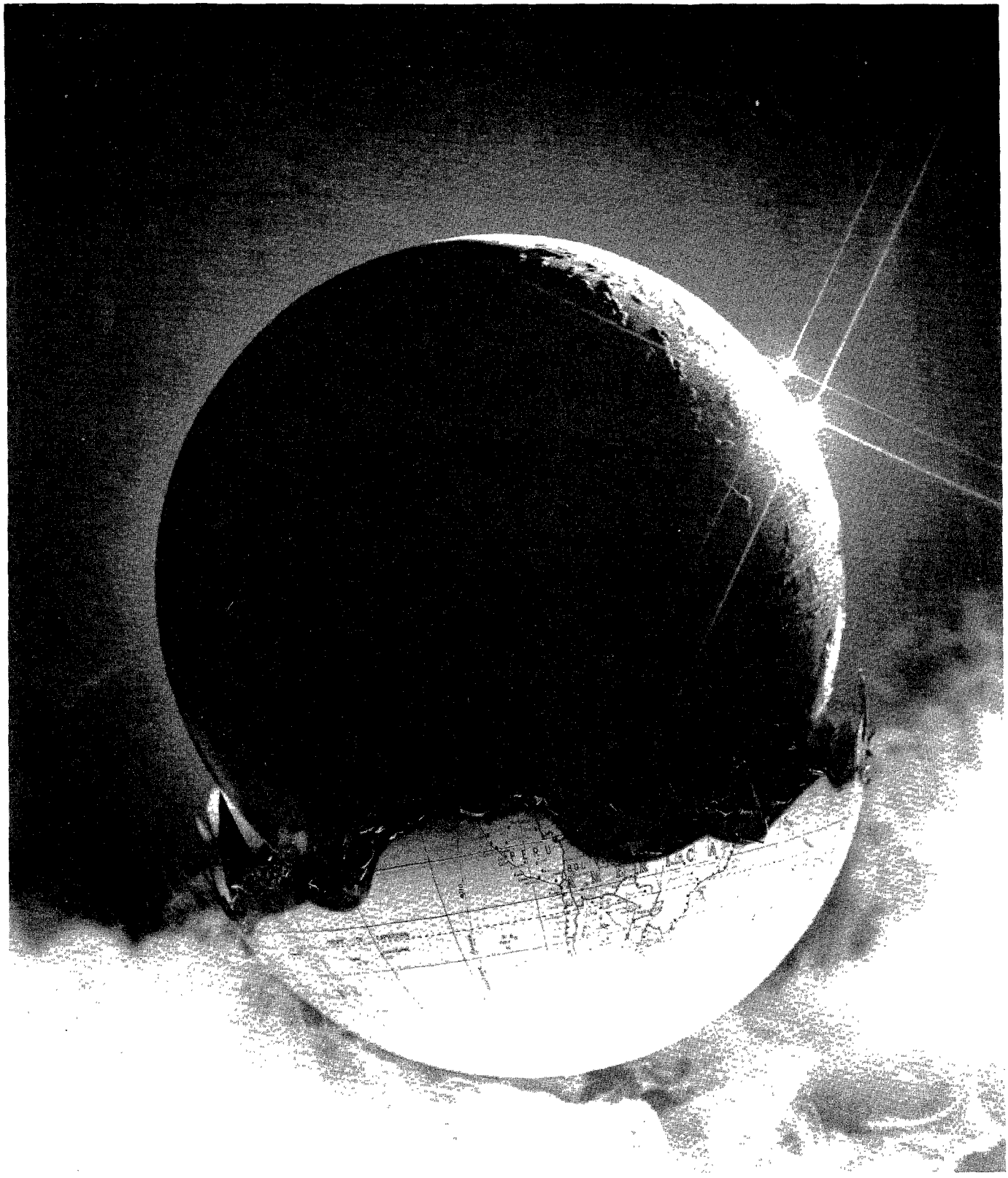
Ministry

A Magazine for Clergy/October 1983



Apocalyptic Prophecy and the Church

Letters

Evidence for an old earth

I just read both of your antievolution articles in your latest issue (June, 1983). You made your point that when the first chapters of Genesis are given up, Christianity becomes very different. But what do you want us to do, throw out all of evolution and geology, or say God lies in nature? If God made the fossil record lie, who's to say He didn't make the Bible lie?

Roth realizes that a number of facts militate against a 10,000-year-old earth. These include evidence of glaciers underlain and overlain with "flood" sediment, evaporites (which aren't entirely explained by geologists either), lacustrine deposits, desert deposits underlain and overlain by "flood" sediment, fossil succession, heat-flow from the ocean floor, magnetic reversals, oxygen-isotope evidence for numerous ice ages, 100,000 layers of ice in Greenland, too much organic carbon in the rocks, coral growth layers, and of course, radioactive dating. All this against a minor question (maybe not all that minor, really) about Gentry's haloes and a few rates of things known not to be uniform. Certainly it's not the scientific evidence that makes Roth believe in a young earth.

Finally, I believe the reason that so few people believe in naturalistic evolution and so many believe in Creation is basically that people are ignorant of science and have a stake in evolution's being wrong. Your magazine does not help much in dispelling evolutionary ignorance. But then, if I do say so myself, fundamentalism is not noted for objectivity.—Minnesota.

It may come as a surprise to evolutionists, but we as creationists accept the facts of science. Since geology is a science, we accept the facts of geology as well. But we do differ on the interpretation attached to those facts, so that it becomes a hermeneutical problem. In the same way that different churches may radically disagree on the interpretation of specific Biblical passages or even whole doctrines while at the same time agreeing that the Bible is the Word of God, so creationists can agree with evolutionists on the established facts of geology while challenging the evolutionary framework that is superimposed on all of science.

As creationists, we do not claim to have all the answers. It's true that many of the evidences listed here for an old earth have not been adequately addressed or researched by creationists. We feel that creationism must always have the courage to say, "I don't know," when confronted with some of the perplexing problems that one is bound to encounter in scientific research.—Editors.

Scripture and science

Your editorial, "Can Adventists Be Evolutionists?" (June, 1983), interested me. I am disturbed that so many think they must adjust plain scriptural statements to make the Word of God agree with science. Science has changed its approach many times through the years. "We now know" is its watchword. But the Bible is forever the same. Why, then, try to bend the Bible to make it fit science?—Mrs. I. N. Reinke, Hoboken, Georgia.

Mountain from a molehill

Ronald Springett's article "Paul and the Women at Philippi—1" (June, 1983) contends that the first church formed by Paul in Europe was left entirely in the hands of women. He seems to be laying the groundwork in this article for approval of women in the ordained ministry and other positions of ministerial leadership. After doing some research myself, I can only say that he has made the proverbial mountain from a molehill.

The Bible indicates that Luke, not the women of Acts 16, was in charge of the Philippian church. According to Acts 16:10, Luke was present at the events recorded there. Acts 17:1 indicates the others left, but Luke stayed behind. ("They" seems to exclude the writer, Luke.) Acts 20:6 indicates that Luke later sailed with Paul from Philippi to Troas. Support for this view is found also in the five-volume *Dictionary of the Bible*, edited by J. Hastings: "But the foundations of a flourishing church had been laid; and Luke, the writer of the Acts, was (to judge from the dropping of the first person plural between Acts 16:17 and 20:5) left in charge of it."—Volume 3, page 839. Timothy, Silas, Epaphroditus, and others are associated with Philippi, but Lydia's name is conspicuously absent.

Ellen White (*Evangelism*, p. 544) places Luke in Philippi, where he "continued to labor for several years, doing double service as a physician and gospel minister."

It is easily understandable in this age, when women are beginning to come into their own after having been mistreated for centuries, that leaders of the church would be tempted to be on the front lines actively promoting women's usefulness. I think we should be. But there are areas of demarcation, and when fiction is presented as fact, it misleads the church.—John V. Stevens, Sr., Westlake Village, California.

Measuring objectivity

I have just read "Adventists: Heading for Schism?" (May, 1983) in which you comment on *Christianity Today*'s reporting of events within the church. For years I have followed the principle of measuring the objectivity of a publication by what it might say about issues within the church. That is, if it misinterpreted facts and information with which I was familiar, I assumed that it did the same when it reported on other church groups or general areas. Having applied this principle to the *Christianity Today* article, I must admit, as you do, that I have begun to wonder how much of anything printed to believe!—Stanley J. Steiner, South Lancaster, Massachusetts.

This principle is good to keep in mind even when reading some of the material that circulates within our church. Often, the more we know personally of a situation or an individual, the less we are inclined to believe all that is said or even printed about it.—Editors.

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Ministry

A Magazine for Clergy/October 1983/Volume 56/Number 10

COVER: DAVID B. SHERWIN

Spiritual Gifts: Using or Misusing?/4. Skip Bell. May a dependence on spiritual gifts' tests and programs supplant dependence on the Holy Spirit?

Laws of the Harvest/7. Lee Thompson suggests the preparation necessary for a fruitful harvest.

Flight 90 and Laodicea/8. Robert J. Wieland. Natural human tendencies can end in disaster for those in the church as they did for those on Flight 90.

Let's Make the Pastor a Professional!/10. John W. Fowler says that the church can and should make good on its claim that the pastor's role is the most important one in the church organization. He suggests a managerial model that will enhance the pastor's freedom, motivation, and professional growth while still providing adequate supervision.

The High Cost of Evangelism/13. David D. Dennis. An administrator, speaking from personal experience, weighs the costs and benefits of public evangelism.

Where There's a Will, There's a Way/15. Jerry Lastine. Practical advice regarding careful management of that (however little) with which you have been entrusted.

Good Food Evangelism/16. Helen A. Cate describes a program combining small-group work, health evangelism, and the highly successful sales technique of the "home party." It can utilize talents of church members not fitting into other parts of the church's outreach, and it has proven successful both in evangelism and in strengthening church fellowship.

Apocalyptic Prophecy and the Church—1/20. Kenneth A. Strand. The author offers an overview of apocalyptic prophecy and particularly the structures of Daniel and Revelation that is helpful in understanding these books.

Adventist Amalekites/24. J. R. Spangler.

Unclean Foods in the New Testament/26. George E. Bryson. The author discusses three passages often used as evidence that the New Testament does not recognize the distinction between clean and unclean foods.

It's Not a Nine-to-five Job!/28. Miriam Wood continues her observations on the minister's wife as nurturer.

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Spiritual gifts: using or misusing?

The doctrine of spiritual gifts must not become a substitute for the work of the Holy Spirit. Here is a timely challenge to avoid this danger by developing a Biblically oriented approach to spiritual gifts based upon a careful study of Scripture. ☐ *by Skip Bell*

The scene is a Seventh-day Adventist church. A small group of members is having a lively discussion following a fellowship dinner. One man, obviously frustrated by the lack of member involvement in outreach ministries, wants to know, "How can we get more people to take part?"

Another answers, "I understand there's a test you can take to tell what your spiritual gift is."

Quickly a plan of action develops. The church will give everyone a test, determine his spiritual gift, and then assign him an appropriate task. I watched this scene unfold, and it troubled me because I suspect it is being repeated in Adventist churches in many places—perhaps in yours. This sort of quick remedy for congregational inactivity causes me to wonder whether the church takes very seriously the Biblical teaching of spiritual gifts. We misunderstand spiritual gifts, I believe, if we see them simply as a means of enlisting and activating church members.

Skip Bell is church growth coordinator for the Oregon Conference.

At present a good deal of emphasis and study on spiritual gifts is apparent at certain levels of the church. It surfaces in our educational institutions, church publications, and ministerial training. The church's current interest in spiritual gifts is commendable, but I would be more encouraged if a desire to know the Holy Spirit, to surrender to His presence, and to experience His power in our ministry were leading us to prayer and thorough Bible study on this important truth.

After the dialogue on the church's fundamental beliefs at the 1980 General Conference session in Dallas, Texas, the editors of the *Adventist Review* published a special issue containing brief presentations of each of those doctrinal positions. On spiritual gifts, the editors stated: "With the same kind of compassion and consideration that had characterized His entire life, Jesus, of course, had foreseen their needs, and had made full provision for them [the disciples]. Just before He ascended He said, 'Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high' (Luke 24:49). Through the Holy Spirit Jesus would provide every gift and talent needed by the disciples for their ministry." After quoting several scriptural references, the editors continued: "Two facts are worth noting: (1) The Spirit decides which gifts to bestow. He takes this responsibility because He alone knows which gifts are needed by the church; He alone knows which gifts each Christian will utilize. (2) Not everyone receives the same gift, nor are all the gifts available to everyone. Thus, for exam-

The church is to be the body serving. It is to serve the Lord in praise, serve one another in love, and reach out to the world in service. Every member is a minister.

ple, no one has the right to insist that the Spirit give him the gift of prophecy, the gift of healing, or the gift of tongues. The true Christian will surrender fully to Christ, lay his natural talents on the altar, and ask God to give him the specific gifts of the Spirit as He deems best (Rom. 12:4-8; 1 Peter 4:10, 11)."—*Adventist Review*, July 30, 1981, Special Issue on Bible Doctrines, p. 18.

Both the local congregation and the entire denomination will benefit from granting the teaching of spiritual gifts its Biblical authority. The first step is to attempt to understand what Scripture reveals about spiritual gifts through careful exegesis of the several major passages on the subject (Romans 12; 1 Corinthians 12; Ephesians 4; 1 Peter 4:8-14). Then the church must build a theological framework upon that exegesis, seeking the unity of Scripture regarding the person and ministry of the Holy Spirit, assessing the significance of spiritual gifts for the gospel commission, and harmonizing other great Bible teachings.

One benefit of understanding the doctrine of spiritual gifts is that it enables us to understand the church. Scripture tells us that we Christians are all one body in Christ. "And God placed all things under his feet and appointed him to be head over everything for the church, which is his body, the fullness of him who fills everything in every way" (Eph. 1:22, 23, N.I.V.).* The church, then, is the living body of Christ, and the people of the church are a part of His body.

The church is a creation of the Spirit. The Holy Spirit convicts us of sin and the righteousness of God, leads us to repentance, and plants us in the body. The body lives because the Holy Spirit is the breath that animates it.

Christ is the ruling and guiding force in the body—its head. "He is the head of the body, the church . . . that in all things he might have the preeminence" (Col. 1:18).

Just like the human body, which is a single entity yet with many parts, so the body of Christ contains diversity. There is a tremendous variety of character and background among the people who make up the body of Christ. Ellen White wrote, "From the endless variety of plants and flowers, we may learn an important lesson. All blossoms are not the same in form or color. Some possess healing virtues. Some are always fragrant. There are professing Christians who think it is their duty to make every other Christian like themselves. This is man's plan, not the plan of God. In the church of God there is room for characters as varied as are the flowers in the garden. In His spiritual garden there are many varieties of flowers."—*Evangelism*, p. 99.

An understanding of spiritual gifts places this diversity in perspective. Ellen White wrote to D. T. Bourdeau and his wife in 1870, "There is diversity of operation of gifts and all by the same Spirit. These diverse gifts are illustrated by the human body from the head to the feet. As there are different members with their different offices, yet all of the body, so the members of Christ's body all center in the head, but have different gifts. This is in the economy of God to meet the varied organization and minds in the world. The strength of one servant of God may not be the strength of another."—*Letter 25, 1870, p. 1.*

The church is to be the body serving. It is to serve the Lord in praise, serve one another in love, and reach out to the world in service. Every member of the body of Christ is a minister. "But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light" (1 Peter 2:9, N.I.V.). Each member is incorporated into the body of Christ and empowered for ministry through the baptism of the water and the Spirit (Acts 11:15-17, 1 Corinthians 12:13).

Every believer is given some spiritual gift to contribute to the building up of the church (Ephesians 4:12). Peter Wagner offers this summary definition of spiritual gifts: "A spiritual gift is a special attribute given by the Holy Spirit to every member of the body of Christ according to God's grace for use within the context of the body."—*Your Spiritual Gifts Can Help Your Church Grow*, p. 42.

Apart from these gifts, we would be unable to contribute to the growth of the church. "Without the presence of the Spirit of God, no heart will be touched, no sinner be won to Christ. On the other hand, if they are connected with Christ, if the gifts of the Spirit are theirs, the poorest and most ignorant of His disciples will have a power that will tell upon hearts."—*Christ's Object Lessons*, p. 328.

When spiritual gifts are studied in the proper Biblical perspective, the church recognizes just how dependent it is upon the Holy Spirit. This doctrine is not something we can use and exploit at our will—even for such a worthy goal as church growth. The Holy Spirit, the author of these gifts, must be allowed to utilize them in the church as He sees fit. It is the Holy Spirit, not we, who makes the church what it is, then guides it in what it does. Howard Snyder states, "The principle and power by which you were saved is the principle and power by which you serve. The church operates by grace *(charis)* through the gifts of the Spirit *(charismata)*. The church is charismatic because it is *saved* by grace and *serves* by grace. . . . God's fullness in Christ is not exhausted by the new birth; it includes abundant resources for ministry through the charisma or gifts given to the body."—*Liberating the Church*, p. 173.

This divine Person and His gifts do not come as the result of any elevated status in a Christian's life after justification. The Holy Spirit is given, not attained, and He is received by faith. The Holy Spirit ministers to each Christian, even if that individual hinders His work through complacency or ignorance. Spiritual gifts are received by the grace of God.

I believe at least three factors contribute to our neglect of a thorough study of this vital truth and to our lack of preparation to cooperate with the Spirit's leading. The first is that the sense

The possibility of discovering one's spiritual gift by the use of a simple test appears to be a quick and attractive solution. The danger in this is the possibility of error.

of urgency in Adventist mission theology encourages haste. It is important, of course, for us to retain this eschatological sense of urgency; the imminent return of Jesus Christ is central to our mission. Certainly it is appropriate for us to organize and move in a rapid manner. However, this sense of urgency presents dangers. It fosters an inadequate foundation for our ministry. We may neglect thorough study simply because we are in too much of a hurry to accomplish God's work. Also, our haste to form concrete plans and procedures carries with it a danger that we depend upon organization rather than upon the operation of the Holy Spirit gained only by seeking the will of God.

A second factor that leads us to neglect thorough study and preparation is the appeal of brevity. Today's world is anxious to reduce all things to their most concise form. The possibility of discovering one's spiritual gift by the use of a simple test appears to be a quick and attractive solution. The danger in this is the possibility of error. In spite of the interest and study in spiritual gifts at the institutional levels of the church, the discomforting fact is that a void exists on the local church level. It is not sufficient that professional theologians or church leaders take the necessary time and involve themselves in proper study. Every member of the church is a minister and must devote himself to seeking the will of God in his life through prayer and proper study. This is the greatest protection we have against error and the very real possibility that spiritual gifts may become simply another fad. When for the sake of brevity we fail to do the necessary work, the Biblical truth will not become a lasting part of our relationship with the Lord.

The third factor is our inherent hesitancy to surrender ourselves to the control of the Holy Spirit. We are comfortable in the realm of the natural. Especially in the matter of spiritual gifts, we seem to use the natural as a protection against counterfeit gifts or being thought of as fanatical. These concerns are valid, but they may lead us to never experience the joy of surrender to the Holy Spirit. True surrender is a giving away of one's self. Jesus demonstrated true surrender in His own life of ministry and His death. His ministry led Him not to earthly glory but to the cross.

A Christian really experiences the true meaning of surrender when he begins to exercise his spiritual gifts. Ministry by the Spirit is to the glory of God; ministry by our own strength independent of the Holy Spirit is to the glory of man. The natural self must die (crucifixion), and the new creature experience life (resurrection) through the Spirit. Thus recognized, spiritual gifts are not self-centeredness but self-giving. It is when a Christian does not experience a full surrender, but chooses to work for the church in his own strength and natural capacities, that he seeks to do his own will. When we ask God what His will is for our life through discovery of our gifts, we must give up our own will. Discovering one's spiritual gift opens the way not to boastful service, but to self-denial. This is the true joy of surrender to the Holy Spirit.

In order to understand properly the Biblical teaching on spiritual gifts and discover our spiritual gift or gifts, I believe each Christian needs to follow at least eight steps.

1. *Pray for the guidance of the Holy Spirit.* We should not pray casually for a revelation of our spiritual gifts but with continual devotion, opening our heart to the voice and prompting of the Holy Spirit. Prayer is a searching of the will of God and a surrender to His leading.

2. *Conduct a thorough exegesis of Scripture passages dealing with spiritual gifts.* Each passage should be studied in context and with its original setting in mind. Focusing on what the writer was saying to the early church places spiritual gifts in their proper perspective of service through the body of Christ.

3. *Do theological work.* Commentaries and other study aids can be used to harmonize the doctrine of spiritual gifts with the great themes of Scripture. Especially should the function of the Holy Spirit be studied in conjunction with spiritual gifts. The writings of Ellen White may help us in this formative process.

4. *Consider the definitions of specific spiritual gifts and whether you have experienced them.* Further reading and a church teaching event on spiritual gifts are helpful at this point.

5. *Use the spiritual gifts inventory available from the Institute of Church and Ministry at Andrews University and produced by Roy C. Naden and Robert J. Cruise for self-analysis.* This testing procedure is a proper step in the process of discovering your gifts when preceded by prayer and thorough study. This excellent instrument was developed to be a vital part of the process of discovering your gift, but must not stand alone in that inquiry.

6. *Seek affirmation and evaluation from others in the body of Christ.* You should expect confirmation from the body, since the gifts are given to build up the body of Christ.

7. *Experiment with gifts you feel you may have in a small group formed around a call to ministry.* Experimentation is vital to an assurance of God's leading in the process of discovery, and the group can provide the community of encouragement and evaluation you need. Ministry groups function with all the marks of the church: fellowship, nurture, worship, and ministry.

8. *Look for fruitfulness from your ministry* (aid to individuals or the church) *as an affirmation from God of His will.*

I believe the church is experiencing a renewal in the work of the Holy Spirit today. Members are finding their personal ministry a joy because they are doing what is best suited to the gifts God has given them. It is God's will for us to know and employ our spiritual gifts. As we truly understand that our spiritual gifts are the grace of God operating in our life, we will experience fruitfulness in our ministry, and the church of God will be built up in preparation for His coming.

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Laws of the harvest

The laboratory of the soil becomes an ideal training ground for evangelism because the principles are the same—whether you're planting corn or leading a soul to Christ. ☐ *by Lee Thompson*

No gospel worker anywhere fails to thrill when individuals make decisions for Jesus Christ that embrace eternity. The idea of having one thousand days of a special emphasis on reaping souls is tremendously exciting to any person involved in giving the gospel message. Yet most of us know well that we can have no harvest to reap unless we have spent sufficient labor beforehand preparing for that time of reaping. No farmer would be foolish enough to think he could have success merely by running a combine through his fields! He knows that he must invest time, effort, and planning in preparation for the harvest he hopes to reap. The soil must be prepared, the seed must be planted, the young plants that spring forth must be nurtured and cared for. Only then, at the proper time, can harvesting take place.

This is true also of the harvesting of souls. "The same laws that govern earthly seed sowing govern the sowing of the seeds of truth."—*Christ's Object Lessons*, p. 33. What are the laws for successful spiritual harvesting?

The law of preparing the soil. Before any seed is planted, attention must be given to the soil in which it will be placed; the heart must be receptive to receiving the seeds of truth. In order for the seeds of truth to fall upon receptive hearts, the Holy Spirit uses human agents to create an atmosphere of acceptance. Prejudice and preconceptions are some of the greatest obstacles we face in presenting God's closing message of mercy to the world. But acts of kindness and a genuine interest in the well-being of those around us can cause prejudice to melt. Disinterested benevolence is fishing without hooks, touching the lives of those around us, not in the name of religion, but in love. Such preparation of the heart's soil may require very little to be said about one's religious belief. Planting the seed comes later when the soil has been prepared by a developed trust and confidence.

The law of planting the seed. The seed can be a piece of literature, a missionary magazine, a Bible course enrollment card, a question, a testimony, or any means by which a person is prompted to think about spiritual things. We can plant, but the Holy Spirit causes the seed to sprout. Some seeds may lie dormant for many years; others sprout fast. We spiritual farmers get into difficulty when we try to place pressure on *making* the seed sprout. We need to remember that our work ends temporarily with the planting of the seed and begins again when the seed has sprouted. (Read *Christ's Object Lessons*, p. 63.) While the Holy Spirit works, we can do nothing but continue to prepare the soil, plant seeds, and watch for interest to sprout. When the seed sprouts, then we can help nurture it to full growth.

The law of nurturing. If a young plant is to grow, it must be cared for, and our job is to make growth easy. Obstacles, like weeds, need to be cleared away. Growth must take place at the proper rate if the plant is to mature. We often are impatient for instant maturity and harvest. That itself can be an obstacle to growth. Too much nourishment can cause death as surely as too little.

Well-trained teachers need to work with the growing plants, giving Bible studies and encouragement. The church should be conducting programs to help those giving Bible studies bridge the gap between home and church. All this is a part of nurturing as we work side by side with the Holy Spirit in bringing about the growth of a small seed to a young plant. Remember, growth cannot take place any faster than the convincing power of the Holy Spirit is heeded.

The law of harvesting. A harvest takes place only when the fruit is ripe. Harvesting too soon wastes the fruit; waiting too long can produce no fruit at all. The harvest of the ages takes place at the Lord's return, but we can have the pleasure of seeing people make decisions for eternity now. Asking for decisions is the key part we play in harvesting; the Holy Spirit brings to fruition the decision made. Our church services, public meetings, and Bible studies all should have times when definite decisions are asked for. Failure here could mean failure to harvest that which the Holy Spirit has prepared.

The law of preserving the harvest. After all his labor to obtain a harvest, no farmer would leave the precious crop uncared for. He goes to great efforts to preserve the harvest. We can do no less with the harvest of souls. Every church should have a program of continued seed sowing for added growth, as well as regular times when the results of that growth are harvested. This can be done through sermons, special study groups, fellowship groups, and other church activities. Every new soul has talent and should be assigned his duty and taught to work for the harvest of others, thus making strong the growth they have achieved.

In putting these laws to work, our harvest will be plentiful and our reaping joyous.

Lee Thompson is personal ministries director of the Kansas-Nebraska Conference.

Flight 90 and Laodicea

What doomed Florida-bound Flight 90 to crash into the icy Potomac River two winters ago? Drs. Trivers and Newton have advanced the startling opinion that it was self-deception on the part of the pilots.

☐ *by Robert J. Wieland*

Two experienced pilots sit at the controls of their Tampa-bound Air Florida Flight 90 on what is to be a tragic, snowy January 13, 1982. The plane is cleared for takeoff, and the engines roar as the 737 plows down the frozen runway of Washington's National Airport. The pilots have forty-seven precious seconds before they must make a final decision whether to proceed or to abort the takeoff.

Only ten seconds into the flight it becomes apparent that something is wrong: the lumbering plane is not picking up speed as it should if the critical moment of takeoff flight is to be reached safely. The copilot senses possible disaster, but ultimate responsibility for the flight is in the hands of the pilot, who evidently doesn't want to believe his eyes, according to the flight recorder transcript of their conversation as reported in *Science Digest* (November, 1982).

At the critical ten-second point the instrument readings are disturbing:

Copilot: "Look at that thing."

Three seconds later: Copilot: "That don't seem right, does it?"

Two seconds later: Copilot: "Well . . ."

One second later: Copilot: "Naw, I don't think that's right."

But the pilot is strangely silent, unwilling to accept the copilot's warnings. The copilot is actually flying the plane today, though he obviously feels he must still defer to the judgment of the pilot. Nine seconds later he is willing to back down from the truth his eyes and senses have been telling him. Copilot: "Ah, maybe it is."

Four seconds later the copilot again has doubts about their speed: Copilot: "I don't know."

Eight fatal seconds later the pilot announces that they have reached the go no-go decision point. On they will roar—to plunge across a bridge and into the Potomac, killing 78 people.

Only twenty-eight seconds after the go no-go point an undetermined voice announces, "We're falling."

One second later: Copilot: "Larry, we're going down, Larry!"

Pilot: "I know it." Adds *Science Digest:* "Almost simultaneously, the recorder picks up sounds of impact."

Drs. Robert Trivers and Huey P. Newton, scientists at the University of California, Santa Cruz, have advanced the startling opinion that what actually doomed Flight 90 was the self-deception of the pilots, as registered by the flight recorder. The thirty-minute transcript of their conversation prior to the crash reveals that the pilots were overconfident, overoptimistic, unwilling to face obvious facts that stared them in the face, and heedless of the warnings. Says *Science Digest:* "The transcript . . . suggests a pattern of self-deception and reality evasion on the part of the pilot that contributed directly to the tragedy. By contrast, the copilot comes across as reality oriented, but insufficiently strong in the face of his captain's self-deception."

Dr. Aaron Waters, of the same university, adds a disturbing comment: "It was the pilot's complete insensitivity to the copilot's doubts, and to his veiled and timid pleas for help, that was at the root of all the trouble. . . . I've found that the people who lead others into trouble are the hale and hearty insensitive jocks trying to show off. . . . The copilot is also at fault; left to himself he would have called the tower and not flown the mission, but in the presence of his companion, he was guilty of self-deception."—*Ibid.*

The Lord Jesus warns "the angel of the church of the Laodiceans" against the frightful danger of the reality evasion that accompanies overoptimism: "You say, 'I am rich; I have acquired wealth and do not need a thing.' But you do not realize that you are wretched, pitiful, poor, blind and naked" (Rev. 3:17, N.I.V.).* Self-deception has been the great tragedy of the church of Laodicea, as it was of the Jewish nation in the time of Jeremiah.

The prophet's fellow countrymen deliberately denied their prophetic "instrument readings" and assumed their

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The copilot swallows his conscientious convictions and plunges his flight to disaster. The fear of ridicule or loss of personal reputation causes many a man in God's work to become a coward.

invincibility: " 'This is the temple of the Lord, the temple of the Lord, the temple of the Lord!' " (Jer. 7:4, N.I.V.). "Prophet and priest alike are all deceitful, treating the wounds of my people slightly and lightly, saying 'All's well, all's well,' when all is not well" (chap. 6:13, 14, Moffatt).† They were sure that no harm could come to them so long as they sought refuge inside the city of Jerusalem in time of siege from their enemies. They said, " 'This city is a cooking pot, and we are the meat [safe inside]' " (Eze. 11:3, N.I.V.).

But like Flight 90, disaster overtook Jerusalem, because of an unwillingness to admit reality. Surely the message of Jesus Christ to the "angel of the church of the Laodiceans" is present truth. The spiritual conditions that pervaded Judah in Jeremiah's day are illustrative of those that pervade our times as well. Overoptimism, arrogant pride, and the assumption that no harm can come to us so long as we stay safely in the "cooking pot" of the church are dangerous.

One example of our "instrument reading" is this: "If all that appears to be divine life were such in reality; if all who profess to present the truth to the world were preaching for the truth and not against it, and if they were men of God guided by His Spirit—then might we see something cheering amid the prevailing moral darkness. But the spirit of antichrist is prevailing to such an extent as never before. Well may we exclaim: 'Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men.' I know that many think far too favorably of the present time. . . . In the mighty sifting soon to take place we shall be better able to measure the strength of Israel."—*Testimonies,* vol. 5, pp. 79, 80.

To apply this solemn testimony only to a generation long past is a cogent example of the same "self-deception and reality evasion" that *Science Digest* attributes to the pilots of Flight 90. The above words from the *Testimonies* are indeed present truth, for "the mighty sifting" long awaited has not yet taken place. "We are too easily satisfied with our attainments. We feel rich and increased with goods and know not that we are 'wretched, and miserable, and poor, and blind, and naked.' . . . There has been so little self-denial, so little suffering for Christ's sake, that the cross is almost entirely forgotten."—*Testimonies,* vol. 5, pp. 214, 215.

Drs. Trivers and Newton suggest three significant aspects of the Flight 90 pilots' self-deception. First, their careless overoptimism was reinforced by their mutual comradeship. If either copilot or pilot had been on his own he would very likely have aborted the flight in time or applied the necessary thrust for a successful takeoff. But each reinforced the other's self-delusion. Unless committee members and leaders constantly feel their need of divine guidance and have the courage to follow the promptings of the Holy Spirit they will inevitably succumb to mutually reinforced self-deluded patterns of thought.

Second, "the pilot was positively 'cool.' Nothing fazed him." Experience and expertise had made him disregardful of serious danger owing to snow and ice buildup. Says *Science Digest:* "Both pilot and copilot know that their plane needs a second deicing, but instead of seeking it, the pilot leads them into a fantasy world in which they get their second [ineffective] deicing without losing their place in line waiting to take off." The more experienced and expert a leader in God's cause may be, the greater the danger of his leading the church to disaster unless he maintains a state of contrition and dependence on God.

Third, the copilot sensed the dangers during those last fateful seconds, but copilots are required to relate in a certain way to their superiors. Says *Science Digest:* "We can speculate on the cost to the copilot of becoming known as 'chicken,' someone too frightened to take on the role of a pilot when circumstances are adverse." So the copilot swallows his conscientious convictions and plunges his flight to disaster. The fear of ridicule or loss of personal reputation causes many a man in God's work to become a coward in the face of duty. "The greatest want . . . [in the cause of God] is the want of men . . . who will stand for the right though the heavens fall."—*Education,* p. 57. That is the only way to be sure that the church entrusted to our care does not fall!

In Jeremiah's day it was tragically possible for Jerusalem, with the nation of Judah, to fall, and it did fall. In our day we are assured that the church will "not fall" *(Selected Messages,* vol. 2, p. 380). We often cite this passage to critics and offshoot propagandists. But this divine assurance can also be misunderstood to the point that we assume the reckless and arrogant overoptimism of those in Ezekiel's day who proudly assumed that as long as they stayed in Jerusalem, the " 'cooking pot,' " they were safe, regardless of their disloyalty to the God of Jerusalem.

A failure to heed the counsel of the True Witness, who says we are self-deceived, will cause us to be spewed out by a Saviour who is made sick with nausea by our continued lukewarmness. Whether or not we are personally saved at last is not the most important question. Such personal "assurance" gives place to the honor and vindication of the Saviour in His closing work on earth. It is not certain that the Lord Himself will close the gates of heaven in a vindictive manner against ministers and leaders guilty of self-delusion in the final hours of human probation, but it is a question that they could ever be happy in heaven if the final judgment reveals that unnecessary tragedies have befallen the cause of God on earth as the direct result of their indulged self-delusion.

"Only the work accomplished with much prayer, and sanctified by the merit of Christ, will in the end prove to have been efficient for good."—*The Desire of Ages,* p. 362.

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Let's make the pastor a professional!

We have no trouble recognizing the impact the pastor has on the organizational life of the church. We don't often realize, however, the influence the organization has on the attitudes and actions of the pastor. Our church needs to develop a philosophy of pastoral ministry that recognizes the pastor as a true professional and the pastoral ministry as at least equal to other forms of ministry within the church.

Viewpoint *John W. Fowler*

The church is beginning to realize that more hangs on a balanced, professional pastoral ministry than meets the eye. Consequently the work of the pastor is fast becoming the focus of numerous organizational studies. Even though we recognize the far-reaching influence of the pastor on the total life of the church, we seldom have thought about the reverse: the influence the organization has on the life and work of the pastor. We cannot totally credit a pastor's attitudes and actions to his environment, but neither can we totally ignore its influence. Any effort to develop a more professional pastoral ministry must take into consideration the pastor's relationship with the organization.

Robert C. Worley writes in *The Gathering of Strangers:* "It is a common assumption that individuals shape institutions. Therefore the prescription that is made for every church problem is to get rid of the trouble maker. . . . We have not asked how institutions shape persons. We do not perceive the institution as the source of our difficulties. We do not think institutionally, but individualistically. For this reason, when a minister is in trouble, or a lay person is seen as a problem, we locate the problem in the person. It becomes a personality or character problem rather than an institutional one."—pp. 15, 20.

Could it be that many problems hindering the developing of a more professional pastoral ministry in our church can be traced to the way the organization relates to the pastor? This brief article will endeavor to deal with some of the problems that may be solved only in the context of the relationship between the pastors and church organizations.

For example, if it is true that church growth can take place only at the local

Viewpoint is designed to allow readers an opportunity to express opinions regarding matters of interest to their colleagues. The ideas expressed in this feature are those of the author and do not necessarily reflect the position of the Seventh-day Adventist Church or the opinions of the MINISTRY staff.

You are invited to submit your ideas to Viewpoint on any topic; however, the editors reserve the right to make a final decision regarding the appropriateness or suitability for publication.—Editors.

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It seems to me that the relationship between hospitals and physicians could serve as a legitimate model for the church's interaction with pastors. A number of similarities are evident.

church level, and if it is true that such growth is the primary purpose of the Seventh-day Adventist Church, then it seems obvious that the work of the pastor is at least as important, if not *more* important, than any other activity within the organization. Recognizing this and making it a reality would be a gigantic step toward the development of a more professional pastoral ministry.

Could it be that the organization inadvertently is depreciating the pastoral ministry and encouraging the perception that it is less important than other forms of ministry by encouraging pastors to move away from the center of denominational church life found at the local church and toward "higher" levels of organizational structure? Some pastors feel indirect, and at times very direct, pressure placed on them to leave pastoral ministry for activities more at the periphery of church life. (Jere Webb refers to this in a letter to the editor in the October, 1982, issue of MINISTRY: "Having made a lifetime commitment to pastoral evangelism, I deeply resent all the pressure in our system to move into something else in order to progress 'up the ladder.'")

The church organization tends to act as a magnet, drawing the most promising men away from the pastoral work to which they are called and which they love, to administrative and departmental ministry. Because of the expectation by church leaders, and even by members, that successful pastors move into so-called larger responsibilities, many of those who remain in pastoral ministry feel unappreciated and unrecognized. The temptation, then, is to perform in a way that corresponds to their perception of the church's view of their work. The result? A less than professional pastoral ministry.

Another vital issue is the supervision of pastoral ministers. Organizationally, we do not really understand how to relate properly to the pastor or what basic principles should guide us in supervising his work. The church needs a model for supervising the work of the pastor. At present a hodgepodge of supervisory models is being used. Union and division levels of organization seem to give little guidance or direction to conference administrators in this area. Any supervisory or managerial model seems to be acceptable. Little attention seems to be given to the fact that the organization relates to the pastor in a way significantly different from the way it relates to other ministerial activities.

Although it seems evident that of all church workers the highest demands are placed upon the pastor, we don't seem to recognize that he usually receives the least support in terms of on-the-job help, professional training, and financial support. This indicates that we are following an industrial, or sales, model of management more than a model comparable to other professions within the church and society. I am not saying the pastor responds to all the demands placed upon him and always performs effectively, but I am saying that more responsibility for the advancement of the church rests upon his shoulders than upon any other individual within the organization. Consequently we need to look carefully at the way administrators oversee the work of the pastor.

It seems to me that the relationship between hospitals and physicians could serve as a legitimate model for the church's interaction with pastors. A number of similarities are evident. The Christian physician is a healer, as is the pastor, a physician of not only the body but of the mind and soul. Physicians work in an organizational or institutional setting similar in many ways to that in which a pastor serves. The physician cannot function very well without the well-structured administrative and support team of the hospital. Neither can the pastor function effectively without the administrative support team of the church organization. The question is: Has the church organization really provided a viable support system for the pastor? Let's probe the relationship of the hospital to the physician to see what might be applicable.

The primary work of the hospital is patient care, and the physician is the individual to whom the hospital looks to guarantee the achievement of that objective. Consequently the hospital works to provide an adequate and effective support system for the physician so that the objective can be achieved. That is not to say the hospital does not supervise the physician's work. It certainly does! Hospital administration holds him accountable for performing according to the standards agreed upon by everyone functioning in the hospital, including the physicians. The hospital also plays a large role in deciding what the objectives of the institution will be, objectives that are clearly shared by the physicians as well.

The hospital, then, supervises the work of everyone in the hospital to assure the achievement of the corporate objectives. It carefully monitors and reviews the performance of the physicians continuously. Regular evaluations take place. If a physician fails to perform according to acceptable standards, the hospital tries to help him improve his practice. However, if a physician does not respond properly after help is given, discipline is administered and privileges can be taken away. The final step would be to recommend to the proper organizations that his license be revoked. It appears to me that this approach has many parallels to the supervision of the pastoral ministry.

The hospital also takes the responsibility for the physician's continuing education. It asks him to demonstrate in writing that he is keeping abreast of what is happening in the medical world.

Likewise, the hospital provides a much-needed support system for the physician. All of the auxiliary services of the hospital exist because they are essential to the successful work of the physician. The anesthesiologist, the nursing staff, the laboratory, the equipment—all are provided by the hospital, without which the physician could never achieve his personal objectives or the corporate objectives of the hospital. Physicians seldom practice apart from the support system or the administrative structure provided by the hospital. Con-

If the pulpit became the primary power within the church and pastors the dominant thought leaders, we would have a more balanced theological posture and less compromise with liberal trends.

gregational churches, while maintaining strong membership growth rates in some places, certainly are not consistently sharing as balanced and unified a message as are churches having stronger organizational structures and support systems.

We need to recognize that the pastor is performing the primary function of the organization—church growth—and that no one else has direct responsibility for this objective as he has. All the support systems and activities of the denomination achieve zero church growth unless the pastor functions in a way that will bring that about at the local church level. The pastor's work in this respect is very similar to that of the physician. All the support systems, administrative work, and sophisticated modern equipment of the hospital would achieve little if there were no physician to use them in his efforts to achieve patient care.

Wouldn't a viable management model within the church similar to that implemented by hospitals generate greater pastoral motivation? Physicians aren't generally noted for their lack of motivation. I think it is because of their independence, their freedom, the opportunity to develop their own professional careers, their ability to effect their own professional growth, and their standing within the medical community. (It is interesting to note, as well, that physicians are the highest-paid people within the medical profession. While it would not be functional to have the pastors charge local churches for their services, we could recognize the pastor as a professional by the way we remunerate him. Paying him the least of any other ministerial worker within the organization is certainly a poor way to communicate our belief that he is a professional and is performing the most important function within the organization.)

What, then, are some of the practical things the organization can do to develop a more professional and effective pastoral ministry?

We could get serious about continuing education for pastors. There is much talk about this in the church, but little substance. Beyond the M.Div., limited opportunity or tangible encouragement is given pastors to become true professionals, either practically or theologically. We cannot expect the pastor, without support and help from the organization, to break away from his heavy responsibilities and get this training on his own. A few will do so, but not many. Even the physician will not usually continue his professional education without the help and support of various levels of organization within the medical profession.

I would suggest that funds be budgeted for the professional development of the pastoral ministry within each conference. Harding Hospital, on whose board I serve, spends 10 percent of its annual budget for the professional development of the hospital staff! If the Ohio Conference budgeted a similar amount of its salary and expense budget for the professional development of its ministerial ranks, it would spend approximately $250,000 a year on human resource development. We *have* managed to budget a meager $20,000 in 1983 for this important work. That will, however, provide assistance to only approximately 20 percent of our workers.

Not only should money be budgeted for the development of a professional pastoral ministry, but time as well should be allocated. I believe we should give the pastors time off each year for continuing education without considering it vacation time and without making them feel guilty about being away from their responsibilities for a week, a month, or even a year of professional training in some cases! Colleges and universities recognize that a teacher cannot keep abreast of the research and study in his area of teaching ministry, nor can he do significant research resulting in publication, without regular sabbatical leaves. Consequently teachers in our colleges and seminaries are customarily given regular sabbaticals. Have we ever thought of doing the same for the pastoral minister? It is difficult to understand why we have not, considering their great responsibility for accomplishing the mission of this church. In Ohio we are moving in this direction.

Given the current situation, is it any wonder that the thought leaders of this denomination and the "movers and shakers" are often individuals other than pastors? It seems to me that if we developed the pastoral ministry so that the pulpit became the primary power within the church and pastors the dominant thought leaders both practically and theologically, we would have a more balanced theological posture and less compromise with liberal trends within the church today. It is noteworthy that those pastors who have truly become professionals and who have spoken to the theological issues within the church through dynamic preaching and the publication of articles and books have had a very positive and balancing influence.

In an effort to achieve greater productivity, church organizations are sometimes tempted to move in the same direction that secular business organizations are moving—an emphasis on more organizational and administrative structure and a closer supervision of personnel. Students of organizational development are beginning to realize that the result of this growing administrative structure is *less* freedom and independence for the workers and employees, with generally negative results. As organizational structures increase, personal satisfaction, fulfillment, and motivation decrease. Workers begin to feel they are simply a wheel in a machine, being used to achieve the goals and objectives of an impersonal organization. Finding little satisfaction and fulfillment, they often develop a defensive behavior that not only refuses to cooperate with the system but works to sabotage it.

Pastors are not immune to these attitudes. We must find a way to tear down the fences, build a consciousness of individual freedom and responsibility, and allow the creativity of independent action. Only then will pastors begin to feel that they have some control over

I believe we should give pastors time off each year for continuing education without considering it vacation time and without making them feel guilty about being away from their responsibilities.

their own lives and that they are truly in the hands of God, not men. Only as the church develops a professional pastoral ministry and relates to the pastor as a professional, will this ever happen. I believe in the implementation of management principles. However, they must be built around the model of a professional pastoral ministry rather than that of a production worker or a salesperson.

The motivations that drive the pastoral ministry of the church must be higher and greater than the things of this earth. The incentives of position and power will never bring the quality results we want in the pastoral ministry. Promotion to "higher" levels of organization, which in effect moves a man away from the very thing he was called to do and that brings the greatest satisfaction to his heart and life, will never work effectively within the church organization. Why? First of all, because it is the wrong kind of motivation. Secondly, because, practically speaking, most pastors know they will never have that opportunity.

Our church must develop a philosophy of pastoral ministry that recognizes the pastor as a true professional and the pastoral ministry as at least equal to any other form of ministry within the Seventh-day Adventist Church.

Only as we recognize the pastor as a professional, relate to him as a professional, provide the necessary support system that will enable him to truly become a professional, and then hold him accountable for acting and performing like a professional, will we ever realize the full potential of the committed, caring pastoral ministry serving the Seventh-day Adventist Church.

The high cost of evangelism

An auditor who had often excused himself from personally becoming involved in public evangelism relates how reversing that situation has paid off in his own relationship with God. ☐ *by David D. Dennis*

How does one measure the worth of a soul? The economics of our society often has us juggling priorities and trying to assign finances accordingly. This is true whether we are a conference or union administrator weighing the various needs of churches, institutions, and obligations; the pastor of a congregation hoping to finish the year with a balanced church budget; or a General Conference or division treasurer attempting to allocate funds worldwide where they will be most effective. With all the competing demands for time and money, how do we compute how much we should expend to reach the lost? What value should we place on the individual who doesn't know Jesus Christ? Left to ourselves, we find it difficult to know.

But Heaven has provided us an answer: "For God so loved the world, that he gave his only begotten Son" (John 3:16). Heaven withheld nothing; it could give no more. Nor was it the Saviour alone who paid the ultimate price. "God was in Christ, reconciling the world unto himself" (2 Cor. 5:19). God suffered with His Son. In the agony of Gethsemane, the death of Calvary, the Heart of Infinite Love paid the price

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Evangelism pays financially. Tithes increase, evangelism offerings multiply. But evangelism pays in a much more important way. New family members and friends enter the fold of our love, our interest.

of our redemption. Only as we keep in mind the divine example can we begin to comprehend the unmeasured and unmeasurable value of a soul.

We readily assent to such logic. But when we face the stark reality of an unbalanced budget and the pressures to meet so many pressing needs of the gospel we are often reluctant to increase our expenditures for direct evangelism. We want to put our funds to use in ongoing programs. There are so many needs. Our scarcities are multiplied as we think not only of so many projects right at hand in which we are involved but also of the vast mission lands.

With inflation eating away at our reserves, it is often thought expedient to curtail our investment in public and media evangelism. As an accountant and financial administrator, I have often felt these pressures to cut back, to retrench. Certainly if we are to be fiscally responsible we cannot fail to recognize the importance of taking second and even third looks at our budgets to insure that funds dedicated to the work of the Lord are not being foolishly expended for the unprofitable. However, in these closing days of earth's stormy and sinful history I am convinced that we need carefully to *expand* our direct evangelistic efforts and expenditures.

My conviction, even as an administrator, is that evangelism does not really cost; it pays. I confess that my feelings about its value have changed over the years. Not until one gets directly involved in evangelism, I believe, can he fully appreciate its worth.

Since my college days as a business student I had been moved by the challenges of evangelistic campaigns. But as happens with so many of our worthy ambitions, I allowed the years to pass. I stifled the urge to do public evangelism myself with the flimsy, yet oft-repeated excuse that church office workers possess neither the time nor the aptitudes for the rigors of evangelism. My life as an administrator, treasurer, and auditor were so full of pressing responsibilities that my cherished dreams of holding public meetings were assuaged. Instead of personal visitation I attended countless committees and boards; there were budgets to balance rather than baptisms to perform; officers' councils took the place of Bible studies; I found myself promoting faithfulness in financial support in the place of appeals for surrender; I produced financial statements in lieu of evangelistic sermons.

I'm not saying that the routine functions of administration are unimportant. I don't believe that is true at all. Yet it seems so easy for us to shun the primary purpose of the church for the necessary support services.

Finally, more than a decade ago, I determined to confront the front lines. I began a regular annual visit to the harvest fields of evangelism. My first experiences were in the mission territories that surrounded me during service in the Orient. Today I visit needy fields in North America.

I attended countless committees and boards; there were budgets to balance rather than baptisms to perform. Officers' councils took the place of Bible studies.

Leaning fully upon God's promises for guidance and support, I simply lay aside temporarily the work that had heretofore seemed so urgent and I plunge into a regular three-to-four-week public series of evangelism. How thankful I am for the many local pastors, whose daily routine keeps them in direct contact with souls in need of Jesus' saving grace. They have been a tremendous encouragement and inspiration to me as I have tried to work alongside them.

After each campaign there are new souls won for the kingdom. These have flooded our hearts with love, and we pray for them as we and they labor to reach out to others within our own circles of family and friends. Then, back in the office after the campaign, I will tally up the costs. To my surprise there has always been a great profit! How is that possible? The circle grows, and each new convert to Christ becomes a giver of his time, his talents, and his means. Some time ago I received a periodical giving news from the Far East. A particular article told of the work of student missionaries from Mountain View College in the south Philippines. Can you imagine how I felt to read that Frankie Cruz, who had been baptized some years before during a series of meetings I had held on the island of Leyte, was now part of this group of young people who had just prepared fifty for baptism in the lonely forests of Mindanao?

This is how evangelism pays. It is a widening circle. Evangelism pays financially. Tithes increase, evangelism offerings multiply. But evangelism pays in a much more important way. New family members and friends enter the fold of our love, our interest, and our prayers. They in turn, like Frankie Cruz, reach out to others in an ever-expanding embrace. There is no greater dividend than this, either for the individual involved in evangelism or for the church.

How much is a soul worth? A soul is worth the price that Jesus paid—His all. And that is what evangelism costs us—our all. But evangelism not only costs, it pays, as well. And the pay is commensurate with the cost. As I search my own soul I am convinced that I have not given of myself and my means as I should—as the lateness of the hour demands. I know evangelism pays rich rewards and I want to give as one who truly believes that Jesus is coming soon.

Where there's a will, there's a way

You don't have sufficient assets to worry about making a will? You probably do, even on the proverbial "minister's salary." But a will serves needs other than financial. ☐ *by Jerry Lastine*

Patrick Henry may have cried out, "Give me liberty, or give me death," but he wasn't so anxious that his widow have the freedom to make a similar choice. He provided for her very generously in his will, then added the provision that if she remarried, such action would "revoke and make void every gift, legacy, authority

or power herein mentioned." The bold Mrs. Henry ignored this interference from the grave and married her late husband's cousin anyway!

A will may not solve every potential situation in just the way the individual wishes, but a recent study found that when one has left no will, family arguments are four times more likely to occur than when a will exists. Pastors often have the opportunity to talk with parishioners about the importance of making a will and to help them make decisions about its provisions. Yet pastors are no less prone than their members (or the general public) to procrastinate when it comes to actually having a will made. Too many people think that signing a will is like buying a one-way ticket to the cemetery and never get around to what they see as a distasteful task.

Actually, estate planning is an exciting and creative venture, the responsibility of all Christians. It can strengthen marriages, provide a guardian for children, avoid taxes, and give peace of mind. A will is the basic tool of estate planning and frequently is the only document needed. As a minister, you can set the example in this area as in others.

Just because you haven't drawn up a will doesn't mean you don't have one. In a sense, the state has already done it for you through inheritance laws. Because Abraham Lincoln, who was a lawyer, died intestate (without a will), his 12-year-old son, Tad, inherited one third of the estate. In most jurisdictions, if you have no surviving spouse or children, your estate goes first to parents, then to brothers and sisters, and finally to other blood relatives. If you have no living heirs, the state takes your inheritance for itself. You can, if you choose, let the state determine what to do with your assets after you die. But if you want to control your own estate, a will is necessary.

You may be one who thinks you don't have sufficient assets to worry about a will. You probably do, even on the proverbial "minister's salary."

You need a will to dispose of any property that is not jointly owned, or assets, such as an insurance policy, that do not have a named beneficiary. Inflation has pushed up the value of real estate to the point that a will has become all the more urgent.

But a will serves needs other than financial. Chances are that your children will never need a guardian, for rarely do both parents die at the same time. But it does happen. Just as you wouldn't leave your children at home alone without a baby sitter, so you shouldn't leave them without making provision for their future. The guardianship of a minor lasts until the orphan reaches his majority, which in many jurisdictions is age 18. Choose someone for a guardian who is about your age, preferably a brother or sister. If you don't have an acceptable relative, pick a person who would raise your children the way you would and who is willing to assume this responsibility!

Advice given to Christians in 1880 is still timely and appropriate: "Wills should be made in a manner to stand the test of law. After they are drawn they may remain for years and do no harm, if donations continue to be made from time to time as the cause has need. Death will not come one day sooner, brethren, because you have made your will. In disposing of your property by will to your relatives, be sure that you do not forget God's cause. You are His agents, holding His property; and His claims should have your first consideration. Your wife and

(Continued on page 17)

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Good food evangelism

What happens when a church mixes the small-group concept with health evangelism principles? The result is a novel idea, the Good Food Party plan, which has proved successful in winning souls to Christ. □ *by Helen A. Cate*

If the thrust of the One Thousand Days of Reaping is truly to call forth the energies of the church, it clearly must actively involve every willing church member. What is not so clear is how to do so. What specifically can the pastor-evangelist do to enlist the participation of his members beyond the traditional tasks of distributing handbills, attending his public meetings, and inviting friends and neighbors?

For the pastor who sees himself in the role of evoker of gifts, trainer and enabler of church members, the possibilities for extending and enriching his ministry are limited only by the widely varied interests, abilities, and gifts of his congregation. Members individually recruited and trained for small-group leadership can be effective in many settings. As groundwork for public evangelism, such small-group activities provide a reservoir of interested people—people who are better prepared for church membership than those who have had no previous contact with the church.

But small-group leadership has another important role. It can nurture members, as well as win new ones. In a society as fragmented as ours and in churches with so many divided and broken homes, there is an urgent need to provide opportunities for warm fellowship with other members, both old and new. For new members, joining the church can mean the loss of previously close friendships. The new member needs to belong to a small group in order to experience acceptance into the church family. This can be immediately available if certain church members have been trained to conduct small prayer, study, and fellowship groups.

In a survey of recent converts Russell Burrill, pastor of the Spokane Valley Seventh-day Adventist church, reported "he was surprised to discover that not one person who had been involved in a small group had left the church."—Clarence Gruesbeck, "Small-Group Evangelism," MINISTRY, April, 1982. The effectiveness of small groups is also confirmed by Ellen White's counsel: "The formation of small companies as a basis of Christian effort is a plan that has been presented before me by One who cannot err. If there is a large number in the church, let the members be formed into small companies, to work not only for the church members but for unbelievers also."—*Evangelism*, p.115.

The small Montrose, Pennsylvania, Adventist church has taken this counsel seriously, as well as these words: "We have come to a time when every member of the church should take hold of medical missionary work."—*Testimonies*, vol. 7, p. 62. A few years ago Montrose members began to experiment with combining the small-group concept with informal nutrition education and food preparation.

It began as a fun way for friends and neighbors to learn together how to get more from their food dollars—more good eating, more energy, more health. As the experiment continued, the pastor's wife found that members of her La Leche Club responded enthusiastically to an invitation to come to her home for what came to be known as Good Food Parties. (The name grew out of the idea of using methods similar to those so successful in selling merchandise to women in their homes—games, posters, charts, simple recipes, food samples, and prizes.) The friendly relationships that developed during these evenings opened the way for witnessing in other aspects of Adventist belief and life. A church member, working with her high-school-teacher husband, found Catholic and Jewish

Helen Andrew Cate, a health educator, writes from Uniontown, Ohio. She and her husband, Don, a chemist, conduct workshops at Community Services Federation meetings and in individual churches to show interested individuals how to hold Good Food Parties.

It began as a fun way for friends and neighbors to learn together how to get more from their food dollars—more good eating, more energy, more health.

neighbors interested in Good Food Parties and in the Bible study sessions that emerged from them. Another member invited those in her neighborhood prayer group to a Good Food Party in her home.

Their personal experiences led church members to believe strongly in the effectiveness of this plan. Their conviction was reinforced when they read these words: "Some should labor from house to house, giving instruction in the art of cooking wholesome foods. Many, many will be rescued from physical, mental, and moral degeneracy through the influence of health reform. These principles will commend themselves to those who are seeking for light; and such will advance from this to receive the full truth for this time."—*Evangelism*, pp. 527, 528.

Today the Good Food Party concept has developed into a well-thought-through, organized series of six sessions that are effective as a preliminary avenue to Bible studies or public evangelism, as a means of interesting church members in a more healthful diet, or for new converts as an introduction to the Adventist life style. The program can also be used as a follow-up for the Five-Day Plan, which often stimulates interest in better nutrition.

Interested people can be located by conducting a community health survey or through a health booth at a fair. But the simplest, and best, approach is to invite a few neighbors into one's home to sit around the kitchen table and learn how to get better nutrition from the shrinking food dollar.

Gwen Foster, M.P.H., a Bible instructor and health director of the Allegheny East Conference, calls Good Food Parties "the most effective health approach to soul winning I have found. They always lead into Bible studies." With some one hundred Good Food Parties behind her, Mrs. Foster has trained thirty-five church members to work with her. She often begins the series and turns it over to a member to finish.

It works well for two women to lead the group as a team, with at least one, if possible, trained as a lay nutrition instructor. In addition to sharing the work involved, such an arrangement gives opportunity for those who lack self-confidence to gain experience. It is especially effective also if a husband and wife work together and are able to include not just housewives but also their families. This helps to avoid the frustration of the wife who tries out what she has learned at the cooking school on a husband and/or children who are resistant to change.

Can your church put the Good Food Party plan into practice even if you don't have members who are trained in nutrition? Yes, indeed. Members who have no other qualifications than an interest in and a personal study of Adventist health principles can use a detailed manual—*The Good Food Party Guide*—to learn how to participate in this health ministry. (For more information on the guide and a companion cookbook or to order these materials, see page 31.) Training can also be provided through an area- or conference-wide workshop or in a small group recruited in a single church to meet on a regular basis for study and mutual support.

Good Food Parties—a very effective way to involve your members in personal outreach during the One Thousand Days of Reaping.

Where there's a will there's a way

From page 15

children, of course, should not be left destitute; provision should be made for them if they are needy. But do not, simply because it is customary, bring into your will a long line of relatives who are not needy." (E. G. White, *Testimonies for the Church*, vol. 4, p. 482).

Here are six steps to consider in making your will:

1. Talk with your spouse about plans and goals. If single, discuss your plans with a trusted friend.

2. Make a list of your possessions, including cash, real estate, life insurance policies, and personal property. This will save time in the attorney's office.

3. Decide whom you want to serve as executor of your estate. Remember that being an executor is like running a small business, so select someone you can trust.

4. Discuss how you want to distribute your assets. This includes gifts to church organizations, relatives, and friends. Use a percentage distribution formula for monetary gifts rather than stated amounts.

5. Contact an attorney. Don't be afraid to ask the price for drawing your will. Shop around. (Some may want to discuss their plans with the trust service director of their local conference.) Sign the document, making the will valid.

6. Review your will periodically. Just as important as having a will is reviewing it and keeping it current. If you move, particularly from a common-law state to a community-property state, or vice versa, you should review your will. Under the laws of the eight community-property states (Arizona, California, Idaho, Louisiana, Nevada, New Mexico, Texas, and Washington), assets acquired during a marriage by either spouse are owned jointly, except for gifts and inheritances. In other states, assets are owned by the person who pays for them.

But you don't have to wait for death to determine the disposal of your assets. A modern estate-planning trap has been the heavy emphasis on deferred giving—the idea, "Wait until you die, and then give your funds to God when you can't use them." Dying charity is a poor substitute for a living gift. True Christian stewardship encourages giving during one's lifetime. Gift giving while alive has rich rewards.

Where there's a will, there's a way.

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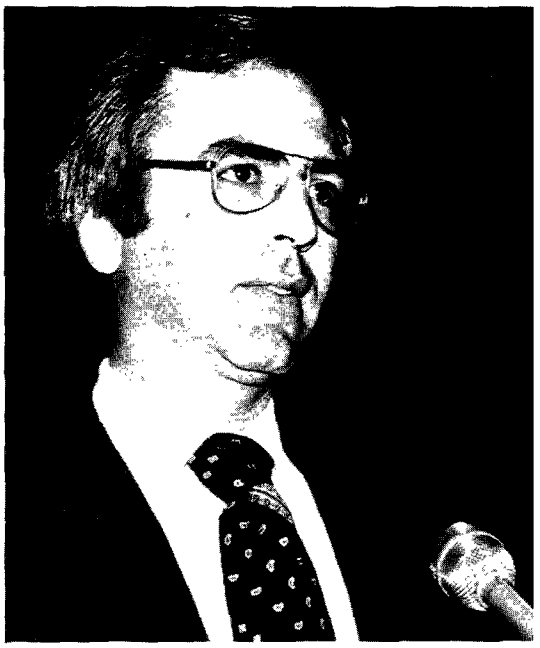

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Ministry
TAPE OF THE MONTH

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Apocalyptic prophecy and the church–1

For "called-out" Christians of every age, apocalyptic prophecy has been a source of comfort and hope in those times when their sufferings for the faith have paralleled the conflicts portrayed in these prophetic writings. For the last-day people of God, apocalyptic traces, in a special sense, their place and mission in the divine ordering of events.

The Called Church ☐ 7 Kenneth A. Strand

The books of Daniel and Revelation are usually classified as "apocalyptic" prophecy in contrast to "general" or "classical" prophecy. Daniel and Revelation are, in fact, the only two full-fledged Biblical apocalypses, though some apocalyptic material is included in other books, such as Ezekiel, Zechariah, and the Synoptic Gospels.

Both classical and apocalyptic prophecy are given, like all Scripture, to provide comfort and hope (Rom. 15:4); but apocalyptic has been especially dear to the hearts of "called-out" Christians—whether in the early-church period, the Middle Ages, the sixteenth-century rise of the Anabaptists, or in the wake of the great Second Advent Movement of the nineteenth century.

For called-out Christians in the final age, the books of Daniel and Revelation trace a sequence of history that focuses heavily on the last days. God's work in the closing period of earth's history is highlighted, and it is only natural that His serious followers of that time would seek to discover their position within the prophetic outlines provided. Thus the question emerges: What picture does God give of His work and of His people in the last days, and what place and mission in the divine ordering of things do these people fulfill?

In answering this question, we must first sketch some of the main characteristics of apocalyptic prophecy, and then consider briefly the major literary patterns or structures in Daniel and Revelation.

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Characteristics of apocalyptic

Daniel and Revelation are classified as apocalyptic prophecy because they have a number of distinguishing or identifying features common to this type of literature. The seven prominent characteristics noted here are not necessarily unique to apocalyptic literature, but in most instances represent a dramatic heightening of what is to be found in classical prophecy as well.[1] In addition to the seven common characteristics, two further significant features are altogether too frequently overlooked by expositors: "vertical continuity" and "horizontal continuity."

1. Striking contrasts. Apocalyptic literature, as a rule, makes a clear, unvariable distinction between good and evil, between God's forces and Satan's forces, between salvation for God's children and defeat and doom for their enemies. The lines are sharply drawn. Especially does the book of Revelation make the reader immediately aware of numerous striking contrasts: the seal of God and the mark of the beast, the faithful and true witness in contrast to the serpent that deceives the world, the virgin and the harlot, the armies of heaven and the armies of earth, New Jerusalem in glorious splendor and Babylon in flaming destruction, the sea of glass and the lake of fire.

Apocalyptic emerges at times when dire circumstances for God's people might well lead them to question God's activity on their behalf, and it teaches that God will fully vindicate them.

2. *Cosmic sweep.* Whereas the classical prophets normally focus primarily on the local and contemporary situation of their time, (with a certain degree of broadening to depict a final great "day of the Lord" on a worldwide scale), apocalyptic prophecy has as its very warp and woof this element of cosmic or universal scope. It tends to approach the great controversy between good and evil not within a local and contemporary historical framework (such as depicted in the messages of Amos, Isaiah, Jeremiah, or other of the classical prophets), but from a vantage point that unrolls the curtain, as it were, on the entire world for the whole span of human history.

3. *Eschatological emphasis.* Although the general prophets do at times refer to a final judgment at the close of earth's history, the major emphasis of their writings is the situation of their own day. Apocalyptic, on the other hand, although it treats history from the prophet's time onward, has a particular focus on the end-time events.

4. *Origin in times of distress.* Historically, apocalyptic has usually arisen in times of distress, perplexity, turmoil, and persecution. Such is true of Daniel, of Revelation, and of the noncanonical Jewish apocalypses. Apocalyptic emerges at times when dire circumstances for God's people might well lead them to question God's activity in their behalf, and it teaches clearly and forcefully that God is indeed still the master of history, that He is with His people, and that He will fully vindicate them at a grand and glorious eschatological climax. Thus, it is a kind of literature that is particularly suited to give comfort and hope to oppressed and downtrodden servants of God in their time of critical need for precisely such comfort and hope.

5. *Basis in visions and dreams.* A comparison of apocalyptic literature with general prophecy and with other Biblical literature reveals that apocalyptic is characterized by many more references to visions and dreams. Also, the appearance of angels to interpret such visions and dreams is not uncommon.

6. *Extensive use of symbolism.* Although general prophecy also uses symbolism to some degree, apocalyptic may be distinguished by being permeated with various symbols. In interpretation, it is important to ascertain the root meaning or meanings of the symbols and then to see how these apply in the immediate context of the passage being studied.

7. *Use of composite symbolism.* Whereas symbolism used by the general prophets tends to follow true-to-life patterns, apocalyptic often departs from these. It pictures, for example, animals that are nonexistent in nature, such as the seven-headed dragon and beasts, a four-headed leopard, et cetera. Composite symbolism was common, of course, in the art and literature of the ancient Near East.

Two additional features of apocalyptic are exceptionally important, although frequently overlooked or ignored—the "vertical continuity" and "horizontal continuity."[2]

Vertical continuity

The ancient Semitic mind saw heaven and earth in very close touch with each other, a perspective that we in this modern science-oriented civilization have unfortunately lost to a large extent. The modern mind tends to separate heaven and earth, not simply physically but also spiritually. Even as Christians, we find ourselves too often out of touch with the frames of reference and conceptualizations characteristic of the Bible writers and their original hearers.

Sometimes we moderns tend to feel that our twentieth-century scientific viewpoints are much better than the conceptualizations of the ancients, and undoubtedly in some ways ours are more "up-to-date" and scientifically accurate. Nevertheless, science and other realms of modern knowledge are coming to recognize how little we really know about our universe. In recent years an increasing awareness has arisen that "scientific" verification is simply not possible for all spheres of reality—in fact, it may be limited to a very small part of total reality. I suggest that for God's communicative purposes, whether one's world view is an ancient one or a modern one makes little difference, inasmuch as all human perception, whether ancient or modern, falls unfathomably below the ultimate realities of God's universe. Indeed, God's condescension in order to be able to communicate with us at any time—in our limited human language and through our finite conceptual framework—is so great that any gains in human knowledge of the past two or three millennia are irrelevant.

Our modern scientific conceptualizations of reality may have provided certain corrective insights, but they have also caused us to lose sight of the concept of "vertical continuity," which sees heaven and earth in close touch. "Vertical continuity" is basic to and axiomatic for understanding the entire Biblical literature, both Old Testament and New Testament. Nowhere is it more prominently displayed, however, than in apocalyptic. It is not without reason, for instance, that the book of Revelation repeatedly presents heavenly settings in connection with descriptions of activities that take place on earth.

The essence of "vertical continuity" has been most aptly expressed by Ellen White: "One thing will certainly be understood from the study of Revelation—that the connection between God and His people is close and decided."—*Testimonies to Ministers*, p. 114.

Horizontal continuity

Apocalyptic also pictorializes and dramatizes a *horizontal* continuity in its prophetic forecast.[3] In apocalyptic, history is a continuum that is under God's control and that moves ever closer to its glorious consummation wrought by God's own special intervention when His kingdom of righteousness will be established for eternity.

This apocalyptic type of "prophetic forecast" delineates developments within a future historical continuum. In this particular respect, it stands in striking contrast to general prophecy, though both types of prophecy present,

The ancient Semitic mind saw heaven and earth in very close touch with each other, a perspective that we in this modern, science-oriented civilization have unfortunately lost to a large extent.

of course, the same basic pattern of truth, and both reveal clearly God's dealing with His people. General prophecy focuses on the prophet's own time and then may expand to a further, broader fulfillment at the end of the age. Therefore, it is proper to speak, in a certain sense, of "dual fulfillment" or "two foci" in general or classical prophecy. By way of contrast, apocalyptic does not present two focal points with a gap between them. The apocalyptic style is clearly illustrated, for instance, in the various sequences in the book of Daniel, such as the *successive* kingdoms represented in the image of Daniel 2 and by the four beasts of Daniel 7.

The book of Revelation also indicates sequential historical developments or processes: the seven seals, the seven trumpets, and the progression of the struggle pictured in chapters 12-14. Also indicative of sequential perspective is the reference in Revelation 17:10 to seven heads of the beast as being "seven kings" of whom "five have fallen, one is, the other has not yet come" (N.I.V.).*

This historical-continuum aspect of apocalyptic prophecy does not pretend to note every feature of history along the way, but it follows a process that we may refer to as "abstraction by typical example." Highlights along history's pathway are selected to portray a central truth. The same sort of dynamic also functions in the historical writings of the Old Testament. Two of the most significant and central themes within this dynamic are (1) God's sovereignty and (2) the relationship in history between God and His people. Moreover, these basic themes are illustrated in the context of the blessings-and-curses formulary of Deuteronomy 28. In short, just as the historical writings of the Bible portray history by means of selecting important details of the past historical continuum, so apocalyptic prophecy looks ahead by selecting the main details in a future historical continuum.

Literary patterns

In the book of Daniel the basic literary structure of the apocalyptic prophecy sections has long been recognized as consisting of parallel sequences, the image of chapter 2, the beasts of chapter 7, et cetera. These sequences go over the same general ground; but they tend, as they move along, to increase the amplification of the part of the prophecy that pertains to the last days.[4]

The book of Revelation also contains parallel sequences, such as the seven seals, seven trumpets, et cetera.[5] In chapters 4-14, these paralleling sequences follow a pattern that may be outlined (see Figure 1). This first major part of the book (chapters 1-14) deals with *historical sequences* relating to the Christian era, from apostolic times to Christ's second advent. From chapter 15 onward are series of prophecies, but these deal primarily with aspects of the final eschatological consummation. In fact, the book of Revelation not only divides into these two major divisions, but does so with a broad *chiastic* literary pattern. That is to say, the sections in the second part of the book appear in an order that is inversely parallel to the sections in the first part. This chiastic structure is diagrammed in Figure 2.

The structure of the book highlights the book's twofold theme as enunciated in Revelation 1:7, 8 and reiterated in 22:12, 13: (1) Christ's second coming, and (2) Christ as the Alpha and Omega. The significance of this twofold theme is first that as Alpha and Omega our Lord is

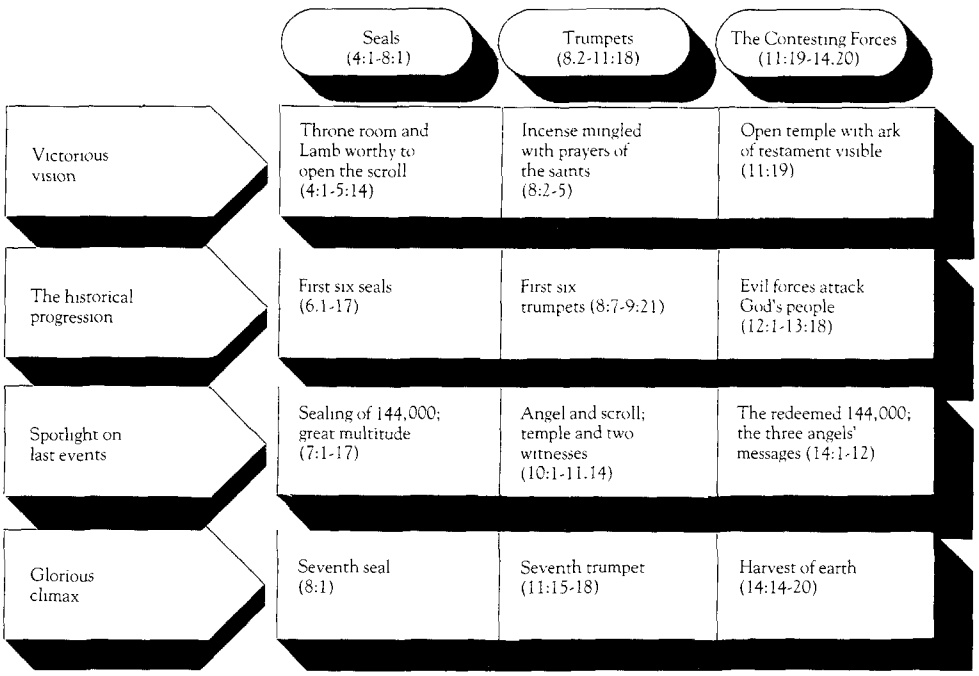

Figure 1. Parallel Structures in Revelation 4-14.

It is not without reason that the book of Revelation repeatedly presents heavenly settings in connection with descriptions of activities that take place on earth.

with us here and now—indeed, He is the "author and finisher of our faith" (Heb. 12:2), "the same yesterday, and to day, and for ever" (chap. 13:8). Second, He is the Coming One, who will usher in those events that will terminate the reign of sin and establish everlasting righteousness, peace, and joy.

Significant hermeneutical guidelines derive from the literary patterns in the book of Revelation.[6] For example, the only legitimate interpretational approach to the book is one that views the material in the first major part as relating to *historical* sequences and the divisions in the second major part as portraying the *eschatological consummation.* (However, in the eschatological section, two sorts of material—explanations and appeals—pertain to the time before probation closes.)[7] Both the broad chiastic structure of the book of Revelation and the recapitulatory nature of various sequences preclude straight-line interpretations—whether preterist (putting all the events in the past), futurist (seeing virtually all the events as still future), or even straight-line historicist (arranging one running stream of events in history, with seals following churches, trumpets following seals, et cetera). Only the *historicist recapitulatory* approach does justice to Revelation's literary structure. Such is the correct approach to the book of Daniel as well.

The literary structure of Revelation also disallows the amillennial view, which claims that the millennium of Revelation 20 is a symbolic way of representing the Christian era from Christ's first advent to His second coming. If such an interpretation were correct, the one thousand years should have been mentioned somewhere before the end of chapter 14. Its position in Revelation 20, squarely within the eschatological division of the book, emphatically places it in the future—within the series of events that constitute God's final judgmental activity.

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[1] The following listing and discussion is adapted from the nine characteristics treated in Kenneth A. Strand, *Interpreting the Book of Revelation,* 2d ed. (Naples, Fla.: Ann Arbor Publishers, Inc., 1979), pp. 18-20. See also, e.g., the succinct but comprehensive treatment by Leon Morris, *Apocalyptic* (Grand Rapids, Mich.: Eerdmans, 1972, 1974), and the more detailed analysis in the standard work by D. S. Russell, *The Method and Message of Jewish Apocalyptic* (Philadelphia: Westminster, 1964).

[2] The following discussion is adapted from my Sanctuary Review Committee paper, "Apocalyptic Prophecy: A Brief Introduction to Its Nature and Interpretation (with Special Attention to Daniel and Revelation)," 1980, pp. 7-9. (This document is available from the Biblical Research Institute of the General Conference of SDA, 6840 Eastern Avenue NW., Washington, D.C. 20012.)

[3] The following discussion is adapted from pages 9-12 of my "Apocalyptic Prophecy."

[4] Work has been done recently by William H. Shea in analyzing smaller units of material in the book of Daniel. An outstanding example is his "Poetic Relations of the Time Periods in Dan. 9:25," *Andrews University Seminary Studies* XVIII:1 (1980), pp. 59-63. This article has been reprinted in *The Sanctuary and the Atonement,* ed. by Arnold V. Wallenkampf and W. Richard Lesher (Washington, D.C.: General Conference of SDA, 1981), pp. 277-282.

[5] The literary structures in Revelation have been particularly elusive to scholars. A review of some of the efforts along this line has been presented in my *Interpreting the Book of Revelation* (see note 1, above), pp. 33-41, 63-68, 75-79. My own analysis is given in the same volume, pp. 43-52.

[6] See Strand, *Interpreting,* pp. 53-58, and "Apocalyptic Prophecy," pp. 20, 21.

[7] To be meaningful, explanations of visions would necessarily have to be from the perspective of the prophet's own point in time, even though the visions themselves portray events or conditions during the eschatological consummation (cf. the explanation in Rev. 17:9ff. of the vision described earlier in the chapter). Likewise, appeal statements pertain to the period prior to the close of probation, even though inserted into material depicting eschatological judgment; otherwise they would be meaningless, incapable of being heeded (cf., e.g., chaps. 16:15 and 18:4). In a broad sense, of course, all the portrayals in the Revelation—whether in the "historical" (first) division or in the "eschatological-consummation" (second) division—have been given for the purpose of making appeal while probation lingers.

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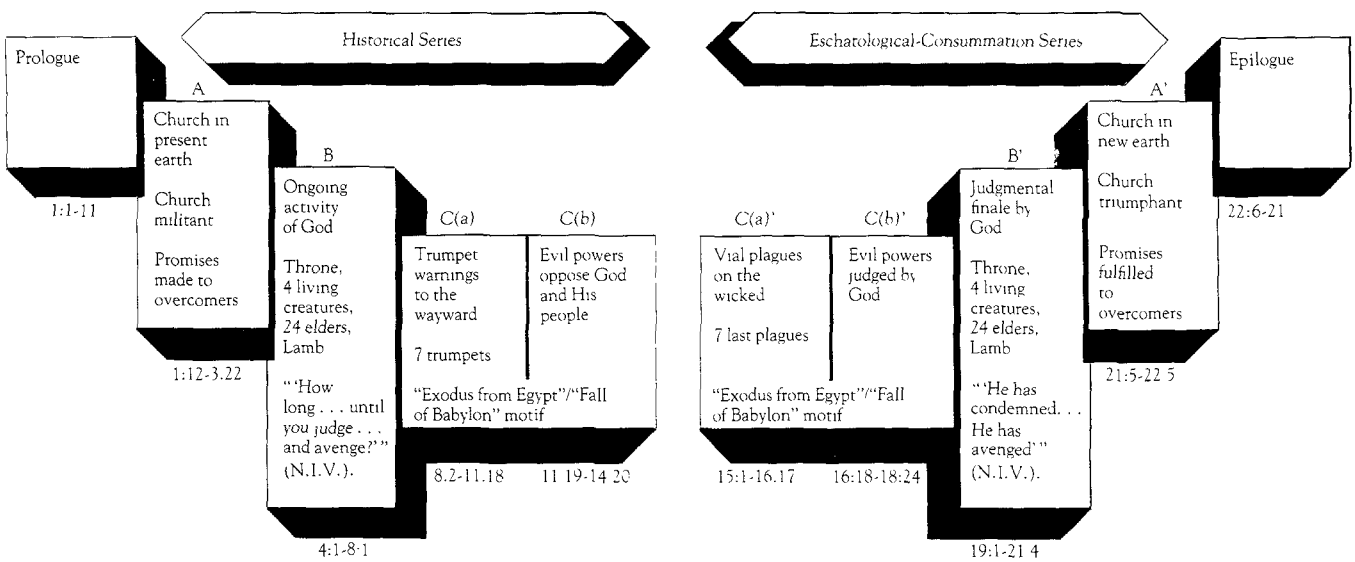
Figure 2. Chiastic Structure of the Book of Revelation.



From the Editor

Adventist Amalekites

Ancient Israel had those who followed, sniping at its heels to disturb and harass. So does the church. Unity does not demand that we keep silent in the face of sin or error, but it does demand responsibility.

In today's Western democratic culture, everyone wants to do his own thing and be heard. In politics, strident voices shout loud and long as to how the king, prime minister, or president ought to run the country. Unity of thought and action among any sizable group is about as rare as a penguin at the equator.

Disunity is bad enough in the political world, but tragically the intensity and confusion of life in general has spilled over into religious circles. The church is not immune to elements of discord and strife, nor is our own Seventh-day Adventist denomination. Fortunately for our church—both leadership and laity—a remarkable degree of unity and loyalty exists among the vast majority. Those in our midst whose main objective in life seems to be making waves and rocking the good ship Zion are still in the minority even if they sometimes make a disproportionate splash. Although their numbers, I believe, are relatively small, I am deeply concerned about this class of individuals whom I call "Adventist Amalekites."

The term *Amalekite* usually evokes thoughts of a rather fierce, offensive tribe, which relentlessly caused Israel problems during their wanderings from Egypt to Canaan. After Israel's settlement in Canaan, Saul and David had to continue the fight against these inveterate enemies of God. In modern parlance, the Amalekites were the ever-present "snipers" shooting at the people of God during their struggles in the wilderness and in Canaan. According to some scholars, they were related to the Israelites through Esau. If this is correct, then in a sense they were members of the same church! These defiant people harassed God's wearied ranks until they finally sealed their doom under the judgments of God. "I will completely erase the memory of the Amalekites from under heaven" (Ex. 17:14, N.I.V.).*

Spiritual Israel today faces a somewhat similar situation in its journey to heaven's Canaan. God's weak, faulty, but precious church is under attack by journals, books, tapes, pamphlets, magazines, and circulars of every description. Viewpoints range from the ultraconservative to the ultraliberal. Some profess great loyalty by claiming to defend the purity of the church's faith and practice. They castigate the church for abandoning what they perceive to be its original heritage. Others are obviously cynical and faith-destroying. They criticize the church for clinging to outmoded forms and failing to move into what they see as enlightened Christianity. Some of the material comes under the guise of sophisticated scholarship, while other material is quite crude in both design and content. The subject range is as broad as the church. There is virtually nothing the church stands for, in doctrine, practice, policy, or structure, that has not come under suspicion, been questioned, called upon to change, or attacked! The content is not all bad, nor is it all good. Some of it is plainly "strange fire."

Several common threads run through these productions. They claim to be speaking for and/or to the Seventh-day Adventist Church. They claim to represent Adventist thought. If not claiming to have "the truth," they claim to be searching for it. These missives also have in common a lavish treatment of the wrongs of the church and a very stingy record in offering solutions.

My concern for these critics, whether on the right or the left, is twofold: First, I am concerned for their own souls, and second, I am concerned for the souls of those who are adversely influenced by them.

I don't presume to judge the motives of these writers and speakers. Yet, looking at the materials they produce, I wonder how much time they spend praying for God's Spirit to bless this church, compared to what they expend criticizing it. Furthermore, I have wondered at times what their tithe and offering records have looked like. It would be strange indeed if one who feels so constrained to attack the church should also feel constrained to support it financially. Not that anyone's relationship to the church saves him. But where a person expends his time, energies, and financial resources certainly indicates where his interests lie.

Once one allows himself to travel the valleys of vinegar, the sweetness of what Jesus is doing in His church goes unnoticed. The mind sees what it is trained to dwell upon.

It seems to me that those who have dedicated their lives to "setting the record straight" are jeopardizing their salvation. Need I remind us that as Christians we are in a life-and-death struggle, with Christ on one side pleading for our surrender to Him, and Satan on the other side, pulling us down to perdition? The enemy is quite aware of how attractive the critical and negative can be.

For example, offer people ten pages of exposés of church problems and criticism of church policies and leadership. At the same time offer them ten pages of soul-winning accounts, reports of progress in the church, or God's blessings in individual lives. Which will be read first, or read at all? The fallen mental chemistry of all of us seems to enjoy the former.

We revel in juicy details of wrong and errors. Such may sell newspapers, but it will not build Christian character (see Phil. 4:8). How much we like to discuss the latest rumor, but how seldom do we find ourselves talking about our Saviour!

Furthermore, I have learned that those who feed on criticism and are ever searching through the dirt and filth for errors and corruption in the church often fail to find true fulfillment in life themselves. Strangely, some try to build up their own egos by tearing something down! It is far easier to expose sin and evil than to expound on the cross of Christ.

Once one allows himself to travel through the valleys of vinegar, the sweetness and wholesomeness of what Jesus is doing in and through His church goes unnoticed. The mind sees what it is trained to dwell upon. Maliciousness, skepticism, and cynicism are diseases difficult to overcome.

I know this from personal experience. In my earlier years, I developed a rather critical attitude. I sadly confess that early in my ministry I thrived, at times, on the faults of church leaders. I remember a fiery letter I wrote to my old friend F. D. Nichol. His sweet reply disarmed me completely. (The point I was making was not necessarily wrong, but my attitude and spirit were!)

As years went by, I found myself feeding more and more on the church's problems. I didn't publicly criticize, but in my heart I found an estrangement with my brethren, which left me empty. My relationship with Jesus Christ became extremely fragile. Personal devotions were often interrupted by irritation over something I knew was happening in the church. The day came when I reached the conclusion that my own soul was at stake! I was building barriers between my own heart and my fellow workers and my God. Gradually, through the help of the Lord, I began to look for the good and to see the best. I still have a long way to go, but I thank God for the direction the Lord is leading me.

So I fear for the spiritual well-being of those whose work revolves around the negative.

Then, too, their productions and organizations require cash to operate. The amount of money siphoned from the church by these "Adventist Amalekites" and their supporters would be enough, no doubt, to hold sizable yearly efforts in major cities. Or to expand our radio-TV ministry, which at the moment is being forced to cut back because of a lack of funds. Every dollar diverted from the true mission of the church hinders the fulfillment of the commission God has given us.

My second concern is for our poor sheep who get hold of these documents and read them. Deep impressions are made on their minds. Questions are raised. Doubts are strengthened. Who is accountable, then, for souls that have been discouraged and misled? Who will eradicate the poison that has been taken in by the reader?

Think of what would happen if the tongues and pens of those turning out these negative productions would be used to the glory of God in speaking words of encouragement and confidence! I urge those with talents for speaking and writing to use these abilities to strengthen God's people and encourage His leaders who are striving to advance the gospel. Let those who enjoy reporting on the wrongs of their brethren report instead on the forgiving love of God for lost humanity. Let those who have a burden to set things straight go to their neighbors with the glorious news of Christ's plan to set straight sin-twisted lives. Let those who feel convicted that they must explore every facet of some church problem and expose it to those within and without the church begin to explore the fantastic truths in God's Word and set these before the people. Let those who rejoice in ferreting out some secret sin of the brethren study the secret and hidden things in the Word.

I plead with "Adventist Amalekites" to stop this sniping at the heels of modern spiritual Israel. Rather, let us link arms together and in true Christian love work out our differences. Then we can join in the unity for which Jesus so eloquently prayed. One thing is certain. No one can truly pray the prayer of Christ in John 17 and at the same time undermine the church!

"But," says someone, "unity does not mean ignoring problems, hoping they will disappear. Unity does not mean saying all is well with the church, when all is *not* well."

I agree. Lest anyone feel I have assumed the ostrich posture, let me assure you that I am as aware as anyone that this church has problems that need to be acknowledged and solved. (In fact, I am probably more aware of these problems than are some who spend their time mimeographing, printing, and recording what they *do* know!) I am aware of the moral and ethical problems that may exist at times among both ministers and members in our church. But I do not believe that the solution to these things lies in sowing cynicism, criticism, castigation, innuendo, and suspicion by means of proliferating productions that spread these matters before all who will listen. I don't deny that the church has problems, although I also believe that she has more wholesome, positive, and uplifting aspects than her critics can imagine. I don't deny that we as leaders in the church have made mistakes and that in some cases we may have brought upon ourselves the criticisms that we are receiving. The unity Christ prayed for doesn't demand that we keep silent in the face of sin or error. But it does demand that we respond to such things as responsible members of Christ's body. There are proper ways for effecting changes and righting wrongs and getting the church back on track where she has lost her way. I plan to deal with these in my December editorial.

The unity Christ prayed for doesn't demand that we keep silent in the face of sin or error. But it does demand that we respond to such things as responsible members of Christ's body.

The tragedy is to see such a prodigal squandering of precious brainpower and money in such negative pursuits when the church needs every bit of help possible in doing a constructive work in forwarding the banner of Prince Emmanuel throughout the world.—J.R.S.

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Health and Religion ☐ *George E. Bryson*

Unclean foods in the New Testament

Did Jesus really cleanse all foods, thus abolishing the distinction given earlier in His Word? Did Paul counsel early Christians to eat whatever they liked as long as they did not offend another?

From Clement of Alexandria (c. A.D. 200) to the present, various Christian commentators have cited certain New Testament passages as evidence that the Old Testament distinction between clean and unclean food has been abolished. Seventh-day Adventists regard such interpretations as unwarranted in the light of a careful study of each statement in its context and in view of the complete tenor of New Testament teaching regarding man's health.

The New Testament concern for man's holiness in a holistic sense is consistent with that of the Old Testament. In His work of "teaching," "preaching," and "healing" (Matt. 4:23),* Christ ministered to man's mental, spiritual, and physical needs. In the same way, Paul indicates the importance that one's "spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ" (1 Thess. 5:23). Peter counsels, "But as He who called you is holy, be holy yourselves in all your conduct; since it is written, 'you shall be holy, for I am holy'" (1 Peter 1:15, 16). Significantly, Peter quotes here Leviticus 11:44, 45, which is the very statement justifying the dietary laws given to Israel.

The New Testament specifically expresses concern for the health of the body. John wishes that "the beloved Gaius" "may be in health" (3 John 2). Paul appeals to the Roman believers to present their "bodies as a living sacrifice, holy and acceptable to God" (Romans 12:1). In the context of an appeal against immorality, he reminds the Christians of Corinth that their bodies are "a temple of the Holy Spirit," and of the necessity to "glorify God in your body" (1 Cor. 6:19, 20). He later counsels them in another context, "whether you eat or drink, or whatever you do, do all to the glory of God" (1 Cor. 10:31).

George E. Bryson worked in West Africa until his death in 1979.

The great council of Jerusalem included in its directive the prohibition against the eating of blood and things strangled, which was from the dietary laws (see Acts 15:20). The fact that unclean meats were not mentioned may merely indicate that that particular issue was already understood. For example, the fact that the council reminded the Gentile converts to avoid fornication but did not advise them against stealing hardly suggests that the latter was justified.

Let's look now at some specific New Testament passages that have been cited as evidence that the distinctions between "clean" and "unclean" foods have been abolished this side of the cross.

1. Mark 7:15 (cf. Matthew 15:11). "'There is nothing outside a man which by going into him can defile him; but the things which come out of a man are what defile him.'"

Jesus' statement appears in the context of a contention over the necessity for a ceremonial washing of hands before eating, a practice that was evidently strictly ritualistic and not for sanitary reasons. In answering the charge that His disciples were eating with defiled hands, Jesus charged the accusers with setting aside "the commandment of God" for "the tradition of men," and He pointed out their own inconsistency in using "corban" as a means of circumventing any obligation to the fifth commandment (verses 7-13). It was in this context that Jesus stated, "'There is nothing outside a man which by going into him can defile him'" (verse 15).

His disciples later asked Him privately to clarify the meaning of this "parable." The Bible gives two versions of His answer:

(1) "'Then are you also without understanding? Do you not see that whatever goes into a man from outside cannot defile him, since it enters, not his heart but his stomach, and so passes on?' (Thus He declared all foods clean.) And He said, 'What comes out of a man is what defiles a man. For from within, out of the heart of man, come evil thoughts, fornication, theft. . . . All these evil things come from within, and they defile a man'" (Mark 7:18-23).

(2) "'Are you also still without understanding? Do you not see that whatever goes into the mouth passes into the stomach, and so passes on? But what comes out of the mouth proceeds from the heart, and this defiles a man. For out of the heart come evil thoughts, murder, adultery. . . . These are what defile a man; but to eat with unwashed hands does not defile a man'" (Matt. 15:16-20).

The statement of Mark 7:19 "Thus he declared all foods clean" is a translation of the Greek participial phrase, *katharizōn panta ta brōmata,* which literally means, "cleansing all foods." Whether the phrase forms a part of Jesus' actual words or whether it is an added note of explanation, its meaning is clarified by comparing the parallel statement in Matthew 15:20, "To eat with unwashed hands does not defile a man." Christ declares the requirement of ceremonial hand washing to be a mere human tradition and shows that all foods are clean whether or not this ceremony takes place. This, after all, was the point being argued. Thus He refutes the charge that His disciples were eating with defiled hands.

Christ's statement had nothing to do with the distinction between clean and unclean meats given in Leviticus 11, as indicated by the following points:

(1) It is highly improbable that any of the food served at the particular feast in question was unclean according to Leviticus 11. Jesus was answering the specific charge that His disciples were eating with defiled (unwashed) hands and was endeavoring to show that their neglect of this man-made requirement did not defile the food they were eating.

(2) The context indicates that Jesus was protesting against the substitution of the "traditions of men" for the "commandments of God." The ceremonial washing of hands was a man-made tradition, while the prohibition against unclean flesh foods was a part of the Torah, a command of God.

2. *Romans 14:2, 3, 14.* "One believes he may eat anything, while the weak man eats only vegetables. Let not him who eats despise him who abstains, and let not him who abstains pass judgment on him who eats; for God has welcomed him. . . . I know and am persuaded in the Lord Jesus that nothing is unclean in itself; but it is unclean for anyone who thinks it unclean."

If we take a strictly literal meaning of Paul's statement "nothing is unclean in itself," we place the apostle at odds with himself. Paul elsewhere recognizes that some things are indeed unclean when he quotes Isaiah 52:11: "Touch nothing unclean; then I will welcome you" (2 Cor. 6:17).

An indication of the actual situation in Rome that called for the counsel of Romans 14 can be found in a similar passage Paul wrote to the church at Corinth. To these Christians Paul writes concerning "food offered to idols, we know that 'an idol has no real existence,' and that 'there is no God but one. . . . However, not all possess this knowledge" (1 Cor. 8:4-7). Notice Paul's line of thought: "But some, through being hitherto accustomed to idols, eat food as really offered to an idol; and their conscience, being weak, is defiled. Food will not commend us to God. We are no worse off if we do not eat, and no better if we do. Only take care lest this liberty of yours somehow become a stumbling block to the weak. For if anyone sees you, a man of knowledge, at table in an idol's temple, might he not be encouraged, if his conscience is weak, to eat food offered to idols? And so by your knowledge this weak man is destroyed, the brother for whom Christ died" (1 Cor. 8:7-11).

Who is the strong who eats all things? He is the "man of knowledge," strong in the knowledge that "an idol has no real existence." Therefore, whether or not the food has been offered to an idol makes no difference to him. Who is the "weak man" who "eats only vegetables"? He is the recent convert from paganism, who still has not entirely overcome his awe of his former gods, and therefore to eat meat offered to these idols would defile his conscience. To him the food is *koinos*, that is, common, unclean, or defiled. According to Romans 14:14, such is not unclean of itself, but only because of the weak man's residual fear of his former god. The difference exists, not within the nature of the particular food in question, but rather in the minds of the persons concerned. Paul therefore appeals for mutual charity and forbearance.

3. *1 Timothy 4:1-5.* "Now the Spirit expressly says that in later times some will depart from the faith . . . , who forbid marriage and enjoin abstinence from foods which God created to be received with thanksgiving by those who believe and know the truth. For everything created by God is good, and nothing is to be rejected if it is received with thanksgiving; for then it is consecrated by the word of God and prayer."

The heresy here predicted is one that forbids marriage and requires "abstinence from foods" that God has created for man and from which he is to receive his necessary nutrition. What are these foods that God has given to mankind? Those who "believe and know the truth" as it is revealed in the "word of God" will search the Scriptures to learn what God has given to man for food. Genesis 1:29 reveals the original diet that God created and gave to man as being "every plant yielding seed." In Genesis 3:18 "the plants of the field" are added. Immediately before the Flood a distinction between clean and unclean animals is brought to view, most likely in preparation for the impending permission to eat flesh as food (Gen. 7:2, 9:4).

The heretics described by Paul in the above passage are guilty of forbidding man from partaking of two of the very things that God gave at Creation for his good—marriage and food. It is likely that Paul here foresaw a Gnostic heresy, which held to a dualism between the higher values associated with mind, soul, or spirit, and the inferior values associated with matter, the body, and the flesh. In spite of God's declaration, "It is not good that the man should be alone" (chap. 2:18), ascetic Gnosticism repudiated marriage as an act of imprisoning previously pure and innocent souls in impure bodies.

In the same way, in spite of God's gift of food to man at Creation (chap. 1:29), the Gnostic would deprive man of the necessary food for adequate nutrition. According to Lange's *Critical Commentary*, "the command probably arose from the Gnostic fancy that the materials which nourished the body were not the work of the Most High God, but of the Demiurges, and thus from the evil principle" (note on 1 Tim. 4:3). Such asceticism, which minimizes the body, often to the neglect of health, is entirely opposite from the true spirit of the New Testament, which regards the proper care of the body as a part of good religion, viewing man in the God-intended unity of body, soul, and spirit.

"Everything created by God is good" (verse 4), is similar to God's verdict at the end of Creation week on everything that He had made that "it was very good" (Gen. 1:31). "Everything created by God is good" for the purpose for which it was created. As the dog is good as a pet, wood is good for lumber, and the swine is good as a scavenger, so that which God has created as food, "if it is received with thanksgiving," is good for that purpose. Even God's statement at Creation, "I have given you every plant yielding seed . . . and every tree with seed in its fruit . . . for food" (verse 29) has its limits, for it would be presumptuous to cite this verse as granting protection from the consequences of eating such items as poisonous berries or mushrooms or even as indicating that all plant life is suitable for human consumption.

Actually, 1 Timothy 4:4, 5 contains a significant qualifying clause, for after declaring that "everything created by God is good," he follows with the statement, "and nothing is to be rejected if it is received with thanksgiving; for then it is consecrated by the word of God and prayer." The true servants of God "who believe and know the truth" would not be so presumptuous as to attempt to receive "with thanksgiving" that which God has not given to him for food and has expressly forbidden as an abomination.

The attitude of the New Testament towards man's health and the earlier health regulations given by God is summed up by Paul in 1 Thessalonians 5:23, 24. "May the God of peace himself sanctify you wholly; and may your spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ. He who calls you is faithful, and he will do it."

* All Scripture references are from the Revised Standard Version of the Bible, copyrighted 1946, 1952 © 1971, 1973.

Shepherdess ☐ *Miriam Wood*

It's not a nine-to-five job!

Juggling demands of children, husband, church, and career can often seem well-nigh impossible. But these observations, based on personal experience, can give matters a less impossible perspective.

In August, Miriam Wood reflected on her own experience as a minister's wife and nurturer of the home. This article completes the former one by offering observations on the complexities facing the preacher's wife today in her efforts to be the nurturer of the home. Marie Spangler's introduction to both articles appeared in August.—Editors.

The preacher's wife, in her nurturing role, faces just about the most complex situation imaginable because of the pressures on her life imposed by a limited income and the standards and duties demanded of her. (The wives of doctors may be in a similar position, but the comfortable income makes all the difference.)

I am not one who says that a preacher's wife *must* not work outside the home. It would be wonderful if she did not have to do so, but sooner or later financial pressures will undoubtedly make outside employment imperative. (It really seems contradictory to me for church leaders to deplore the fact that preachers' wives work outside the home when educational costs at our schools continue to rise to stratospheric levels.) I am not sure that the problem is so much a paying job outside the home as it is the fact that any man in a service role to humanity cannot have quite the same relationship with his family as one who works in a nine-to-five atmosphere with no outside appointments, no bulging briefcase coming home with him, and no constantly ringing telephone.

One of the most troubling aspects of church life today is the increasing divorce rate among ministerial families—or if not actual divorce, very obvious unhappiness in the home. It is patently absurd for a minister to counsel others regarding their domestic problems when his own family shortcomings are public knowledge; it is equally foolish for his wife to appear to be the perfect wife and mother on Sabbath when during the week she is bitter and uncooperative. With stresses and pressures as never before, the ministerial couple is in trouble.

My theory has long been that no couple should marry with the intent of entering the ministry until they have gone through an intensive, several-months-long seminar that provides straightfoward, factual, unbiased information as to exactly what they are getting into. Administrators would do themselves a favor by refusing to hire a couple who have not fulfilled this requirement. Believe me, when a woman marries a preacher, she's never going to be able to see the man apart from his calling. He might just as well don a backward collar and black frock coat, for that's what he will do emotionally. If a woman can't accept that, she had better have some serious second thoughts *before* marriage.

On the other hand, too many preachers have used the obvious need to be out among the flock as an excuse not to participate in raising the children, in keeping the logistics of the home going, or in being full-time marital partners, not just vocal and tyrannical ones. The old idea that a preacher is above the common household involvements simply has to be discarded. He can't use "my work" as a smoke screen to avoid all the wretched, nagging duties that everyone else must take care of. Why can't he change a diaper when he is at home and the need arises? He might even have to mop a floor from time to time, and certainly he is obligated to keep up the yard so that the neighbors don't get up a petition asking the family to move!

At this point perhaps, I might mention the danger all public personalities face—the flattery that comes their way. Preachers are not immune; often they seem most susceptible. Female church members coo over them, ladle out incredible (and ridiculous) compliments and make them feel that they are simply ultraspecial. It follows that when this "superior being" returns home to a tired, bedraggled wife and whining, irritable children, he may feel somewhat put-upon. The temptation, of course, is to remove himself from the distasteful scene and go back to where the ladies are dressed to the teeth and where he's secure on his pedestal.

For preachers who travel, the scene is even more unrealistic. Nothing is more exciting than airports, and nothing so simplifies life as the necessity to get on one plane, then the next, and the next, and to check into beautiful, shining hotels. (I've done lots of that; I know whereof I speak.) A ticket to Xanadu really solves all one's problems, doesn't it? I am of the strong opinion that no preacher should be permitted a traveling job until his children are of college age. An absentee father is just not enough. Fathers also have their strong nurturing role to play, and this can't be done over the long-distance phone. (An added advantage would be that more mature men would be put into positions of large responsibility.)

If we accept the fact that the wife of a preacher will work outside the home at some time in her life (and I do accept it, though I do not like it), I hope she will not work until the children are of school age. The wolf's hot breath may be on the doorstep during those years, but he will never really get into the house if a careful differentiation is made between *wants* and *needs*. Even when an outside job is finally a reality, there are ways for a preacher's wife to keep things in perspective. If she has accepted the basic assumption that her role as family nurturer is her paramount priority, other responsibilities and commitments fall into place rather neatly.

For instance, it is necessary to accept

Miriam Wood, teacher, editor, and author of books and articles, wants to be remembered most as a nurturer of her family.

the sometimes hard truth that a preacher's family will not have the affluent life style of some of their church members. To pine for this and to strive for it is to set oneself up for a lifetime of discontent and bitterness. In most secular societies income is the factor that decides which people will socialize together. People in certain income brackets know others in the same bracket. In the Adventist Church, however, the religious tie is the socializing factor. Therefore, the minister's wife and family are entertained in lavish homes and ministerial children associate with children who wear ultrasuede as a matter of course. Yet, it is well to remember that probably as much unhappiness exists in the elegant home as in the plain one. No one seems immune from trouble, sorrow, and stress these days. When we look only at the outside, it all seems so simple. But nothing is *ever* simple.

For the working ministerial wife, compromises will have to be made with housekeeping. This does not mean that the house should be left tumbled and chaotic. It simply means that to attempt to maintain a state of household perfection is to set for oneself an impossible task. I have never planned to keep my kitchen floor clean enough to eat from, for I have no intention of serving a meal there. All family members should be expected to keep their own rooms neat and to keep the communal rooms of the home tidy as well. No wife needs to seek martyrdom in this arena. The working ministerial wife cannot successfully regard her house as a showplace. It is a home, not a department-store window. Friend Husband convinced me of that truth a number of years ago, though I still cannot resist snatching scraps of paper out of the wastebaskets.

My next point may be disputed, but I am convinced that the preacher's working wife must hire a cleaning person at least twice a month. This is essential if the wife is not to become a slave and drudge. Her social responsibilities in connection with her husband's work make it imperative that the major housecleaning be taken from her shoulders. In other words, her income should not be considered all profit; some must be used to enable her to function more fully as a nurturer in the unique setting of the ministerial home.

Being a nurturer does not mean being a slave. It means putting the needs of husband and children in a paramount position. It does not mean cooking everything "from scratch," but providing something tasty for meals, be it frozen or packaged. Today, with so many convenience foods, it is not necessary to hang over the stove incessantly, unless that gives the cook a great deal of joy and fulfillment.

As a matter of fact, some younger husbands in my circle of friends have found a totally new and exciting experience functioning as chef now and then. One young husband has become a peerless crepe cook. If a crepe can be contrived—strawberry, spinach, mushroom, et cetera—he contrives it. Moreoever, he takes on the planning, the shopping, the production, and the cleanup. Guests enjoy his crepe feasts, and his wife is also a guest. If women can learn to repair the plumbing, men can learn to preside at the stove.

Where, then, does all this leave us? I hope it leaves us in the position of agreeing that both partners in a marriage must function as nurturers, although I believe that God gave women the character and personality traits to enable them to be the primary nurturers of the family. But with so many voices saying so many different things today, to whom should we listen? Where is truth to be found? Each woman will have to consider the complexities of her unique situation with prayer, Bible study, a determination to take the long view, and a resolve not to let the mundane happenings of daily living obscure basic goals and values.

I like to think of the generations marching their way across the face of history, much as Abraham must have visualized them. I realized recently that I have now seen five generations of my family, and the contemplation fascinates me. In those marching generations, I don't want to be the weak, the insignificant, the selfish link which pulls apart when pressure is exerted upon it. Yet no one is less likely to be nominated for sainthood than I, since I have suffered many negative feelings and have been most verbal about them. But still I would not change the focus of my life.

When my life story is over, I would be happy if it could be said of me, not that I was a teacher, editor, the author of books and articles, or that I achieved advanced degrees, but that "she hath done what she could" to stand by her husband's side and to help him realize his lifetime goals, that she has nurtured and cherished her children and grandchildren, and that she has understood the true meaning of life.

Prayers from the parsonage

Cherry B. Habenicht

These memories leave a bitter taste: unfair judgments and unkind criticisms, angry accusations and insensitive comments, ungrateful attitudes and selfish expectations. It hurts to think of them, and if I let myself dwell on how people have wronged me I become depressed and wish for revenge.

"For if you forgive men when they sin against you, your heavenly Father will also forgive you" (Matt. 6:14, N.I.V.).*

Lord, help me to let go of the whole ugly list. I trust You to judge each person's intentions. May those who habitually wound others somehow realize what they are doing and find strength to change their ways.

Give me the grace to forgive, even though no one has apologized. Perhaps the person meant no harm or was unaware of my response. *I* have also made mistakes and spoken thoughtlessly.

I don't expect forgiveness to erase my experiences, for then I would be no wiser. I would never learn how to prevent misunderstandings, how to communicate my needs, or how to respond to rebuffs. Give me the courage to confront people in a courteous way rather than to blame them silently and feel sorry for myself.

"I forgive you." What release those words bring! My heart is lighter, my smile quicker. With Your power, Lord, I refuse to become negative. I will greet each day with gladness and see each person as a potential friend.

* From *The Holy Bible: New International Version*. Copyright © 1978 by The New York International Bible Society. Used by permission of Zondervan Bible Publishers.

Andrews University Berrien Springs, Michigan 49104 (616) 471-7771

Seventh-day Adventist
Theological Seminary

September 1, 1983

Dear Friend:

Recent newspaper articles have portrayed Ellen White as the final doctrinal authority for Seventh-day Adventists. Although this appraisal is incorrect, her role as "messenger of the Lord" has been of crucial importance to our church. The timely counsels she conveyed have been of prime importance in deepening the faith and sharpening the vision of Adventist leaders and laity, bringing about the forward thrust of the Advent movement and contributing immeasurably to making our church what it is today.

A comprehensive biography of this remarkable woman of God has long been a major desideratum. Finally, it is now appearing--written by Arthur L. White, who for 54 years has been on the staff of the Ellen G. White Estate and who for more than 40 years served as its executive secretary. Among Arthur White's eleven objectives, as stated in the Foreword to his volumes, one of the most important, it seems to me, is to "leave the reader with the feeling that he or she is acquainted with Ellen White as a very human person." Her coming alive in these volumes as a real human being helps us to understand better how the prophetic gift functions and to avoid the erroneous view that her God-given messages came in some sort of vacuum.

I personally am enjoying these volumes immensely, and feel that they are essential to the libraries of all denominational workers. Lay persons too, especially those with leadership roles in our churches, would be well-advised to put these volumes on their required list of reading.

Yours sincerely,

Kenneth A. Strand

Kenneth A. Strand
Professor of Church History

Volumes 4,
5 and 6 are
available now
at your Adventist
Book Center. During
Spirit of Prophecy
Year, 1983, all Ellen White
books *and* the biography volumes
are 20 percent off regular retail price!

Shop talk

Three video seminars

Adventist Life Seminars now has three complete video seminars ready for distribution: "Grief Recovery" by Chaplain Larry Yeagley, "Understanding Children" by Kay Kuzma, Ed.D., and the "Five-Day Plan to Stop Smoking" by Roger Morton, M.S.P.H. In production is another seminar, "Heartbeat—Coronary Risk Evaluation" by John Scharffenberg, M.D., as well as seminars on stress and weight management.

The advantage of using video is that the tapes can be played over any television set, thus making it possible to share a complete seminar in a person's home. It can also be set up in an auditorium or church by using a large video screen. The seminars all strike a spiritual note designed to appeal to persons of all religious backgrounds. More than half of all individuals taking the seminars have requested additional discussions on spiritual themes. For further information call (601) 892-5559 or write Adventist Life Seminars, 1-Box 248, Crystal Springs, Mississippi 39059.

Charismatic packet

How often have you scrambled to find suitable materials to present to charismatics or to those who are becoming interested in the charismatic movement? You can now order a packet of five booklets that present a sound Biblical and historical approach to charismatic phenomena. They are: *Glossolalia,* Books 1 and 2 (Rene Noorbergen), *As the Spirit Speaks* (Roland Hegstad), *The Charismatic Movement,* and *Charismatic Experiences in the Early SDA History.* All five can be obtained as a packet for $2.00 postpaid by writing to MINISTRY Services, P.O. Box 217, Burtonsville, Maryland 20866. For overseas add $1.00 extra for postage. Offer good while supplies last.

Good-food evangelism

On page 16 of this issue, Helen Cate presents a plan for combining people's interest in good food with evangelistic outreach. She calls this program Good Food Parties. Are you interested in conducting such a program in your church, but unsure how to go about it? For those with little or no previous experience in health or nutrition instruction, the *Good Food Party Guide* ($6.95) gives clear, detailed plans for presenting informal, home-based nutrition classes. The guide provides for smooth transition into Bible studies, too.

To accompany the planning guide, a *Good Food Book* ($1.65) has been designed for the student, containing recipes, an eating guide for weight loss, and a checkup on eating habits. Here's all you need to conduct the program.

Discounts for quantity orders. For more information, write: Mountain Missionary Press, Box 163, Harrisville, New Hampshire 03450.

Bus-stop-bench evangelism

Looking for ideas as to additional ways to communicate with urbanites? The Stone Tower Adventist church in Portland, Oregon, has made effective use of bus-stop-bench advertising in evangelizing its locality.

A city church with a largely suburban membership, it has adopted bus-stop bench advertising as part of its effort to reach the city population. The ads the church has been using focus on Bible prophecies of Christ's second advent. They offer Bible studies through the mail, giving a telephone number through which the studies may be obtained and giving the address of the church. Twelve benches are currently being used, but the church hopes to increase the number of bench ads to twenty.

It seems this form of advertising could be used effectively not only for Bible studies, but also to offer other community services of the church.

E. G. White Manuscript Releases

Manuscript releases numbers 19-96 have been published and are available from the White Estate in a 398-page, paperback volume.

These releases have been made because individuals doing research in unpublished E. G. White letters and manuscripts have found materials that they desired to use. Currently, over 1000 releases have been made. Now publication of these releases has begun. Only materials that have not been published anywhere else are included in this volume. And most of the releases include significant portions of the letters or manuscripts from which they are taken. There is enough material with most to give an adequate context. (The new laser-disk concordance to the E. G. White writings covers all of the manuscript releases.)

You may obtain *Manuscript Releases, Volume 1* by ordering it from the Ellen G. White Estate, 6840 Eastern Ave., NW., Washington, D.C. 20012. The price, including postage, is $5.00 in the United States and somewhat higher elsewhere.

Sample packet of stewardship materials

The Ministerial-Stewardship Department of the General Conference has put together a sample packet of all the resources currently available for use in the stewardship programs of the local churches. Every SDA pastor in North America will receive one of these packets through his conference office.

The *Pastor's Stewardship Resource Kit* contains one of each of the brochures, booklets, and manuals published by the Ministerial-Stewardship Department, descriptions of the audio-visual materials that are available, a materials list, and an order form. Ordering is to be done through the local conference, but the materials will be shipped directly to the church or pastor. Billing will be through the conference office.

Recommended reading

The Sanctuary Doctrine: Three approaches in the Seventh-day Adventist Church

Roy Adams, Andrews University Press, Berrien Springs, Michigan, 1981, 327 pages, $8.95. Reviewed by Wayne Willey, pastor, New London, Connecticut.

The first volume of the Andrews University Seminary Doctoral Dissertation Series provides a great deal of useful information on what has been a controversial subject throughout the history of Adventism.

Adams guides the reader through the teachings of three men who have made significant contributions toward the development of the sanctuary doctrine in Adventism—Uriah Smith, Albion Ballenger and Milian L. Andreason. Even more important, Adams provides information which suggests that each man's teaching on the sanctuary reflected a desire to defend related theological views considered essential to prepare the church for the *Parousia.* We see Uriah Smith defending the perpetuity of the law and the Sabbath as well as the principles of prophetic interpretation that were the basis for his eschatology and ecclesiology. We see Ballenger, the evangelist, emphasizing righteousness by faith and Christian assurance to prepare the church for evangelism under the latter rain of the Holy Spirit. Andreason uses sanctuary imagery to present his claim for the necessity of a perfect final generation to vindicate the character of God before the universe. The strengths and weaknesses of each of these three positions are presented with sufficient clarity to enable the reader to arrive at conclusions that are not only reasonable, but Biblical as well. Adams has maintained objectivity even when dealing with a figure as controversial as Albion Ballenger.

After considering the contribution that each of these men made toward the Adventist doctrine of the sanctuary, Adams suggests that "the Adventist understanding of the atonement in terms of the sanctuary cultus has the potential of incorporating all the valid elements present in the historic theories, as well as opening up new dimensions of this saving, reconciling activity of God in Christ." While of particular interest to the pastor or scholar, this volume would be a very worthwhile addition to the library of any Adventist.

The Caring Church

Howard W. Stone, Harper and Row, 1983. Reviewed by John D. Rhodes, ministerial director, Southeastern California Conference.

With the recent emphasis, especially in the North American Division, on developing a Caring-Church strategy, here is a book that can be used in setting up a series of eight training sessions on the Caring Church. The author sprinkles in just enough case histories to make this an interesting and practical textbook. Especially useful to those starting out in the ministry, it points out some of the common mistakes people make in bedside visitation, it gives steps in listening to people with problems, and it directs the "carer" in properly handling crisis situations. It should be very useful in helping the pastor to cultivate "carers" as a part of the ministry team of the local church.

Please, Lord, Untie My Tongue . . . When There Is Illness, Death, Divorce, Imprisonment

Kenneth A. Erickson, Concordia Publishing House, 1983, 63 pages, $2.25. Reviewed by John L. Casteel, professor of practical theology, Union Theological Seminary, retired.

We want to say the right thing, the healing word, the encouraging reassurance. Our intentions are good. But often our tongues are tied, and the right words won't come. Even more, the words we do speak often are heard in a way quite the opposite of what we intended. Face-to-face with someone going through illness, death, divorce, imprisonment, we well may pray, "Please, Lord, untie my tongue."

For those suffering such impediments of speech—and that is most of us—the author offers fresh, sound, and inspiring counsel. He does it, not by explaining psychological theory, or analyzing behavior, but by going directly to those who are or have been going through these traumas and asking, in effect, "What do you want people to say to you when you are ill, bereaved, divorced, put in jail?" The answers given may surprise some who have come to think of themselves as adept in dealing with such crises, and even some of us whose preparation for ministry failed to teach us how to respond to such demands. Probably none of us, the author warns, will ever qualify as an ideal visitor. But it may be that when our words fail, our presence will still communicate how much we really care, love, and accept the sufferers for who they are.

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