been a love-hate relationship.

Today we hear renewed appeals for a cleansing of our musical practices. This new iconoclastic impetus is redolent of the days of inverting long-play records for hidden satanic messages and kicking out musicians who played drums and guitars in church. But, sadly, most of these seemingly pious calls are couched in the same approaches that backfired in the past.

The obvious reason for the failure of these campaigns is that they generate more heat than light. Often the revivalists who call for the abolition of certain musical styles and instruments drink from the wells of biased, questionable, and plainly false information about music. This has been pointed out time and time again by many in Adventist musical academia. But the worship wars rage on.

## WHAT TO DO?

In this article series, I will offer some suggestions that may help church leaders and musicians navigate the treacherous waters of the worship wars in our churches. In Part 1, we will look at the place of music in worship.



To address this issue, I propose here a reductionist approach to church music. What does this reductionist approach mean? It means we will reduce music to a lower level of importance than it has had in order to get some perspective on its role in worship. For far too long, we have espoused superstitious views of the role of music in worship and in general. Music has been put on a pedestal of importance in worship that it should never have had. It has been raised to the level of a sacrifice that we offer to the deity in order that our worship service may be accepted. We think that the quality of our music earns points with God. Worship is accepted or rejected in terms of the music quality; the worship of God is confused with the idolatry of music. A reductionist approach removes music from such an improper place in worship.

Why is music a unifying element in worship when it also divides us? Having spent much time on the front lines of the worship wars, I'm convinced that the divisiveness in music stems from our unrealistic expectations about its place in worship. Our perfectionistic tendencies in Christian living suffuse even our expectations about music in worship. Such idealism has given music a centrality and importance in worship that is unique to Adventism—and quite problematic.

This should really be the first discussion in churches on the verge of being divided by the worship wars. Before we jump into arguments about which musical style or instrument is appropriate for worship, we need to reassess the place of music in worship from a theological standpoint. What is the function of music? Why do we need music in worship at all? How does music contribute to worship? These are some of the questions that need to be addressed.

For example, we could start by discussing how “human” church music really is. Despite our highest aspirations about hearing heavenly music in our worship services, making music this side of heaven is an organically human activity. Music is the fruit of the human experience. It springs from it and is enjoyed in it. We use earthly bodies, earthly instruments, and earthly languages as we sing and make music.

Further, as we engage in these preliminary conversations about music in worship, it is imperative that those with a vested interest in music and worship be in agreement about some very basic premises concerning worship and music and art in general. First of all, regardless of our different personal aesthetic tastes, I think we can all agree that art—be it music, poetry, color, lighting, architecture, buildings, temples, and so on—must not be at the center of worship. These are educational tools that we use to communicate corporately with God and one another.

Think of the tabernacle in the desert. That ornate building was not the focus of the Israelites' worship. Its various elements and rituals pointed to something transcendent: the

presence of Yahweh in their midst. It housed the Shekinah so that He could be with them. The tabernacle was not to be worshipped as an end in itself but was a means to an end (See also the story of the Nehushtan, Moses' bronze serpent, to which the Israelites were burning incense. [2 Kings 18:4]).

This is a difficult concept to grasp for some in our pews. As a performer, writer, and teacher of music, I often apply this reductionist approach. I begin by teaching the rudiments of music theory and history as a way of removing many of the superstitions around church music. I have found that removing music from the “supernatural” realm and placing it in the great stream of the human condition is a liberating experience.

This does not in any way mean that music is not important or that it can be done lightly. I often say that music communicates best when it is done well. Music done badly is closer to noise than to music, and one cannot communicate well in noise. And yet, while striving for excellence in music, we need to constantly keep it in the realm of a language lest it assume roles it shouldn't. A reductionist approach to music will help address the exaggerated fixation many of us have with it.

To gain perspective about church music, we need to step back from overly exalted views about it and move from the “heavenly music” end of the spectrum to the other side of the argument, the one that sees music as a tool for communication. As a tool for communication, music acquires many of the qualities of a spoken language. If we see music that way, then we can agree that just as there's not one “preferred” spoken language to worship God, there's not one particular style of music that God likes more. Just as He does not like Latin better than German, God does not prefer medieval music over against contemporary Christian music. God is more concerned with whether we are keeping Him at the center than with our musical tastes.

So, just as we use language to communicate, music as a language in worship is meant to facilitate our conversation with God. To illustrate, we can ask, What conceptual difference does it make if I say “O Lord, You are my God” or if I sing “O Lord, You are my God”? There is no difference to God because in both cases, I'm simply worshipping Him. The difference is in the mode of communication. In the song, I changed the pitch of my voice. I elongated the syllables and took more time to say it with music. And if I really like the song I'm singing, the statement of worship to God is reinforced by the emotional effect that the intervals of the melody, the harmony, and the rhythm of the words have on my brain (more on this on the next article). But ultimately, saying and singing something in worship have qualitatively the same weight.

In this sense, a hymn or a song is merely an alternative to the spoken word. No doubt a song offers certain advantages from the emotional aspect of human communication, but

these advantages remain in the realm of engaging the human worshipper in the experience, not necessarily impacting the divine. God looks past the art and goes straight to the heart (Amos 5:23). To Him, it makes no difference whether we sing or speak. Music is an alternate mode of communication with God in worship. Music is akin to the frame of a picture: it carries a message, but it is not the message.

To further illustrate, we could address this question from a music history approach by looking at the varied classical styles of church music. We could travel from Gregorian chant to the French motets to the music of Bach, Händel, Mozart, Beethoven, Mendelssohn, and Rutter, to name a few. Some of these styles differ dramatically from one another; some are a cappella while others use unique instruments, languages, harmonies, melodies, tonalities, etc. Which of these styles should be considered the “preferred” worship music? I will

### RECOMMENDED READING:

Harold Best, *Music Through the Eyes of Faith* (HarperOne, 1993).

Lilianne Doukhan, *In Tune with God* (Hagerstown, MD: Review and Herald, 2010).

say more on this later, but, for now, we can say that all these styles were and are effective in communicating the message of words through music.

The point is that when we view music as a tool for communication, our concerns about musical styles, instruments, etc., will be secondary. Once we agree on this principle, worship organizers will be able to choose music for worship that best communicates what needs to be communicated without unrealistic expectations regarding what music does in worship. We will be able to select music that helps the congregation communicate with God and, thus, worship Him.

I'll stop here, trusting that I have given you enough food for thought as you struggle to keep music in its correct place in worship. Identifying this problem is the first step in winning the worship wars currently raging in Adventism.

In our next article, we will talk about how music affects the worshipper. ED

---

This article first appeared in *Best Practice*, Nov. 29, 2015. It has been lightly edited for *Elder's Digest*.

---

André Reis has degrees in theology and music and is finishing a Ph.D. in New Testament at Avondale College. He contributed two chapters to *En Espíritu y en Verdad (In Spirit and in Truth)*, a book on music and worship published by Pacific Press in 2013.



**Welcome to the Family**  
By Drs. Claudio and Pamela Consuegra

*Welcome to the Family* will help you integrate newly-baptized members into the local congregation. It involves inviting the entire church to attend one program per week over a period of six weeks.

Each two-hour program begins with a fellowship meal and music, followed by a time of learning about health, spiritual and church dynamics, and, most importantly, family and relationship issues.

Programs include:

- Communication
- Conflict Resolution
- Love Works
- Parenting
- Growing in Christ
- Celebrating Your Church Family

Improve new member retention by hosting a *Welcome to the Family* program in your church and helping all members build friendships, strengthen family bonds, and improve their relationships.

Includes a CD with PowerPoint presentations and handouts.

**Catalog #351794**  
**US\$19.95 each**

**ALSO AVAILABLE IN SPANISH**

Find more resources at  
[www.adventsource.org](http://www.adventsource.org) or call 402.486.8800

**AdventSource**

# SERVING DURING THE SERVICES OF THE CHURCH:

## DEACONS AND DEACONESSES AT HOLY COMMUNION SERVICES

The ordinance of humility, known as foot-washing, precedes the Lord's Supper during Holy Communion services. According to John 13:1-10, it is like a miniature baptism. Whereas baptism represents the washing away of one's sinful past, foot-washing represents the washing away of present faults, misunderstandings, and differences with others. The *Minister's Manual* states, "Foot-washing is a time for making wrongs right, for reaching out to those with whom you have differed..."<sup>1</sup>

**Spiritual Preparation.** This preparation should begin at least one week before the service. Deacons and deaconesses should:

1. Renew their personal relationship with God through prayer and seek forgiveness.
2. Review Bible verses and Spirit of Prophecy readings relevant to the Lord's Supper (Matt. 26:17-30; Mark 14:12-26; Luke 22:7-39; John 13:1-17; 1 Cor. 10; 11:17-34; *The Desire of Ages*, 642-787).
3. Seek forgiveness from persons they have offended.
4. Forgive those who have offended them—assuring them that they have been forgiven.

**Physical Preparation.** The following areas for the foot-washing service should be considered:


1. All items—towels, basins, warm water, buckets, hand wipes or soap and water, and so on—should be in place ahead of time.
2. "Deacons and deaconesses should participate in the foot-washing service, but preferably they should have done so earlier, perhaps when setting up the equipment."<sup>2</sup> This will prevent delaying the Lord's Supper.
3. The head deacon should lead the men, and the head deaconess should lead the women. They will make sure that everyone has been served and lead out in singing, testimonies, and prayer. Keep testimonies brief so that all who wish to may participate.
4. Before participants return to the sanctuary, the head deacon and head deaconess should remind them of any special seating arrangements for the Lord's Supper.

**Proceedings and Protocol.** Reverence and graceful, harmonious movements are of the utmost importance during the Lord's Supper. Therefore, it is important that deacons and deaconesses attend the rehearsal with the pastor and elders prior to this service.

The deaconesses are responsible for preparing the emblems for the Lord's Supper. They prepare the unleavened bread and pour the unfermented wine (grape juice). They arrange these emblems on the communion table, along with appropriate finger bowls and towels, and then cover the table with a linen tablecloth.

Consider the following points:

1. The head deacon and head deaconess should assign the deacons and deaconesses who will be the leading participants for each Holy Communion service throughout the year so they can plan to attend rehearsals.
2. Inspect all equipment periodically.
3. The deaconesses assigned to unveil and veil the table are the only persons who should assist in this process. If a mistake is made, let them handle it. The pastor will use discretion in offering assistance or requesting the assistance of others. If anything unexpected happens during the service, follow the pastor's lead.
4. Stay focused on the service. Do not bring anything that may cause a distraction.
5. When serving the bread and wine, the trays should be held close in front of the body at waist level, with both hands, thumbs on top.
6. After the service is over, the deaconesses prepare communion kits for the sick and the shut-ins. Unused blessed bread and wine are gathered for proper disposal. The deaconesses clear the table and see to it that the linen tablecloths, towels, and trays are properly cared for. The deacons are responsible for repositioning the table.

A special service may be conducted for members confined at home or in the hospital. The head deacon should contact the men and the head deaconess should contact the women. Contact is best made one week prior to Holy Communion and again the day before as a reminder. When possible, deacons and deaconesses should accompany the pastor and elders in serving the sick and shut-ins. 

<sup>1</sup> *Seventh-day Adventist Minister's Manual*, 214, 1992 version.

<sup>2</sup> ———, 215.

Vincent E. White, Sr., D.Min., is a retired pastor and author of *The Twenty-First Century Deacon and Deaconess: Reflecting the Biblical Model*; *The Twenty-First Century Deacon and Deaconess: Reflecting the Biblical Model Workbook*; and *Problem Solvers and Soul Winners: A Handbook for Deacons and Deaconesses*. [www.avasbookpublishers.com](http://www.avasbookpublishers.com).

# LESSONS FROM DANIEL 6

FREEDOM OF CONSCIENCE AND RELIGIOUS LIBERTY ARE CONSTANTLY THREATENED IN THIS WORLD. AGAIN AND AGAIN THERE ARE PERSECUTION, IMPRISONMENT, AND KILLING OF PEOPLE FOR THEIR RELIGIOUS CONVICTIONS. DANIEL 6 DESCRIBES SUCH A SITUATION. THIS CHAPTER IS THE LAST CHAPTER IN THE HISTORICAL PART OF THE BOOK OF DANIEL; IT DEALS WITH THE TIME OF THE MEDES AND PERSIANS. FROM CHAPTER 7 ON WE WILL ENCOUNTER THE PROPHETIC PART OF THE BOOK.

## I. DISCUSSION OF THE CHAPTER

### A. The Historical Background

- Verses 1–3**—Under the Medes and Persians Daniel quickly rose high in rank. *What could the phrase “because an excellent spirit was in him” mean?*
  - Wisdom, insight, knowledge.
  - Faithfulness and reliability.
  - Excellent administration and wise leadership.
  - Knowledge of God and knowledge of human nature.

### B. Intrigues of the Satraps

- Verses 4, 5**—Intrigues happened constantly at royal courts and still happen today in governments and business. Daniel also became a target. He was being spied on. Result: it was found that he was innocent and righteous in every respect. His only vulnerability was his religion. Thus Daniel is a remarkable example for believers.
- Verses 4–8**—*How are the governors and satraps in verses 4–8 depicted?*
  - Envious, ambitious, egotistic.
  - They wanted to get rid of Daniel.
  - They were cruel and ready to kill anyone who would interfere with their interests.
  - They flattered the king and obtained a law that was able to harm Daniel.
  - They were hypocritical and conniving.
  - They were not interested in whether or not a person was innocent.
  - They used Daniel’s different religion to turn against him.

*How would we characterize the king?*

- He was flattered.

- He did not notice that the proposed decree was directed against Daniel, and may have been quite naïve at this point.
- Because the law of the Medes and Persians was considered to be unchangeable, by creating a new law the king got Daniel and himself in trouble.
- He was an absolute ruler who may not have cared much about human life.

- Verse 9**—The decree was signed.

### C. Daniel’s Reaction

- Verse 10**—*What do we learn from Daniel’s prayer life in the Book of Daniel (chapters 2, 6, and 9)?*
  - For Daniel, praying was a necessity. He prayed regularly.
  - Even under difficult circumstances Daniel turned to God in prayer with faith.
  - For Daniel it was more important to pray than to live.
  - Daniel’s prayer consisted of petition, praise, thanksgiving, confession of sin, and intercession.
  - He experienced marvelous fulfillments of prayer.
  - In spite of his many duties and all the stress that he may have had, he made time for prayer.
  - Prayer may have been the key to his success.
  - Daniel prayed regularly and retreated to a special place at specific times.

*Why did Daniel continue to pray in such a way that he could be seen?*

- It would have been a denial of his faith not to continue praying in the same way he did before.
- It would have recognized the king as the highest authority and lord.

- His connection to God was important to him, especially in a crisis.
- A secret refusal to obey orders would still have been a refusal to obey orders. He had nothing to hide.

*Daniel was most likely more than eighty years old. How does old age relate to faithfulness to God?*

- One can be faithful to God regardless of age. The temptations encountered by young people and the frailty of old age do not justify unfaithfulness.
- Daniel had already experienced God's interventions. They may have helped him to stand on God's side in the greatest crisis of his life.

#### D. The Governors before the King

1. **Verses 11–13**—After Daniel was spied out, he was accused. With the designation “prisoner” Daniel was degraded and made suspect as a rebel.
2. **Verse 14**—Finally the king was able to notice the intrigue. He tried to save Daniel.
3. **Verse 15**—The governors pressured the king to have Daniel executed, arguing with the indissolubility of the law.

#### E. Daniel and then the Governors in the Lions' Den

1. **Verses 16, 20**—*What do these verses reveal about Daniel?*
  - Daniel was highly esteemed by the king.
  - The king recognized Daniel as a servant of God and expected from this God's help and Daniel's salvation.
  - The king did not feel that Daniel's faith was a crime against his kingdom. Indirectly he praised him for his religion.
  - Daniel did not serve God sporadically but constantly.
2. **Verse 15**—The verdict was executed. Sealing had a double purpose: (1) The king wanted to prevent Daniel from being killed in a manner other than by lions. (2) The administrators of the kingdom wanted to prevent the king from saving Daniel.
3. **Verse 18**—The king was stricken with sorrow.
4. **Verses 19, 20**—Darius hoped that God would save His servant through a miracle. In some way, Darius recognized God.
5. **Verses 21, 22**—*Daniel was alive and turned to the king. Why did Daniel claim to be innocent only after his salvation?*
  - If he had claimed innocence before his execution, it could have been interpreted as fear and cowardice.
  - It would not have helped anyway because he had transgressed the law.
  - Attempts to justify oneself in such a situation create more problems. Jesus did not justify himself either. Daniel attributed his salvation to God.

6. **Verse 23**—His trust was rewarded. He was able to leave the lions' den, because the law did not demand death but the lions' den. *Why did God allow Daniel to be thrown into the lions' den and not save him right away?*

*Possible answers:*

- It should help the king to get to know the true God.
  - Maybe God wanted to let Daniel have a new experience of His power.
  - It happened so that we would be encouraged (1 Cor. 10:6).
7. **Verses 19–24**—The liberation of Daniel from the lions' den was at the same time of his enemies' doom. This topic is also found in Revelation 13–18: God's people are about to be killed (Rev. 13:15); however, symbolic Babylon is being judged (Rev. 18:6–7).

#### F. Darius' Confession and Decree

1. **Verses 25–28**—Daniel's God was made known in the Persian Empire. To some extent, Darius acknowledged this God. Daniel had a high position with the Medes and Persians.

## II. APPLICATION

- Religious liberty is an important right. It is indirectly mentioned in the Old and New Testaments (see Acts 5:29). In many countries it is one of the basic human rights.
- However, religious liberty was and is seldom granted (as seen in human history from ancient Rome to the present). It is limited or non-existent in many countries.
- According to the book of Revelation religious liberty and personal freedom will again be threatened, and humanity will experience a situation similar to Daniel 6. This chapter provides guidelines for Christian behavior.

Some of us still enjoy liberty. Therefore, we can freely pray (6:10), serve God and fellow humans (6:16, 20), witness about God (6:22), and study Scripture (9:2). We should take advantage of this situation.

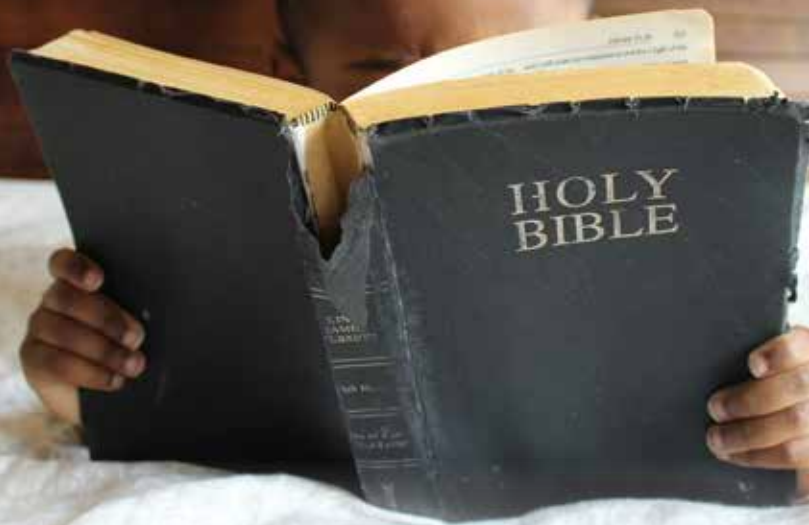
## III. CONCLUSION

The Lord does not leave His people alone, even at the end of time when they have to go through “lions' dens” and suffer the loss of religious liberty. They remain faithful in prayer and witnessing.




---

Ekkehardt Mueller is an associate director for the Biblical Research Institute at the General Conference World Headquarters. This article has been reprinted, by permission, from *Reflections*, the BRI Newsletter, edited by Elias Brasil de Souza.



# HOW TO STUDY THE BIBLE FOR TRANSFORMATION

In Romans 12:2, Paul said, “Be *transformed* by the renewing of your mind” (NIV, emphasis added). The word Paul uses here is the one we use for the metamorphosis of a butterfly. The change in the end is something completely different than what was there before. A similar transformation can happen to us through the reading of the Bible. This complete character transformation involves matching our thinking, thoughts, and behavior to God’s.

Christians often read the Bible with a focus on information. Their goal is to learn the content of the Scriptures, including historical data, personal stories, practical principles, important truths, and so on. However, it’s also important for Christians to understand that the Bible is not a textbook for history and philosophy. It’s much more significant. “For the word of God is alive and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart” (Heb. 4:12).

The primary purpose of the Bible is not to communicate information but to change and transform us at the level of our hearts. In other words, in addition to reading the Bible for the purpose of information, Christians must also commit to regularly reading God’s Word for the purpose of transformation.

To help you toward that goal, here are five practical steps for reading the Bible with a focus on transformation.

## STEP 1: FIND THE RIGHT PLACE

It may sound strange to worry about where you study the Bible,

but this is an important step. If your goal is to have a significant encounter with God’s Word, you need to concentrate. That means you need to be proactive about getting rid of distractions—no smartphones beeping, no kids demanding attention, no TV, no Internet, and so on.

Even Jesus had to eliminate distractions when He sought a deeper encounter with God. “Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed” (Mark 1:35).

Find a quiet, peaceful place where you can realistically delve into the Bible and stay there for a while.

## STEP 2: PREPARE YOUR HEART

Just as it is important to minimize external distractions when you study God’s Word, you also need to prepare yourself internally. Reading the Bible for transformation is a spiritual experience. It involves your heart and emotions—your inner self.

This kind of internal preparation means different things to different people at different times. For example, if you’re buckling under the weight of stress or negative emotions, you may need to spend significant time in prayer before you even approach the Bible. Pray for peace. Pray for a calm heart. Pray for release from stress and anxiety.

At other times, you may prefer to worship God in advance of studying His Word. Or, you may want to encounter the reality of God by getting into nature and immersing yourself in the beauty of His creation.

Here's the point: Before you even begin flipping pages in the Bible, spend a few moments in prayer, contemplation, and self-evaluation to prepare yourself for a transformational experience.

### STEP 3: EVALUATE WHAT THE TEXT SAYS

When you're ready to read through a passage of Scripture for transformation, commit to the experience. Read the full passage two or three times and immerse yourself in the themes and implications of the text. Skimming the Bible won't lead to transformation. Instead, read as if your life depended on it.

Your first goal in encountering a passage of Scripture is to determine what God has communicated through that passage. The first questions you should ask are: "What does the text say?" and "What does it mean?"

In order to properly engage the Bible, we must recognize it as the living word of God, useful for everyday life (2 Tim. 3:16). Spend time identifying the truths contained in the specific passage of Scripture you are reading. Find and note the major themes and principles contained in the verses you read. Refer to commentaries and inspired writings as needed.

### STEP 4: DETERMINE THE IMPLICATIONS FOR YOUR LIFE

After you have a good understanding of what the text means, your next goal is to contemplate the implications of that text for your specific situation.

The genuine way to study the Bible is to figure out how to allow the Holy Spirit to change you so that you will be conformed

to God's Word. Ask yourself this question: "If I really believe this passage of Scripture to be true, how do I need to change in order to align myself with what it says?"

Prayer is a necessary step in this process because we don't have what it takes to conform ourselves to the truths contained in the Bible. Sure, we can attempt to use our willpower to change certain behaviors, and we may even be successful—for a while. But, ultimately, God is the One who changes us from the inside out. He is the One who transforms. Therefore, it's vital that we remain in communication with Him whenever we seek a transformational experience with His Word.

### STEP 5: DETERMINE HOW YOU WILL OBEY

It's not enough for us to know what we need to do; we need to actually do something. We need to obey what the Bible says through our daily actions and attitudes. "Do not merely listen to the word, and so deceive yourselves. Do what it says" (James 1:22). Prayerfully make a specific, concrete plan about how you will obey and how you will apply the truths you discover.

Since character development is an ongoing experience, not a one-time event in the life of a believer, we should continually read the Bible for transformation, allowing the Holy Spirit to bring us closer to the will of God.

EO

S. Joseph Kidder is a professor of church growth and leadership at the Andrews University Seventh-day Adventist Theological Seminary in Berrien Springs, Michigan, USA.

**SOLUTIONS ALLTECH OFFERS THE BEST TECHNOLOGY FOR RELIGIOUS, EDUCATIONAL, AND CORPORATE SEGMENTS.**

We serve all World Divisions with shorter delivery time and competitive prices. We will be glad to guide you in the best video and audio purchase for your church.

**Is your church well equipped?  
Special Package**

**Infocus Projector IN112**

With 3200 Lumens  
SVGA Resolution  
3D Ready



+

**Portable PA System Sw212**

Speaker and  
Wireless Mic  
Recommended for a 300  
Member church or Less



Price

**\$ 879.00**

dollars

**AmpliVox Sound Systems S222  
Audio Portable Buddy**

It's perfect for all presentations:  
Increase your vocal stamina for those long  
business meetings, increasing your sales with  
sound and multimedia clean clear presentations.  
Reach a wider audience with clear and clean loud  
sound, no matter what the occasion for an  
audience of 1000 people. The S222 comes with 50  
watts stereo amplifier and battery up to 200 hours.  
Product Dimensions: 11"H x 13.5"W x 4.5"D  
Product Weight: 4 lbs. without batteries, 8 lbs. with  
batteries



WE SELL THE ONLY PROJECTOR  
WITHOUT LAMP CASIO PROJECTORS.  
DON'T EVER BUY PROJECTOR  
LAMP AGAIN!!



SOLUTIONS  
**ALLTECH**  
GROUP

WWW.SOLUTIONSALLTECH.COM  
WWW.ALLTECHBR.COM.BR

Phones  
(954) 740-1715- Cell  
(561) 530-3495- Office

Solutions Alltech Group  
102 NE 2nd ST - Suite 354  
Boca Raton, FL 33432- USA  
waller@solutionsalltechgroup.com

# Christ's method in the world's great cities

Mingling  
Showing sympathy  
Ministering  
to needs  
Winning confidence  
Bidding people  
to follow  
Jesus

Every dollar given to Global Mission goes directly to the front lines of mission, including big cities, reaching people who are still waiting to know Jesus.

#### THREE WAYS TO GIVE:

- Mail to Global Mission:  
12501 Old Columbia Pike  
Silver Spring, MD 20904
- Secure online: [Giving.AdventistMission.org](http://Giving.AdventistMission.org)
- Call 800-648-5824

ADVENTIST  
**MISSION**  
GLOBAL MISSION   
[WWW.GLOBAL-MISSION.ORG](http://WWW.GLOBAL-MISSION.ORG)

Photo credit: Rick Kajiura