

Ministry

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I N E V E R Y I S S U E

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March 1999 issue

I have just completed a cover-to-cover "read through" of your March issue of *Ministry*. I cannot recall when I last did that with any magazine. Your courage in choosing the theme, and your wisdom in choosing the authors, for this issue must be applauded. I will await the resulting "Letters" with great anticipation.—Byron Scheuneman, Adventist Development and Relief Agency, Silver Spring, Maryland.

● Kudos for the March issue. The discussion was balanced and insightful, providing a very good overview of hermeneutics. Well done. I especially enjoyed Fritz Guy.

As for Dr. Johnston, he is riding the same nonexistent fence as many of our other Adventist scholars. He hopelessly maintains that he does not "mean to ascribe canonical status to Mrs. White's writings . . ." yet he finishes the very same sentence with "in them [Mrs. White's writings] we have a manifestation of the phenomenon [same methodology or "degree" of inspiration] that is recent enough to afford considerable insight into it (formation of the canon)."

Assuming I had misunderstood him, I ignored it only to discover later in the article that "by applying to the Bible writers what we know about Ellen White, we resolve many problems."

By definition, this places her at the canonical level. (Not to mention the circular reasoning involved.)

One needn't wonder whether or not this is what Dr. Johnston means. Midway through the article we find him using Jesus (quoted by Matthew) to authoritatively interpret Moses, while Ellen White is used to authori-

tatively interpret Jesus. One need only to replace the name *Ellen White* in that paragraph with *F. F. Bruce* to see how the underlying presupposition guides the argument.

It has become apparent to me over the years that what most Adventist scholars mean by claiming that Mrs. White is "not canonical" is that her works shouldn't appear between *Revelation* and the maps in our Bibles. The underlying issues for them is chronology, not authority, and specificity (for Adventists) versus generality (for the world).

Walter Martin said it in an appendix in *The Kingdom of the Cults*: "There is no doubt in my mind that the Adventists are defending a situation which is at best paradoxical and at times contradictory" (551).

While Mrs. White's writings are very good (as are F. F. Bruce's), I would guess that the non-Adventist readership will not buy the argument.

They shouldn't—it's fallacious.
—James M. Hopps, pastor, College Station, Texas.

● Three cheers for an outstanding issue on the subject of biblical hermeneutics or interpretation. We have differences of point of view and perspective. What to do? Dialogue. It is when we refuse to talk to each other that differences become divisive. More important than the perception of each writer was a message that came through from the whole. The Bible is God's Word. In it He reveals Himself and His purpose for us and for our world in terms of ultimate destiny. I agree with William Johnsson that we should quit using the term "historical critical method." There is serious question as to how it should be

defined and understood. If we hope to come to consensus, we must guard our language. We sometimes forget the power of words and how they can be loaded emotionally. Again, let's be willing to talk with one another about critical issues concerning the faith. It may well be the dialogue that the Holy Spirit will surprise us all with true understanding.—Steven P. Vitrano, Auburn, California.

● In response to Roy Gane's article in the March 1999 issue on page 9, he asks whether there might be a better term than "historical-critical" and suggests "historical-contextual method." In our recent Lutheran Church—Missouri Synod circles, some have been using the term "historical-grammatical" to get at the same idea. Many in the LCMS have concerns about the implications of "critical" yet find the methodology, applied as Gane does from a perspective that honors the full inspiration of Scriptures, to be useful. I found the various articles on "hermeneutics" to be interesting reading from our LCMS point of view.—Norman Mezler, Concordia University, Portland, Oregon.

● There need be no conflict between our historical interpretation of the sixth seal with its end-time context and Matthew 24:29 which states that "immediately after the tribulation" there will be signs in the sun, moon, and stars. The key is realizing that the initiator of the tribulation, the "abomination of desolation," is always Roman (verses 15, 16). Thus Matthew 24 has a threefold fulfilment:

(1) The Roman desolating power

continued on p. 27

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If you're receiving *Ministry* bimonthly and haven't paid for a subscription, it's not a mistake. Since 1928 *Ministry* has been published for Seventh-day Adventist ministers. We believe, however, that the time has come for clergy everywhere to experience a resurgence of faith in the authority of Scripture and in the great truths that reveal the gospel of our salvation by grace, through faith alone in Jesus Christ. We want to share our aspirations and faith in a way that will provide inspiration and help to you as clergy. We hope you will accept this journal as our outstretched hand to you. Look over our shoulder, take what you want and find helpful, and discard what you can't use. Bimonthly gift subscriptions are available to all licensed and/or ordained clergy. Requests should be on church letterhead and addressed to the editorial office.



The first of this two-part series began by asking the question, Why continue to hold the seventh-day Sabbath sacred as a

day of worship, if a new order has been established with the advent of Jesus Christ Himself. If Jesus brought with Him the ultimate rest of the gospel, why is there need to observe any particular day of rest and worship? Wasn't the seventh day simply an old-covenant institution prefiguring the arrival of the ultimate rest of faith inaugurated in Messiah? Why concentrate on the shadow when the Reality has appeared?

We did not answer the thrust of these questions in part 1, but instead we purposely went back to lay an Old Testament foundation and to review the cosmic or universal nature and significance of the Sabbath, thus preparing the way for the more critical issues that will be taken up in this final part of the study. We showed that the seventh-day Sabbath, based on its Creation origin, its pre-Hebrew, pre-law, pre-sin, and divine infrastructure was invested with qualities clearly transcendent of anything limited to Hebrew or "Jewish" covenantal constructs, such as what is often called "the old covenant."

We will now go on to review how Jesus' Messianic arrival actually affected or impacted the role of law, an elemental part of the so-called old covenant. Here, though we will glance at the role of all law in the biblical framework, we will especially be concentrating on the Ten Commandments, the fourth of which deals with the sacredness of the seventh day. This article represents the more significant part of our study.

There are, of course, numbers of New Testament passages that could be

Why the seventh day? Part 2

W I L L E V A

chosen as fundamental to our discussion. For the sake of appropriate limitation and brevity, we will touch especially on relevant aspects of Galatians 3:19-25. In working with that passage, we will also refer to passages such as Romans 7:4-14, John 1:1-18 and Hebrews 1:1-4, along with allusions and references to other relevant biblical material.

The thrust of Paul's Galatian letter

Paul's letter to the Galatian churches deals frontally with the heart of the question of the impact of Jesus' first advent on the role of law in relation to that of Christ in the life of the New Testament believer, especially as this related to the many Gentiles who were coming into what was at the time a largely Jewish church. The tension in this letter, and in much of Paul's other writing, is between law and Christ as the way of faith, more than it is between law and grace. (The traditionally identified law-grace tension is not as comprehensively reflective of Paul's thinking in passages such as Galatians 3, as is the law-Christ tension.) This is not an insignificant or contrived distinction to make, as will be seen later. Further, in pointing out this distinction there is absolutely no desire to compromise in the slightest the magnificent grace of God and its operation in the gospel and the lives of human beings, or its outstanding prominence in Paul's writing.

At the heart of the Galatian "heresy" were the "Judaizers," or

"believers who belonged to the party of the Pharisees"¹ (Acts 15:5). They were influential in their belief that the burgeoning Christian community should be held to Jewish or Mosaic ceremonial obligations such as circumcision and the observance of holy days. They held that the Gentile Christian was obligated to continue keeping the whole law (as Paul identifies in Gal. 5:1-6) in order to achieve standing with God. Although their perceived obligations involved observances such as circumcision, behind that the whole Mosaic system was involved, which by all means included the Sinai decalogue. It is with these influences in mind that Paul wrote to the Galatian churches, seeking to disabuse their minds of such teaching. In all of this the question is, of course, not only what Paul was against in the teaching of the Judaizers, but what his teaching actually *was*. What was his gospel and how did it relate to law?

In his Galatian letter Paul passionately reminded the believers of the gospel he brought to them—the gospel of Christ, which essentially proclaimed that the law had come to maturity and complete fulfillment in Jesus the Christ. He did this by showing *how* Christ, through "faith" had released them from their "custody under the law" (3:23, NASB) in order that they may be "baptized into Christ" (verse 27, NASB), be "clothed . . . with Christ" (verse 27, NASB) and "belong to Christ" (verse 29, NASB). (Note the law-Christ tension rather than the more limited law-grace tension.)

What does Paul mean by "the law"?

But what significance does this have, especially in relation to our view of law, faith, Christ and the seventh day? What law was Paul referring to when he told the Galatians that "the law was our custodian ['schoolmaster,' KJV]

until Christ came”? What was the “custodian” which since the arrival of Christ (or faith) they were “no longer under” (verses 23-26, RSV)? In answering this crucial question it may be helpful to refer to an important chapter in Seventh-day Adventist history.

Galatians 3:19-25 was the biblical focal point of a renowned controversy that rocked the Seventh-day Adventist Church in 1888 at a General Conference session held in Minneapolis, Minnesota. At that time many said that the law Paul referred to in Galatians 3 was merely the “ceremonial” or law of Moses—essentially the corpus of statutes which governed the cultic life of Israel as we have it today in the books of Exodus, Leviticus, and Numbers. For example, they correctly believed that the whole sacrificial system had found its fulfillment in the sacrifice of Christ on the cross, and because of this fulfillment Christians were no longer obligated to observe the ceremonial aspects of Hebrew law. But as I will attempt to show, they erroneously believed that the Ten Commandments were excluded from Paul’s use of the word “law” in this passage. In other words, Paul encompasses the Ten Commandments when he talks of the law in Galatians 3.

Minneapolis Adventists were committed to maintaining the full authority and intent of all ten of the commandments. In this they were correct, even though they did not see crucial aspects of Paul’s teaching which, if seen, would have thrown important light on their interpretations. They were used to debating “the perpetuity of the law” with other Protestants, by which they meant the decalogue, or “moral law.” Nestled securely in their motivation to maintain the authority of the Ten Commandments was their worthy desire to maintain the validity of the seventh day as the day of worship.

The 1888 controversy continued beyond its beginnings in Minneapolis. In 1900 a highly significant though seldom recognized interpretation of Galatians 3:19-25 was published. In essence this position was expressed as follows: “I am asked concerning the law in Galatians. What law is the schoolmaster to bring us to Christ? I

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answer: Both the ceremonial and the moral code of ten commandments.”² A few years later the same interpretation was repeated, with more emphasis: “‘The law was our schoolmaster to bring us unto Christ, that we might be justified by faith’ (Gal. 3:24). In this scripture, the Holy Spirit through the apostle is speaking especially of the moral law.”³

The implications of this for the interpretation of the Galatian message and particularly Galatians 3:19-25 are far-reaching and profound. It has pivotal importance for both Seventh-day Adventists, who still tend to hold to an array of post-Minneapolis interpretations, and for other Christians, who may also have some uncertainty about what Paul was articulating in this passage.

To see that Paul includes the Ten Commandments in his teaching in Galatians 3, it is helpful to go to Galatians 4 and notice the illustration of Sarah and Hagar that Paul uses. Verse 24 points out clearly that Hagar represents one covenant (the old covenant) which, Paul says proceeded from “Mount Sinai, bearing children who are to be slaves” (emphasis supplied). The reference to Mount Sinai shows unequivocally that Paul has the moral law or the Sinai decalogue (the Ten Commandments) in mind in his Galatian teaching, and not just the “ceremonial law” as many Adventists have maintained.

This is more clearly expressed in Romans 7. In verse 4 Paul tells the Roman believers that through the death of Jesus they died to the law. Which law? In Romans 7:7 Paul definitely includes the decalogue (and thus the fourth commandment) in his thinking. In this verse he quotes the tenth commandment as illustrative of his arguments about the role of law and Christ: “For I would not have known what coveting really was if the law had not said, ‘Do not covet.’”

The pivotal issue: Living by Christ

In terms of our topic, however, it is even more critical to note the pivotal effect that this dying to the law has on the nature of Christian living or behavior. Through Christ we died to the law (including every one of the Ten Commandments) “that you [we] might belong to another, to him who

was raised from the dead, in order that we might bear fruit to God" (Romans 7:4, emphasis supplied). This is consistent with what Paul says in Galatians: "[the law] was added because of transgressions . . . until the Seed . . . had come" (Gal. 3:19, emphasis added).

The decisive message in both Galatians 3 and Romans 7 is not merely that the role of the law, including the Ten Commandments, has been altered by the coming of Christ the Seed, but that a fresh center of moral or ethical definition has been introduced—not now a written code, but the living Word Himself. *Paul's point is not the actual setting aside of the moral law or any part of it, but through the Christ event, a far more complete, definitive and effective rendering of all that is true and right (gospel and law) in the person of Jesus Christ Himself.*

It seems to me that historically, Adventists have not grasped this watershed reality. Thus they have suffered from the permeating fear that if the Ten Commandments are "removed," then nothing will be left to govern human behavior, including the matter of worshiping on the seventh day. Meanwhile, what Paul is saying is that since Messiah's arrival, discipline and guidance have been established on a front better than that of even the Ten Commandments, and that front is nothing less than the definitive person of the Lawgiver Himself, Jesus Christ. (This, is in fact expresses the theme of the book of Hebrews quite well.)

On the other hand many Sunday-keeping evangelicals have also tended to be unaware of this reality, as a pivotal theological and practical principle. In their highly admirable desire to deny the law any salvific virtue, they have perhaps not fully recognized or applied the definitive nature of the person of Christ Himself as the personification of all

that is true and holy, including His magnificent expressions in both life and teaching when it comes to the seventh day. Thus they have tended to rather vaguely single out the seventh day as the one aspect of the decalogue which should be revoked or invalidated in the light of Christ's Messianic arrival.

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seventh day interfere with
the innate validity of the
commandment concerning
the seventh day.

The point is that under the "old covenant" the ethical or moral emphasis was on the validity of the written code, the law. Since the arrival of Jesus the emphasis has shifted to the divine, definitive person of the Lord Jesus Christ Himself, the giver of the law in the first place. There is a significant difference in theological orientation and practical result between obedience that comes by merely observing the written code, and the loving discipleship that

develops when, having found forgiveness, new birth and having experienced the power of the gospel of the Lord Jesus Christ, one simply follows the living Christ, the One who is the believer's righteousness to begin with. Of course, Christians talk extensively about discipleship, and about Romans and Galatians, but it is not easy to find a general understanding of *how this matter of belonging to Another rather than merely to law*, fits into Paul's stupendous overall teaching in passages such as Romans 7 and Galatians 3.

In Romans 3 Paul talks of "a righteousness from God, apart from law" (verse 21), one in fact that comes through faith in Christ (verse 22). Consistent with this, in Romans 7 Paul not only talks of dying to the law in order that we may belong to another, but of dying in or with Christ and doing it "so that we serve in the new way of the Spirit, and not in the old way of the written code" (Rom. 7:6, emphasis supplied). Again, many have been so afraid of the perceived negative implications that dying to the law would produce, that they have been unable to see the three fabulous resultant principles which are by all means worth repeating:

- When we die to the law, the way is opened for us to belong to Another Who is far more capable than is the law of bringing forth "fruit to God" (Rom. 7:4).

- And companion to that: By dying to what bound us (the law), we are released for the specific purpose of serving "in the new way of the Spirit, and not in the old way of the written code" (Rom. 7:6).

- The law, specifically the Ten Commandments, was perfectly fulfilled, spelled out and re-constituted with consummate and ultimate beauty and definitude in the person of Jesus Christ, so that the believer could, by the Holy Spirit, come to "walk, even as he walked" (1 John 2:6,

KJV), and that not in order to do away with or compromise the Decalogue, but rather to establish it more firmly than ever (see Rom. 3:31, 7:12 and Matt. 5:17-48).

Of course this dying to the law includes all ten of the commandments as they were originally given. There really is no supportable reason to single out the fourth commandment as an exception to the other nine, especially in the light of the realities presented in part 1 of our study. No serious Christian questions the validity of any of the other nine commandments as being part and parcel of an abiding, continuing core of human morality residing not merely in some legal expression, but in the very person of God Himself, and in what is by its nature crucial to any quality of life on this planet. There is no reason to exclude the fourth commandment from this core, especially as we interpret Paul as we do in this article.

We must say unequivocally that just as Jesus' living out or personification of any of the commandments does not decrease a "jot or tittle" of their natural and divine thrust, neither does Jesus' approach to the seventh day interfere with the validity of the commandment concerning the seventh day.

The Word became flesh . . . the law became flesh

In words of watershed significance and profound beauty John says, as he introduces his gospel, "In the beginning was the Word and . . . the Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth" (1:1, 14). Though much more is encompassed in this, we can say that what had only been expressed as "Word" or in words—for example, the Ten Commandments, including the commandment con-

cerning the sacredness of the seventh day—became flesh in Jesus of Nazareth, and was lived out by Him as it was ideally meant to be lived and in terms of its original intent and ultimate meaning. In the living Christ "the word" was incarnated, law was incarnated, the seventh day was incarnated, and in the incarnation of what had so far only been spoken and written, came the fullest expression of truth.

Jesus Christ is Himself that truth. He is the way and the life (John 14:6). Once again, in Christ the written code comes to life in the being of the Writer Himself. The Author of the law comes to his world and to his creation and lives out among us all that the written code was ever meant to convey. This Picture is indeed worth a thousand words!

The magnification of law in Christ

Jesus did not negate law. In his life and person, He simply gave the written code its fullest expression, thus confirming it and affirming it, while at the same time He placed its principles on a higher plane than they had been placed at Sinai. In this every aspect of the Sinai Sabbath must be included. Jesus is a much greater or better revelation than even his own finger could depict in words on tables of stone at Mount Sinai. And this Messianic expression is just as valid for one commandment as it is for another, including the fourth.

Until Jesus came we only had, as it were, a book to read. We could see truth, whether gospel or law, only in shadowy types and prophetic proclamations. Good as these were, they could give only a limited picture of what the Author wished to convey. When Jesus came we saw and heard the Writer and in Him the full reality. We could then look at His living being and hear His teaching from His own lips. Through the gift of the Holy Spirit this is continued (John 14, 15

and 16). This definitive Messianic role is profoundly stated in passages such as Hebrews 1:1-4. This is also crucial to Jesus' Magna Carta message in the Sermon on the Mount, most clearly seen in Matthew 5.

The seventh day re-created and maintained in Christ

There are those who say that although all of the other nine commandments were confirmed or re-affirmed in the New Testament, or under the new covenant, the fourth is the only one that is not. This simply is not so. For example, if one accepts the highly and rather universally respected assumption that the gospel records are not merely primitive, anecdotal expressions of early Christian memory, but instead mature elucidations of theological thought or truth, then all of the recorded actions of Jesus in the four gospels take on a potent significance. The gospel writers are then seen to have carefully selected, under inspiration, certain illustrative occurrences from the life of Jesus in order to exhibit or expose what it was that Jesus' life and teaching was all about.

This being a sound principle, there is lavish New Testament verification of the Sabbath just in the accounts of the miracles Jesus performed on that day. Some of His most sublime teaching or thinking on the issue of the seventh day comes out in the way he performed these miracles.

For example, in the story of the man with the withered hand who was in the synagogue one Sabbath (Luke 6:6-10), nothing is said or even alluded to concerning any abolishing of the seventh day. Rather, Jesus' words and actions that day definitively expose the true and ultimate meaning of the Sabbath. In Luke 6 and elsewhere, Jesus acted to frontally uncover or display the Christian, or new covenant meaning of the seventh

day. By His words and actions in the synagogue Jesus invested the seventh day with associations of restoration, healing, re-creation and liberation—essential universal characteristics of the Messiah and the gospel of His kingdom.

Jesus' intention, it seems, was to reveal the new covenant, gospel meaning of the seventh day, including an all-encompassing significance that embraced not only its Creation connections, but its re-creation associations also. By modeling this kind of Sabbath Jesus eliminated from it the encrustations and oppressive legalisms that some of the tradition-bound religious leaders of His day had placed in and around the Sabbath. A careful re-reading of all of the gospel stories of Sabbath miracles and other Sabbath occurrences reveals the same kind of treatment of the seventh day in each case.

It is difficult to see how Jesus' arrival could have been calculated to remove the Seventh day when its significance or meaning had been declared in the Old Testament to be strongly associated with the unchangeable creation event itself (Genesis 2:1,2 and Exodus 20:8-11). In other words, one cannot name any aspect of the arrival of Jesus that would logically justify or encourage a negation of the creation event and thus the meaning and role of the Seventh day, established at the creation and again at Sinai. It is true that in many ways type met antitype in Jesus, but one cannot say that the creation of the world was a type of any kind, whose meaning and celebration should cease when a reality arrived. The fact is, (and I am aware, of course, that many do not see it to be a fact) that the creation is not a symbolic, cultic or ceremonial event. The Bible and common sense see it to be a fact, a happening. The wording of the fourth commandment also sees it to be a fact which does not change, even as the sacredness of the Seventh day therefore does not change.

Much more could be said as we recognize the new-covenant nature of the

seventh day. For example, it is significant that once Jesus had completed his incarnational work, dying with the words "It is finished" on his lips, he rested in the tomb over the seventh day, apparently confirming by this the significance and the connections this day was designed to have in the light of His arrival. In this He connected Seventh day rest not only to

In Luke 6 and elsewhere, Jesus acted to frontally uncover or display the Christian, or new covenant meaning of the seventh day. By His words and actions in the synagogue Jesus invested the seventh day with associations of restoration, healing, re-creation and liberation—the essential universal characteristics of the Messiah and His kingdom.

Creation, but also to redemption.

Another question that could stand some development is the question of the "holy days" found in passages such as Romans 14 and Colossians 2. Suffice it to say that if Paul, in these passages has in mind the cosmic, Creation-sourced, weekly Sabbath of the decalogue, we have some difficult matters to explain. This is so because when one considers, for example, the serious, significant, often mentioned, contention that the first-century Church experienced over

matters such as circumcision and clean versus unclean food, one can only begin to imagine the atomic explosion that might have ensued had the issue of the weekly Sabbath been questioned by people such as Paul. There is no evidence at all of such a velocity of conflict in connection with the seventh day. This by all means suggests that the "holy days" mentioned in Paul's letters were not understood by early Christian communities to be the weekly seventh day of the Decalogue, but instead, as the Pauline language itself suggests, particular, ceremonially significant sabbaths or feast days.

Conclusion

As we consider the seventh day and its enduring nature, it is vital that we embrace in our thinking all of the realities expressed in Part 1 of this study (see the July 1999 issue of *Ministry*), integrating them carefully into the crucial matters exposed in this second part. When this holistic approach is employed in our study of the Bible's overall treatment of the matter of law, Christ, and the seventh day, a magnificent Christ-sourced and centered Sabbath emerges, entirely consistent and indeed integral to new covenant realities, including the wonder of the verity that Jesus Himself is the rest of the believer and indeed the ultimate personification and terminus of all truth. ■

Willmore D. Eva, D.Min., is the editor of Ministry and an associate in the Ministerial Association of the General Conference of Seventh-day Adventists.

This article is the last of a two-part article on the Sabbath. Part 1 appeared in the July 1999 issue of *Ministry*.

¹ All quotes from the Bible follow the New International Version, unless otherwise specified.

² Ellen G. White, *Selected Messages* (Hagerstown, Md.: Review and Herald Pub. Assn., 1958), 1:233.

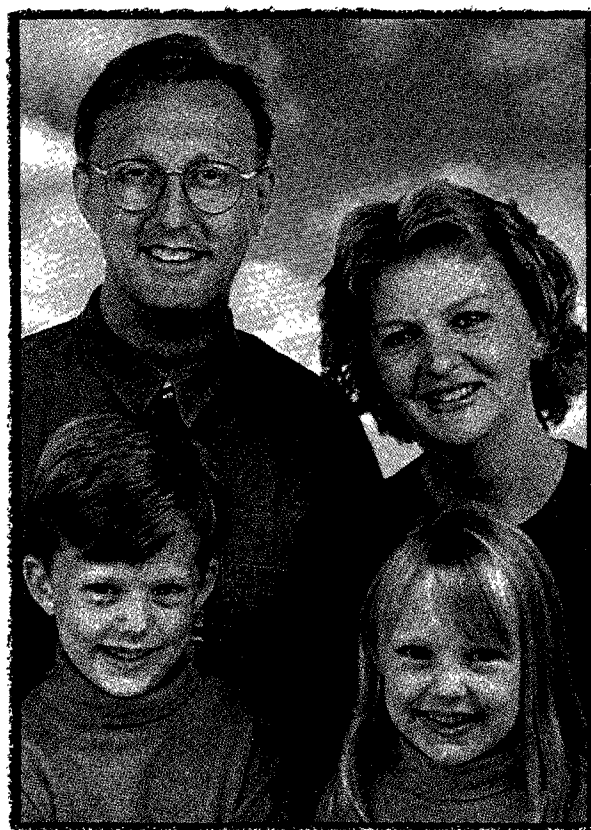
³ *Ibid.*, 234.

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June 25-29, 2000 • Toronto, Ontario • Canada

STILL THE WORLD'S GREATEST JOB!

Once in a while our students run into trouble explaining to friends exactly the kind of school they attend.



Vernon C. Grounds, Ph.D., is chancellor of the Denver Conservative Baptist Seminary, Denver, Colorado.

"It's Denver Seminary in Colorado."

What's the reaction? Sometimes people smile approvingly and exclaim, "Great! May God bless you in His service!" Sometimes they mutter, "How nice!" their attitude implying that, while they view the ministry as a respectable and genteel vocation, they consider it a bit peculiar, maybe something like being a mortician. Sometimes, with knotted brow, they ask, "Why have you decided to study in a cemetery?" (They are not playing with words; they honestly confuse seminary with cemetery.)

Preaching in midnight lands

If some of these persons are obviously interested, seminarians can explain that every believer is a minister, which simply means a "servant." They can also explain that every believer is ordained. But not every believer can testify, in the words of W. F. H. Myers: "Mine to preach the Gospel in the midnight lands, Mine the mighty ordination of the nail-pierced Hands!"

Not every believer is ordained to preach the gospel in the midnight lands,

but every believer is ordained with the mighty ordination of the nail-pierced hands. Seminarians likewise can explain that the overwhelming majority of believers carry on a tent-making ministry, supporting themselves by some secular vocation while avocationally they work and witness for their Lord. They can further explain that the Holy Spirit sovereignly endows gifts on certain believers and calls them into vocational Christian service, a calling that allows them to devote all their time and talent to propagandizing the gospel.

In addition, they can explain that, though they feel called into the vocational ministry, they do not regard themselves as belonging to a superior breed of believers. Perhaps they can quote Robert Browning, who said: "All service ranks the same with God." And they can explain, too, that God's sole demand is obedient faithfulness to His own sovereign will.

Critic's choice

Today the woods are full of critics who view the vocational ministry just about as our children view a steam en-

VERNON C. GROUNDS

gine—a curious hangover from a bygone era. So I warn our students not to be surprised if they meet these self-appointed debunkers and find themselves undergoing a sharp cross-examination.

The critic may sneer, Why are you preparing for the vocational ministry? Of course you've got to do your own thing, but of all things, why this thing? You remind me, they may continue, of what C. L. Sulzberger, who represented the *New York Times* around the globe, wrote in his autobiography *A Long Row of Candles*. "During my time a newspaperman's life was splendid . . . [but] today [it's] like becoming a blacksmith in 1919—still an honorable and skilled profession; but the horse is doomed." Don't you see, your self-appointed cross-examiner may go on, that you're literally betting on the wrong horse? Don't you realize that the institutional church is doomed? Aren't you aware that in the near future a religious professional will be like the blacksmith, a man with a training that has no market? And, the interrogator may persist, why qualify for a job that will soon be as archaic as buffalo hunting? In an urbanized society where the buffalo no longer roam, that's a strange way to make a living, and a rather useless way as well. But being a minister of Jesus Christ in a secularized world is just about as strange and just about as useful! Then why, this relentless critic may conclude, pour your life down an ecclesiastical rat hole?

Yes, I warn our students; one of these days, they may meet such a cynical debunker, which is why I caution them: Be braced to resist his attack, or else you, too, may be numbered among those spiritual casualties who have become disobedient to the heavenly vision. In fact, for that reason, I keep emphasizing the greatness of vocational ministry. In my opinion, it is really the greatest job in the world. In spite of the critics and debunkers, I contend that, without any qualification, the vocational ministry is still the world's greatest job.

The greatest good

I am quite well aware that in so

contending I expose myself to a sarcastic barrage from these very critics and debunkers of institutionalized Christianity. One critic comments: "Listen to this piece of Jesuitical pleading by an employee of a preacher-factory!" A second critic comments: "He's fighting hard to protect his own meal ticket." A third critic comments: "Maybe he's suffering from an inferiority complex; after

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all, in the mountain range of American higher education, a place like a theological seminary looms lower than a little hill of beans." Notwithstanding and nevertheless, it seems to me that every student engaged in preparation for Christian ministry has a right to appropriate personally Paul's boast in Romans 11:13, "I magnify mine office." Here, I submit, is a vocation that deserves to be magnified rather than diminished. Here is a calling that ought to fill those who get into it with gratitude and pride.

Here is a task that cannot be overrated, the task of serving Jesus Christ vocationally, a task that is, I repeat, still the world's greatest job.

I am bigotedly of this opinion because, grounded in the greatest fact, the fact of Jesus Christ, the ministry of the gospel teaches the greatest truth, offers the greatest good, meets the greatest need, and holds out the greatest hope. What other job, then, can rival it?

What, for example, is the greatest truth? Is it the truth about fossil remains taught by the paleontologist? Is it the truth about urban problems taught by the sociologist? Is it the truth about human habits taught by the psychologist? No, valuable and vital as these truths may be, they are not the greatest truth of all. That truth, the greatest truth, is the truth taught by Scripture. It is the truth set forth in two tremendous texts, one from the Old Testament and one from the New. And these texts are so tremendous that, if I had the authority, I would inscribe them on every library in our country, every laboratory, every legislative chamber, every lecture hall, and every living room. The Old Testament text comes from Jeremiah 9:23, 24: "Thus saith the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise loving kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD." The New Testament text comes from John 17:3: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent."

Ignorance

Until we know this truth, the truth about God, we are ignorant indeed. Ignorant of this truth, we are ignorant about ourselves; we are ignorant about our own origin, purpose, identity, and destiny; we are ignorant about death; we are ignorant about eternity; we are ignorant about everything that finally matters.

When we are ignorant about God, we are in the predicament Paul laments, "Ever learning, and never able to come to the knowledge of the truth" (2 Timothy 3:7). Without the truth about God, our haunting questions remain unanswered despite the knowledge explosion. Thus journalist Max Lerner, in his essay "The Revolutionary Frame of Our Time," wrote some years ago that young people are plagued and perplexed by all sorts of questions: "There is the question of emergence: What kind of personality can I shape, in what kind of possible society? There is the question of access: Am I helping give others a chance at life, chances equal to my own? There are questions of selfhood: Who am I? What are my threads of connection with my family, my community, my country, my fellow human beings? There are questions of transcendence: do I dare make the journey into the interior, which is the most dangerous journey of all? Do I dare face tragedy without being destroyed by it? There are questions of commitment: do I have work I care about? Am I capable of play, of giving and receiving love, of taking risks for goals I value? Can I explore the depths and heights of joyousness? Finally, there is the question of nexus: Does my society have in it the stuff of cohesiveness? Do I have a sense of human connection, in the sure knowledge that what happens to others happens thereby also to me?"

These are still profound questions. Yet in this long list Max Lerner never once raised the question without which no other basic question can be answered—and that is the question about God. Does He exist? Is He for real? What is He like? Where do you find Him? How can I know Him? Any man who ignores these questions is hopelessly ignorant about himself and reality. No wonder, then, that Jesus declares "I am the truth."

The ministry

But who teaches this truth, which saves every other truth from degenerating into fragmented nonsense? Who teaches it in season and out of season? The Christian who carries on the min-

istry of the gospel! That's why I magnify this calling and insist that it is still the world's greatest job.

Furthermore, the vocational ministry offers the greatest good. And what is really the greatest of all goods? Is it health? Is it contentment? Is it freedom? Is it justice? Is it culture? Is it beauty? Is

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What inexpressibly great needs
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in Jesus Christ.*

it pleasure? Is it friendship? Is it success? Is it power? Beyond debate these are all great values, each in itself a prized and precious good. But the greatest good is to know God through Jesus Christ. The greatest good is to enjoy God's favor. The greatest good is to experience God's forgiveness. The greatest good is to en-

ter into God's fellowship. What a pauper a person will be forever and ever if she gains all the other goods under the sun and yet forfeits the supreme good of eternal life with God which comes alone by faith in Jesus Christ. And it is necessary for me to assert the question, Who offers this greatest good to poor, penniless paupers as well as to advantaged, affluent paupers? It is the Christian who, as missionary or pastor or educator or chaplain or evangelist, carries on the ministry of the gospel. And that is why I insist that this job is the greatest in the world.

Not only that: This job is still the world's greatest job because it meets the greatest need. All too obviously people everywhere have appalling needs, needs so desperate and urgent that they stagger our minds and ought to break our hearts. People are starving; they need bread. People are illiterate; they need education. People are oppressed; they need freedom. What inexpressibly great needs these are! But the greatest need of all is the knowledge of God in Jesus Christ. For Jesus Christ alone can give pardon in place of guilt, comfort in place of sorrow, companionship in place of loneliness, love in place of hate, hope in place of despair, life in place of death, everlasting joy in place of eternal judgment. Jesus Christ does not give these blessings, however, by some kind of supernatural special-delivery. He meets human needs through the ministry of His disciples and, more often than not, through someone in ministry. That is why I insist it is the world's greatest job.

I have alluded to the hope that Jesus gives, for apart from His gospel, man's experience ends in bleakest pessimism and darkest gloom. Napoleon dreamed of global conquests and died in exile crying: "Great men are meteors that consume themselves to light the earth. This is my burnt-out hour." Goethe at 75 contemplated the honors that had been heaped upon him and repined, "My existence has been nothing but pain and burden, the perpetual rolling of a stone that must be raised up again forever." The poet Byron, while Europe admired his genius, confessed:

*My days are in the yellow leaf,
The flowers and fruits of love are gone,
The worm, the canker, and the grief
Are mine alone.*

Disraeli philosophized, "Youth is a blunder, manhood a struggle, old age a regret!" Captain Robert Scott found himself frustrated in his attempt to reach the South Pole and wrote in his diary, "Good-bye to our day-dreams." Malcolm Muggeridge, dean of British columnists, one-time editor of *Punch*, the famous humor magazine, sat back at age 66 and ridiculed his youthful idealism, denouncing "the liberal dream on which Western man has largely subsisted when he was not waging ferocious war—which was most of the time, during the half century or so that I, as a journalist, have been keeping watch, if not over him, then over the six or seven newspapers, the two or three periodicals, the radio and television channels that record his doings, attitudes, and intentions. To me, I confess, the dream is a nightmare. I can't believe in it, and like Cortez, stare with a wild surmise at those who do. If I project the dream into the future there seems no outcome; only an infinitely extended projection that at last disappears into gray nothingness—our economy expanding year by year, to double, treble, quadruple, and installment indebtedness rising correspondingly; color television, three-dimension, on a large screen, on a still larger screen; more and more motorcars; wider and wider roads; faster and faster airplanes, supersonic, super-supersonic, with louder and louder bangs; anti-missiles, anti-anti-missiles, anti-anti-anti-missiles, and so on ad infinitum."

The greatest job!

Hope *in* this world, then, where is it? Hope *for* this world, where is it? Hope *beyond* this world, where is it? The world's only hope is in Jesus Christ, and He is the greatest hope. The world's only hope is in Jesus Christ, our God who has promised to make a second personal appearance on the stage of history, bringing human tragedy to a glorious

consummation. Our only hope is in Jesus Christ, who, as Clement of Alexandria so beautifully put it, "turns all our sunsets into dawns."

Consequently, the disciples who introduce people to their Master are engaged in the world's greatest job. They are bringing wanderers hopelessly lost in tangled jungles of a hapless world to the world's only hope, Jesus Christ.

That's why I'm bigotedly convinced that the vocational ministry of the gospel cannot be overrated. That's why I magnify the calling into which God has called myself and our students. That's why I never cease to marvel at the grace of our Lord and Savior, our Master who has entrusted us with the supreme message and mission.

In Shakespeare's *King Lear*, the banished Duke of Kent returns in disguise and offers, no matter what the difficulty

and danger, to follow the king. This dialogue then takes place:

Lear: What wouldst thou?

Kent: Service.

Lear: Whom wouldst thou serve?

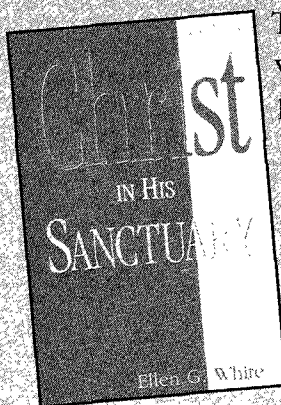
Kent: You.

Lear: Dost thou know me, fellow?

Kent: No, sir, but you have that in your countenance which I would fain call Master.

I constantly remind our students that we have seen the face of Jesus Christ and called Him Master. So my challenge to them is this: May we steadfastly refuse to step down from the high level of His service to take any lesser task. To all secular critics and callings may we respond as Nehemiah did to his tempting enemies, "I am doing a great work so that I cannot come down." ■

Christ in His Sanctuary



This compilation of Ellen G. White's writings on the sanctuary is an excellent primer on the sanctuary doctrine. Drawn from various sources, it was placed together to read like a regular book. Though many are leery (and rightly so) of Ellen G. White compilations, this one is different. There doesn't seem to be any agenda except to give a clear, cogent understanding of the sanctuary message from the pen of Ellen White.

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PREACHING WITH PROPHETIC PASSION



Gardner C. Taylor is pastor emeritus of the Concord Baptist Church of Christ, Brooklyn, New York.



Derek Morris, D.Min., is a professor in the school of religion, Southern Adventist University, Collegedale, Tennessee.

Derek J. Morris: Dr. Taylor, in your Lyman Beecher lectures,¹ you emphasize that “the preacher ought not dare to utter the things of Christ too hesitantly or casually or tentatively.”² Why is it so important to preach with an earnest, honest passion?

Gardner C. Taylor: I believe there are enough doubts in the congregation. And preachers have their own. We ought to hesitate to compound people’s uncertainty. We are called to preach faith, not doubts.

DJM: In your lecture on “Preaching the Whole Counsel of God,” you assert that “if the watchman cannot see, or lacks clear vision, then the responsibility to preach should not be accepted.”³ These are strong words. Are you saying that if you can’t preach with passion, you shouldn’t preach at all?

GCT: Yes! If we do not have insight into the human situation, with the healing of the gospel playing upon that situation, then we have no business preaching. Clear vision is crucial to the proclamation of the gospel.

DJM: Some people would say it’s rather audacious for us to preach with a prophetic passion, to call individu-

als, communities, or even nations to repent-ance, when we’re just as sinful and faulty as the people we’re addressing. How would you respond?

GCT: Not only just as sinful; sometimes more so! I have been shamed times without number by the faith of people in my congregation, particularly in sickness, who seem to have a radiance, a confidence, and a certitude that I wasn’t sure I could have in that setting.

DJM: So how should preachers deal with their uncertainties?

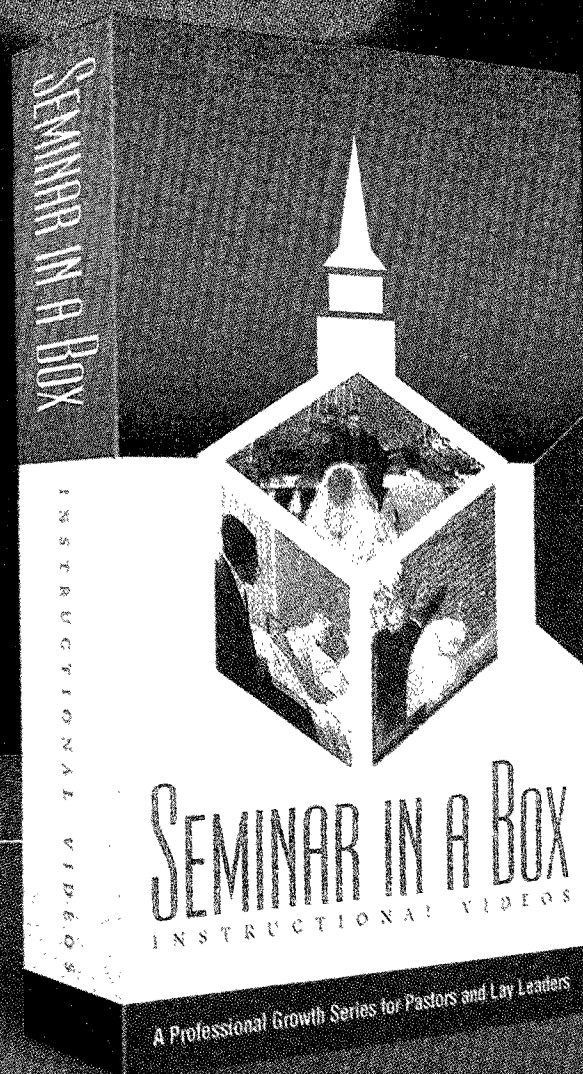
GCT: I think we ought to be apologetic about those things of which we are uncertain. We ought to confess our own humanity and our own inability to believe completely. I think preachers are overly presumptuous, when they claim to be certain about *everything*. I remember going to a dear friend’s home, a minister whose wife had just died. A young preacher came in just loosely spouting assurances when hesitancy would have been better—maybe even silence. But to come in presumptuously talking with utter assurance when someone is passing through very deep waters is, I think, an insult.

GARDNER C. TAYLOR
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DJM: I hear you saying that while we may preach with prophetic boldness, we need to recognize that we don't have all the answers. We must maintain a spirit of humility. In fact, you suggest that "touching and redeeming proclamation" cannot be uttered without a spirit of humility.⁴

GCT: And we all have much to be humble about. Looking at ourselves, at our own doubts, fears, our uncertainties, will give us a certain humility. When preaching the gospel, there is a temptation to pride. Of course a family will help you greatly to keep some humility. When my daughter was younger, we took her to England and Scotland. One day I was scheduled to preach in Peterborough in the morning. My daughter wanted to play that afternoon. But I said to her, "Oh Martha, I don't feel like playing." She responded, "You don't ever want to play anymore." I felt accused and said, "Oh no, it isn't that. But I have to preach in the morning." "And I have to listen to it!" she replied.

DJM: That can keep you humble!

GCT: Oh yes! I must say another thing. When one sees the magnitude of the gospel and recognizes how partial and fragmentary our proclamation of the gospel is, that in itself should induce humility.

DJM: One of the steps that you mentioned as part of sermon preparation, which seems to demand a spirit of humility, is sitting silent before God. I can understand prayer and study in sermon preparation, but what does it mean to sit silent before God?

GCT: I got that from reading Alexander McClaren, whose expository work I greatly admire. I think McClaren was the greatest expositor we've seen in the Christian community since the apostolic days. I really believe that. But he spoke of sitting silent before God. I conceive that to be not

particularly reading, not formally praying, but opening ourselves to whatever God would say to us at the time. This is not easy, because the clamors around us are loud and the clamors within us are no less so.

DJM: Another step in sermon preparation that seems very important to you, in addition to sitting silent before God, is the use of imagination. You mentioned that you view your sermon more as a journey than just a list of principles. How do you use your imagination as you think about conveying the Word of God in a passionate way?

GCT: A preacher I know cautioned me that one ought not to just plunge into a text, but one ought to walk up and down the street on which a text lives, see what the neighbors are like, and what the sky is like. What is the atmosphere around the text? One needs to become, in a way of speaking, a part of what one is preaching about. And one of our great gifts is the gift of imagination; that we are able to place ourselves in situations by imagination. I think we have to do that. For instance, that night when Saul consulted the witch, what was the turmoil in this man's heart as he prepared for battle? We ought not to have too great a difficulty putting ourselves in that place.

DJM: And that somehow moves the sermon from being flat and colorless and makes it something more alive.

GCT: And personal. And here again we are talking about passion. I think there is a certain manufactured passion that is cheap. True passion comes naturally when one enters into what is occurring, becomes a part of it. When you preach the parable of the prodigal son, think of leaving home. Think of how your parents must feel when you walk out suddenly on them. Being a parent, how do you feel? Being a child, walking out, how would you feel? Talk about that.

DJM: These are practical insights. How do we go about finding mentors who can help us to preach with prophetic passion?

GCT: I strongly recommend *The Concise Encyclopedia of Preaching*, by William Willimon and Richard Lischer.⁵ Next to what E. C. Dargan did in the early part of the century at Southern Baptist Seminary,⁶ it is the best compendium of preaching through the ages that I have ever seen.

DJM: It's worth reading?

GCT: Yes, definitely! It not only has the needed biographical background information, but it has certain excerpts from sermons that the preacher did, along with brief treatises on the kind of theological setting the person worked in. It's a tremendous volume.

DJM: It may help others to catch the vision as they interact with the lives and sermons of great preachers.

GCT: Indeed. Not to copy but to see how others went about it and to catch something of others' imaginativeness or approach to Scripture. I spent many hours reading the lives and sermons of great preachers. That helped me immeasurably.

DJM: Let me turn to preaching with prophetic passion that which addresses not only individual needs but also the needs of the culture, the needs of a whole nation. What is the preacher's responsibility in confronting the maladies of the culture?

GCT: The first thing one ought to do is not to preach *at* people. I think one ought to be careful about censoring people and accusing people. This is a futile undertaking. It may also be a way of vindicating our own prejudices! We ought to recognize that we are all sinners and come at preaching about social issues from the point of view of

Ministry

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WORLD Ministerial Council 2000 TORONTO

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June 25-29, 2000 • Toronto

Dear Colleague:

Welcome to the Toronto 2000 World Ministers Council. I am praying that you will enjoy this opportunity for spiritual renewal, professional growth, collegial fellowship, and family enrichment.

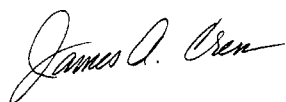
As ministers at the dawn of the millennium, it is vital to remember our priorities to announce the good news of salvation through Jesus Christ and to proclaim the blessed hope of His soon return.

This council is packed with more good things than you will be able to absorb. You and your spouse are encouraged to attend the plenary sessions and to choose those seminars that will best enhance your own effectiveness. Plus, special seminars and activities have been designed for PKs.

Relaxed or casual dress is appropriate for our atmosphere of creative learning and family fellowship. So come prepared to enjoy continuing education from fellow clergy and spouses, challenging interaction with pastors of many denominations and local church elders, as well as a spiritually motivating experience.

I'm looking forward to sharing the blessings of this council with you and your family!

Your friend in our Savior's service,



James A. Cress
Ministerial Association Secretary
General Conference of
Seventh-day Adventists



Meet Our Team

We hope that during the Council you will be sure to introduce yourself to the Ministerial Association staff as you see them in and around during the sessions.



Sharon Cress serves as associate ministerial secretary for ministry to pastoral spouses and families (Shepherdess International).

Willmore Eva serves as associate ministerial secretary and editor of *Ministry* magazine.



Julia Norcott serves as assistant editor of *Ministry* magazine for management, production, and advertising.

Cathy Payne serves as coordinator of the Ministerial Resource Center for development, production, and distribution.



Peter Prime serves as associate ministerial secretary for evangelism and church growth.

Joel Sarli serves as associate ministerial secretary for local church elders (training and resources) and scholastic ministerial training programs.



Nikolaus Satelmajer serves as associate ministerial secretary for continuing education and professional growth seminars (PREACH).

Norm and Barbara Middag serve as special consultants for this Ministers Council.



Don't Miss This!

You are invited to a special World Ministers Council, June 25-29, 2000, just prior to the Seventh-day Adventist General Conference Session in Toronto, Ontario, Canada.

Who should attend? Adventist pastors, local church elders, Bible teachers, chaplains, evangelists, church administrators, and clergy of all denominations.

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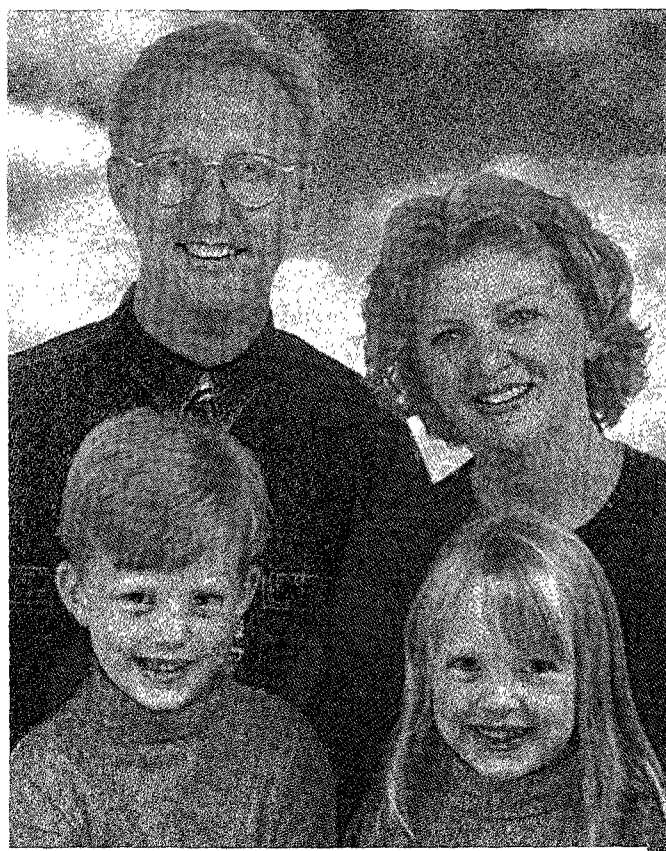
The theme of the council is "The Way of the Cross Leads Home," featuring Walter L. Pearson, Jr., speaker-director of *Breath of Life*, as our keynote speaker. Each morning will also include a unique, family-oriented plenary session with Dr. Archibald Hart, dean emeritus of Fuller Theological Seminary's School of Psychology.

This council is an event for the entire

family. Each morning's "family worship" will feature an international environment of worship suited for all ages to share together. Special afternoon seminars and events for children, including childcare for infants and toddlers, will make it easy for parents to participate as well as enjoyable for youngsters.

If you belong to a pastoral family, you will enjoy the family-oriented atmosphere. If you are interested in developing or improving your ministerial skills, you will discover growth opportunities abounding.

Send your registration today!



Program Overview

Sunday, June 25

- 1400 **Registration**
- 1900 **Evening Program**
 Special Welcome Jan Paulsen
 Keynote: *Primacy of the Cross* Walter L. Pearson, Jr.
The Way of the Cross & Mission Don Garilva

Monday, June 26

- 0830 **Family Worship**
The Way of the Cross & Service Vasti Viana
The Way of the Cross & Unity of Believers Esdras Kayonga
- 1000 **Break**
- 1030 **Plenary Session**
Healing the Person of the Pastor Archibald Hart
- 1130 **Lunch**
- 1300 **Shepherdess International Plenary**
- 1300 **Bible Study**
The Way of the Cross & Creation Artur Stele
The Way of the Cross & God's Word Alberto Timm
- 1430 **Break**
- 1500 **Seminars**
- 1700 **Supper**
- 1900 **Evening Program**
The Way of the Cross & Worship Greg Nelson
The Way of the Cross & Christ's Coming Hamilton Williams

Tuesday, June 27

- 0830 **Family Worship**
The Way of the Cross & Personal Growth John M. Fowler
The Way of the Cross & Stewardship Cornelius Matandiko
- 1000 **Break**
- 1030 **Plenary Session**
Stress and Burnout in Ministry Archibald Hart
- 1130 **Lunch**
- 1300 **Shepherdess International Plenary**
- 1300 **Bible Study**
The Way of the Cross & the Sabbath Experience Gabriel Maurer
The Way of the Cross & the Church Daniel Duda
- 1430 **Break**
- 1500 **Seminars**
- 1700 **Supper**
- 1900 **Evening Program**
The Way of the Cross & Salvation Aaron Lopa
The Way of the Cross & Hope Barry Black

Wednesday, June 28

- 0830 **Family Worship**
The Way of the Cross & Professional Ethics Daegeuk Nam
The Way of the Cross & Sanctification Houtman Sinaga
- 1000 **Break**
- 1030 **Plenary Session**
Managing Loss in Ministry Archibald Hart
- 1130 **Lunch**
- 1300 **Shepherdess International Plenary**

- 1300 **Bible Study**
The Way of the Cross & the Judgment Eloy Wade
The Way of the Cross & Restoration Andrea Luxton
- 1430 **Break**
- 1500 **Seminars**
- 1700 **Supper**
- 1900 **Evening Program**
The Way of the Cross & the Lost Glen O. Samuels
The Way of the Cross & Victory Jim Cress

Thursday, June 29

Seminars

Registration & Seminar Selection Process

All attendees are required to register in the main lobby of the Convention Center and will receive a name badge which admits them to all events. Pre-registered attendees receive priority in seminar selection and save money.

Each seminar is designated by a 3-digit number, categorized by day. The 100s take place on Monday, the 200s on Tuesday, the 300s on Wednesday, and the 400s on Thursday. Choose one seminar from each day's series of numbers. Continuing education credit is available for attendees.

Casual Dress

Relaxed or casual dress is appropriate for our atmosphere of creative learning and family fellowship.

Plenary Sessions for Spouses

Shepherdess International is privileged to serve ministry spouses. We have planned three plenary meetings filled with uplifting praise music, extraordinary stories, testimonies, and fellowship to inspire and nurture.

Children's Programs

Everyone in the ministerial family will find nurture and inspiration during the pre-session. Each morning's Family Worship will involve all ages. Also, two daily programs are planned for your children during the afternoon seminar sessions.

One group (ages 5-15 or above) will experience "Space Mission," a Vacation Bible School program designed especially for pastors' children in three separate age groups. The other group (ages 7-15 or above) will participate in the "PK's Club," with full group activities and a choice of several special events.

Just to whet your appetite, here are two examples. Pastor Maylan Schurch will teach a Greek class for juniors. Those who enjoy making and breaking codes will find this a fun challenge with the potential for starting a lifelong interest.

Or bring along that recorder (flutaphone) you love to play, even if you have only learned one song. A friendly expert, Mrs. Geri Mueller, will hold a four-day clinic for different skill levels.

Come prepared to enjoy four unforgettable days of fellowship and fun.

Language Translation

Simultaneous interpretation/translation for the general sessions will be available in the following languages: French, Spanish, Portuguese, German, Russian. Other main languages are being considered.

Bring your own AM/FM radio/receiver set, or you may purchase one in Toronto.

If you are available for interpretation/translation, please contact your union ministerial secretary.

Plenary Speakers

"The Way of the Cross Leads Home," theme for our World Ministers Council, emphasizes the central message of Scripture, God's gift of salvation by grace through faith in Jesus Christ and His atonement at Calvary as we focus on the grand climax of history when Jesus returns as King of Kings and Lord of Lords to take His people home.



Special Welcome:
Jan Paulsen



Keynote Speaker:
Walter L. Pearson, Jr.



Featured Guest:
Archibald Hart



Barry C. Black
Chaplain, Rear
Admiral, U.S. Navy



James Cress
General Conference



Daniel Duda
Euro-Africa Division



John Fowler
Southern Asia Division
and General Conference



Don Garilva
Southern Asia-Pacific
Division



Esdras Kayonga
Africa-Indian Ocean
Division



Aaron Lopa
South Pacific
Division



Andrea Luxton
Trans-European Division



Cornelius
Matandiko
Eastern Africa
Division



Gabriel Maurer
Euro-Africa Division



Daegeuk Nam
Northern Asia-Pacific
Division



Greg Nelson
North American Division



Glen Samuels
Inter-American
Division



Houtman E.
Sinaga
Southern Asia-Pacific
Division



Artur Stele
Euro-Asia Division



Alberto Timm
South American Division



Vasti Viana
South American
Division



Eloy Wade
Inter-American
Division



Hamilton J. Williams
Trans-European Division

Seminar Directory



*Ralph Watts,
Executive Director*

ADRA INTERNATIONAL

101 The Gospel and Social Responsibility

A theology of service and the role of ADRA and other service organizations.

201 How to Alleviate Poverty

Analyzing the magnitude and causes of the problem of poverty in the world.

301 Disaster Response and Volunteerism

Preparing the congregation to serve the community when disaster strikes.



*Bob Sweezey,
President*

ADVENTIST RISK MANAGEMENT

102 Risk Management, an Essential Ministry

Bible principles that create the foundation of risk management.

202 Is Your Church a Safe Place?

Learning the exposures associated with property, bodily injury, liability, and loss of income that can disrupt your ministry.

302 The Hazards of Youth Ministry

Managing serious accidents and child sexual molestation in the church.

401 It Can Happen at Your Church

Responding when the church suffers a loss or is faced with a lawsuit.



*George Reid,
Director*

BIBLICAL RESEARCH INSTITUTE

203 Truth Under Pressure—The Sabbath

Driving factors early Christians faced and how Adventists cope with similar pressures.

303 Seventh-day Adventist Biblical Hermeneutics

Recent hermeneutical trends in the Adventist church.

402 The Trinity Among Adventists

A historical review of this doctrine and of recent attacks from within the church.



*Bruce Campbell,
Associate Director*

INSTITUTE OF WORLD MISSION

103 Tentmaking: Penetrating "Closed" Countries

Placing missionaries in countries where proselytism is not allowed.

204 How to Reach Non-Christian Religions

Basic principles for witnessing to non-Christians.

304 Develop Healthy and Growing Churches

Using God's principles to keep churches healthy and growing.

403 Communicating the Gospel Across Cultures

Presenting the message to people who do not share our culture.



*John Graz,
Director*

PUBLIC AFFAIRS & RELIGIOUS LIBERTY

205 How to Interact with Other Churches

Can Adventists relate without losing their identity or counterfeiting their message?

305 The Papal Letter on Sunday Observance

Is this letter a prophetic sign restricting laws through national and world blue laws?

404 Solving Sabbath Problems

Resolving conflict between Sabbath observance, work, and school schedules.



*James Zackrisson,
Director*

SABBATH SCHOOL/PERSONAL MINISTRIES

104 Integrated Evangelism

Presenting doctrinal and health teachings in public evangelism.

206 Planning for Evangelism

Mobilizing and training members as active winners.

306 How to Find and Reach Receptive People

Developing a resistance/receptivity scale for ministry using social networks.

405 Annual Evangelism/Discipleship Program

An organizational cycle designed to win and retain new members.



*Allan Handysides,
Director*

HEALTH MINISTRIES

105 Health Message in the End Time

Separating the work of the Holy Spirit from spiritism. Is health an opening wedge?

207 Living in Style

The responsibilities of individuals, families, and communities regarding health protection.

307 Health Issues for the 21st Century

A scientific look at the controversy surrounding the use of alcohol, dairy products, and herbal remedies.

406 Adventists and Nutrition

Using "super foods" as protection against heart disease, and obesity.

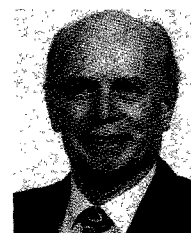


*Tom Carter,
Director*

TRUST SERVICES

106 A Faith That Works in Each Cycle of Life

Estate planning for a pastor's family.



*Humberto Rasi,
Director*

AMICUS

113 Ministering to University Students

Nurturing the faith of Adventist students on secular campuses.

Seminar Directory



*Virginia Smith,
Director*

CHILDREN'S MINISTRIES

107 World Class Families

Eight areas for pastors and their families to pursue in the 21st century.

208 Making Time for the Pastoral Family

Balance your calendar, schedule with commitment, plan with imagination.

308 Questions for the Pastor's Counselor

How pastors can survive rigorous demands of ministry without losing their sanity.

407 The PK Experience

A panel discussion on being a pastor's kid.



*Dick Stenbakken,
Director*

ADVENTIST CHAPLAINCY MINISTRIES

108 Crisis Management

Crisis formation, dynamics, and counseling techniques to meet life's challenges.



*Bonaka Muganda,
Director*

YOUTH MINISTRIES

109 Youth Ministry: Secular Society

209 Youth Ministry: Latino/Hispanics

309 Youth Ministry: Asia/China

408 Youth Ministry: Developing Countries

Pastors and parents, are you having a hard time keeping your child in church? These seminars are for you.



*Ron & Karen
Haines, Directors*

FAMILY MINISTRIES

210 A Redemptive Ministry to the Divorced

A ministry that addresses real needs.

310 Premarital Guidance

Premarital guidance supports lasting and satisfying marriages.

410 Abuse and Violence in Adventist Homes

Utrecht's mandate to break the silence in the church and community.



*Ben Maxon,
Director*

STEWARDSHIP

114 Spiritual Growth in Lordship

Practical pointers and principles that work in everyday life to strengthen our leadership.

214 Contemporary Issues in Finance/Stewardship

Developing trends impact our changing culture.

314 Lordship and the Pastor's Home

Money management, practical Christianity, and Biblical wisdom.

414 Real Problems, Real Lord

Helping members interface with Jesus.



*Kit Watts,
Director*

LSU WOMEN'S RESOURCE CENTER

110 New Lessons from Old Testament Women

An Old Testament scholar unravels puzzles and offers new perceptions about God's view of women in ancient Israel.

211 Why Get Excited About Matthew?

A New Testament scholar shows how Jesus rejected a vertical status structure in society and replaced it with a circle.

311 Issues Women Face in Ministry

A panel shares professional and personal issues affecting their work in the church.

411 Ten Easy Steps to More Dynamic Preaching

Sermon preparation and delivery to captivate audiences and change hearts.



*Juan Carlos Viera,
Director*

ELLEN G. WHITE ESTATE

111 Orientación Profética para el Nuevo Milenio

Respuestas a sus preguntas sobre el don de profecía. (Spanish, Part I).

112 From Vision to Printed Page

Review Ellen White's experience, including receiving, writing, and publishing a vision.

212 Orientación Profética para el Nuevo Milenio

Respuestas a sus preguntas sobre el don de profecía. (Spanish, Part II).

213 Relations With Other Denominations

Ellen White's insights on relating to other faith groups.

312 Comunicando Com Outras Denominações

Relacionamento com pastores de outras denominações (Portuguese, Part I).

313 Private Letters of the Prophet

Discussion: Ellen White's private letters to family, friends, and church leaders.

412 Teologia nos Escritos de Ellen White

Inter-relação de temas teológicos nos escritos de Ellen White's. (Portuguese, Part II).

413 Prophetic Guidance for the New Millennium

Models of inspiration and revelation through human instruments.



*Don Jacobsen,
President*

ADVENTIST WORLD RADIO

409 Radio/TV/Internet

Expanding your ministry beyond the walls of your church.

Each seminar is designated by a 3-digit number, categorized by day. The 100s take place on Monday, the 200s on Tuesday, the 300s on Wednesday, and the 400s on Thursday. Choose one seminar from each day's series of numbers.

Seminar Directory



Altermatt, Glen

151/351 Building Effective Pastors

Developing guidelines for building pastoral effectiveness.



Bushnell, Kenneth

160/361 Your Spiritual Gifts Ministry

Recognizing your spiritual gifts and using them in your church.



Arasola, Kai

352/451 Case Studies in Ethics

Clarifying ethical problems, simplifying Biblical laws, and providing fresh angles to questions youth ask.



Butler, Terry

161/362 Quit Now - 7 Steps to Freedom

Becoming a leader in health ministry with the new international program to augment the success of the 5-day plan to stop smoking.



Aromaki, Kalervo

152/353 Living a Life in Four Realities

Finding balance and harmony between reality, who we are, life, and who God is.



Cameron, Earl

162/363 Mobilizing Your Church to Evangelism

Practical approaches that pastors can use to train laity.



Bainbridge, Charline

153/354 Chalk Art Evangelism

Drawing people to God in a unique and impressive way to impact our visual society.



Castro, Cruz

163/364 How to Lead a Person to Jesus (Spanish)

Soul winning is a science, using Christ's method of evangelism.



Baldwin, John T.

154/355 A Cosmological North Star for Christian Theological, Scientific, and Spiritual Unity

New depths of significance in Revelation 14:7.



Catalan, Hazael

164/365 Stewardship and Eternal Life (English)

296 Stewardship and Eternal Life (Spanish)

Taking charge of your life for responsible service.



Barron, Carol

155/356 It's Okay to Talk to Me

Opening the door of communication with a divorcee.



Cerna, Miguel

165/366 The Power of Small Groups (English)

497 The Power of Small Groups (Spanish)

Motivating, instructing and transforming the lives of pastors and laypeople into a practical, fruitful, and joyful ministry.



Bigger, Darold and Barbara

156/357 Faith in the Aftermath of Murder

Reaffirming Adventists' understanding of God, evil, and our eternal destiny in the face of personal trauma.



Clouzet, Ron

166/367 The Role of Holy Spirit Baptism (English)

297 The Role of Holy Spirit Baptism (French)

498 The Role of Holy Spirit Baptism (Spanish)

The endowment of the Spirit - conditions, hindrances, and tangible results.



Boyd, Bruce

157/358 How to be a Peacemaker

Discovering practical approaches to handling individual and corporate conflict.



Collins, Armando

167 The Power of the Remnant (French)

298 The Power of the Remnant (English)

368 The Power of the Remnant (Spanish)

Using the conceptual sanctuary to understand God, Jesus, our mission, and Satan's strategy.



Bradford, Graeme

158/359 Gift of Prophecy Update

Defending the inspiration of Ellen White as a true prophet and messenger.



Cortes, Sr., Jose

168 Small Group Evangelism (Spanish)

369 Small Group Evangelism (English)

Using small groups to bring people to your church

Seminar Directory



Cress, John

169/370 Applying Principles of Faith Development

Characteristics of healthy, growing faith versus unhealthy "toxic faith."



Cress, Pam

170/371 Emotional Self-Care for Pastor Spouses

Key aspects of emotional health for pastoral spouses with practical application in real-life ministry families.



Crosby, Tim

171/372 Change Your Life, Church, and World Through Prayer

Learning why some prayers are not answered and how to rediscover a longing for God.



Damsteegt, Gerard

172/373 A Revelation of Jesus for the End Time

The uniqueness and mission of the Adventist church with hope for the end time.



Dederen, Raoul

150/250 What Was Jesus Doing on the Cross? (English)

350 What Was Jesus Doing on the Cross? (French)

The cross speaks to us as if for the first time about the atoning significance of Christ's death.



deGroot, Mart

173/374 Origin and Future of the Universe

Modern cosmology revealed and unmasked in making sense of astronomical theories.



Dixon, Paull and Rebecca

174/375 Partners for Life

Making the pastoral marriage a priority amidst competing ministry, work, and family demands.



Douglas, Walter

175/376 The Imperative of Cultural Harmony

How we can avoid denigrating one another because of race, culture, or ethnic backgrounds.



Drake, Bobbie

176/377 Dealing with Child Sexual Allegations & Offenders

How child molesters manipulate pastors; recognizing symptoms of children who have been molested.



Dysinger, P. William

177/378 Heaven's Lifestyle Today

A Biblical and modern health-science perspective on health, using the Three Angels' messages of Revelation 14.



Farmer, David

178/379 Witnessing Within Your Temperament

What inspiration says about witnessing within your temperament.



Fowler, John

179/380 Improved Preaching Through Sermon Patterns

Preparing and preaching sermons that motivate people to become involved.



Garilva, Don Leo

180/381 Necessities of a Successful Ministry

Principles to make your pastoral ministries successful regardless of circumstances.



Garrison, Tim

181/382 Creating a Personal Mission Statement

Discovering God-given vision and depth of insight for creating your personal life mission.



Gemmell, Dave

182/383 Preaching With Computer Graphics

How and why compelling graphics will enhance your sermons.



Gladden, Ron

183/384 Planting Seeker-Targeted Churches

Discover how a church can be planted and become evangelistically effective.



Hall, Enell

184/385 Stop Church Membership Loss

A new paradigm for assimilating members into the church.



Hand, Sali Jo

185/386 Adolescents and Their Surety of God's Love

Understanding teen developmental stages and how they affect their acceptance of salvation.

Seminar Directory



Handysides, Allan
186/387 Potpourri of Women's Health Issues
 Answers to those nitty-gritty questions on women's health problems.



Hart, Archibald
187/299 Dialogue with Archibald Hart
 Would you like to dialogue with Archibald Hart, our featured guest?



Hasel, Frank
188/389 The Role of Scripture in Theology
 Discovering the interplay between scripture and other sources in theology, plus the historical background to the *Sola Scriptura* principle.



Hill, Roland
189/390 Theo-Economics
 Learning how to reach the affluent through a systematic theology of stewardship and economics.



Hines, John
190/391 Full Gospel Seminar
 A straight-forward presentation on making the scriptures relevant to people today.



Israel, Mahanraj
191/392 The Church's Response to AIDS
 A vital issue for the church, the community, and the world. Every congregation will soon be impacted.



Johnson, Kurt
192/393 Discover Bible Schools
 Church members can provide creative Bible studies for people living in their community.
251/452 Bible Schools on the Internet
 Church members can operate a computerized Bible school as on-line instructors.



King, Greg
193/394 Conflict Over Genesis
 Presenting inspiring evidence to support the historic Adventist position on the book of Genesis.



Knight, George
194/395 Adventist Theological Struggles in the Light of History
 Developing a reference for evaluating tensions in Adventist theology and the relationship between the Bible and the gift of prophecy.



Kumar, Steve
195/396 Answering the New Age
 Learning the dangerous reality and increasing influence of the New Age movement: its paradigm, inadequacies, and spiritual insufficiency.



Lake, Jud
196/397 Time and Life Management for Pastors
 Equipping the pastor with specific skills to manage time and life effectively and efficiently.



Martin, Henry
252/453 Reversing Obesity and Diabetes
 Learning life choices that have proven to reverse obesity and diabetes (Type 2) with NEWSTART.



Martinborough, Gordon
253/454 Successful Family Life Evangelism
 Discovering skills to lead out in effective family life evangelism.



Maxwell, Randy
254/455 The Power of Prayer in the Life of a Minister
 Discover how to refocus your life through the importance of personal prayer.



Mbedzi, Paul
255/456 Church Planting
 Learning how to promote church building from start to finish and how to share your dreams and visions with your church.



Mirilov, Branislav
256/457 Is This the Church? Or is There Another?
 The true church is God-empowered ministry, service, genuine fellowship, and gift-based participation.



Munoz, Jorge
257/458 Empowering Youth: Secular World (English)
398 Empowering Youth: Secular World (Spanish)
 Reaching, challenging, and nurturing youth at the local church and in a secular environment.



McIver, Robert
258/459 Parables from Study to Pulpit
 Using modern scholarship to enrich your preaching and more effectively communicate the gospel.

Seminar Directory



Mfunne, Saustin

259/460 Pastors and Their Children

Principles of bonding in the pastor's family and how to keep PK's in the church.



Newman, David

260/461 Is the Sabbath Still Important if You Believe in Grace?

Is the Sabbath a salvation issue? How to present it without appearing legalistic. Must everyone keep it? Does it expand or diminish the cross?



Norman, Bruce

261/462 The Unwanted Generation

Helping pastoral families to better understand and reach out to the X-generation.



Nunes, Luis

- 197 Pastoring: Information Processing (English)**
- 262 Pastoring: Information Processing (Portuguese)**
- 399 Pastoring: Information Processing (Spanish)**
- 463 Pastoring: Information Processing (French)**

Research and computer skills and the use of exploratory data analysis for improved ministry.



Parent, Elizabeth

263/464 The New Age or the Rock of Ages

A study of the New Age, its drawing force, and how to help people experience deliverance from it.



Park, James

264/465 Urban Disciples

Learning how our unique doctrines of the Sabbath and second coming can sustain vibrant discipleship in an urban environment.



Parks, David

265/466 Redemptive Church Discipline

Why the church is important and why the church's attitude toward sin differs from that of the world.



Pate, Don

266/467 Jewish Rituals You Can Use

Practical resources to adapt issues from Biblical history and to incorporate meaningful Jewish rituals into your ministry.



Plantak, Zdravko

267/468 Ethics for Religious Leaders

Re-examining moral issues, such as financial misconduct, sexual impropriety, burnout, and dictatorial leadership.



Pollard, Leslie

268/469 Evaluating Standards for Effectiveness

Exploring the sensitive issues surrounding evaluation of ministerial performance.



Pooler, Terry

269/470 Power of Sensory Worship

Discover how to make sermons enjoyable and memorable by engaging the five senses.



Preast, Ron & Jeanene

270/471 Effective Husband-Wife Team Ministry

Keeping a loving husband/wife relationship in team ministry. How to work together and survive.



Rando, Carlos

199 Reclaiming Inactive Members (Portuguese)

271 Reclaiming Inactive Members (English)

472 Reclaiming Inactive Members (Spanish)

Learning how to put inactive members to work.



Rando, Maria Felisa

149 Seven Wives a Pastor/Elder Needs (Spanish)

348 Seven Wives a Pastor/Elder Needs (Portuguese)

How local church leadership is strengthened by a supportive spouse in team service.



Regester, W. D.

272/473 Evangelism - Multifaceted

Many facets of evangelism will be discussed: cable television, FM radio, religio-political reporting, and new ideas on Daniel.



Reynolds, Don

273/474 Getting Along with Difficult People

Identifying why some people are difficult to deal with plus how to discover peoples' needs using the Matthew 18 principle.



Rico, Jorge

274 Sexual Ethics in the Ministry (Spanish)

475 Sexual Ethics in the Ministry (English)

Understanding the dynamics, prevention, and legal implications of clergy sexual misconduct.



Ringer, Ralph

275/476 Evangelizing with Jesus' Parables

How a parable series brings baptismal decisions in just six to twelve meetings.



Rittenour, Curtis

276/477 Synergy: Mobilizing Leadership Teams

How to identify and equip leaders who will then empower other members for leadership ministry in the church.

Seminar Directory



Rosado, Caleb

277/478 The Adventist Church in the 21st Century

Examining the challenges that leaders in a diverse world church at all levels of administration now face as Adventism enters the third millennium.



Sauvagnat, Bernard

198/479 Simple Methods of Bible Study (English)

278 Simple Methods of Bible Study (French)

Experience the rewards of Bible study when done with method and discipline.



Schantz, Borge

279/480 Pioneering the Adventist Message to Developing Areas

How to conduct evangelism within a cross-cultural environment in the developing world.



Schrevan, Leo

280/481 Evangelism A-Z

Sharpening your evangelistic vision and learning ways to reach hearts and to motivate others to find and use their personal gifts in ministry.



Schultz, Marian

281/482 Responding to Sexual Abusers

Learning how the church should respond to sex offenders in a spiritual, scriptural, legal, and safe manner.



Schultz, Ron

282/483 Team Leadership in the Local Congregation

How a shared team effort between pastor and laity can bring dynamic congregational changes, resulting in profound lay participation.



Shultz, Phil

283/484 Memorizing Scripture

By using a few simple suggestions, you can memorize the Word. Outstanding for prayer meeting series or new member assimilation.



Somasundram, Drene

284/485 Developing and Using Creative Gifts

Using membership creativity in worship and evangelistic programs, especially including youth.



Speegle, Mike

285/486 Surviving Ministry

Eight principles from the life of Jesus on how not only to survive but to thrive in ministry.



Stevens, Richa

286/487 Maintaining Balance in the Ministry Fish Bowl

Ministry families must follow the example of Jesus in organizing their lives and maintaining balanced relationships.



Thorp, Brad

287/488 AGCN: Effective Communication in the Church

Providing communication for all levels of the church using digital TV.



Van Niekerk, Gustav

288/489 Surviving the Next Millennium

Learning how to be successful in your work through creativity.



Wade, Kenneth

289/490 Becoming a Published Writer

Turning your sermons and Bible studies into publishable articles and books.



Weber, Martin

249/349/450 Truth Under Attack

Contemporary challenges to historic Biblical doctrines: second coming, sanctuary, judgment, the Sabbath experience.



White, Jan

290/491 Starting a Women's Bible Study Group

How to facilitate a study of scripture with women of all faiths.



Whitehouse, Jerald

291/492 International Council on Muslim Relations

Learning detailed descriptions and evaluations of Muslim ministry.



Wilson, Jesse

292/493 Leading Without Losing Your Mind

Church leadership keys for ministering in a new millennium.



Wittwer, Siegfried

293/494 Happiness Can be Learned

People suffer from depression, fear, discontent—called psychosomatic diseases. Is it just fate? No! Here are real answers.



Wray, Marvin

294/495 Male-Order Pastors

Helping pastors to a better understanding of vulnerability and learning how they can protect themselves, their families, and their ministry.



Zollman, Franke

295/496 Archaeology and the Bible

Learning how to incorporate archaeological information and details in sermons which meet objections to the Bible.

Registration Form

Toronto
June 25-29, 2000

Registrant's Name: Please print clearly

Last (Family) Name First Name Middle Initial

Spouse's name (if attending)

Last (Family) Name First Name Middle Initial

Address

City State/Province Zip/Postal Code

Country Fax

E-Mail

Name of World Division

Conference (NAD only)

Please check one of the following

☐ Pastor ☐ Teacher ☐ Administrator ☐ Layperson ☐ Evangelist
☐ Chaplain ☐ Elder ☐ Other _____

Number of children attending

Infants up to 5-years old _____ Grades 1-4 _____ Grades 5-7 _____ Grades 8-10 _____

Pastors: Select four seminars by seminar number

First choice:

Mon.

Tue.

Wed.

Thu.

Fri.

Sat.

Second choice:

Mon.

Tue.

Wed.

Thu.

Fri.

Sat.

Spouse: Select four seminars by seminar number

First choice:

Mon.

Tue.

Wed.

Thu.

Fri.

Sat.

Second choice:

Mon.

Tue.

Wed.

Thu.

Fri.

Sat.

Children's Program

Special events for children, including infants and toddlers, will be provided each afternoon. An on-site US \$20 cash deposit will be required daily and will be refunded to parents who retrieve their children absolutely no later than 6 p.m.

Music

Do you have an instrument and can you sight-read moderately challenging musical scores? If so, we would like to consider you for the council orchestra.

Your instrument: _____

Payment Information: Take advantage of early registration discounts!

Postmarked by: Feb 29, 2000	After March 1	Amount
Individual registration	US \$79	US \$125
Spouse registration	US \$39	US \$60
Total fees paid with this registration	US \$	US \$

☐ Check or money order enclosed in US currency only. (Payable to GC of SDA)

Please charge my ☐ MasterCard ☐ VISA

Card Number _____ Expiration Date _____

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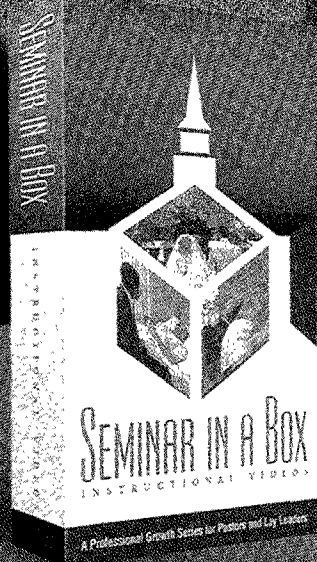


Ministerial Association—General Conference of Seventh-day Adventists
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Presenter	Subject
Larry Yeagley James Zackrisson	How to Minister to Grieving Families How to Organize and Develop Small Groups
Ron & Karen Flowers James Zackrisson	How to Prepare Couples for Marriage How to Motivate and Nurture Volunteers
Ben Maxson	How to Maintain and Nurture Spirituality
James A. Cress Mark Finley	How to Combat Sexual Temptation How to Get Decisions and Make Appeals
Jerry Lutz Alan Nelson Archie Hart	How to Conduct a Bible Study How to Minister to Victims of Abuse How to Cope with Stress in the Ministry
Robert Peach	How to Maintain Balance Between Church and Family
Floyd Bresee Fredrick Russell	How to Prepare a Sermon How to Experience Healthy Church Conflict
Erwin R. Gane Loren Dickinson	How to Interpret Scripture How to Effectively Communicate and Overcome Stage Fright
John C. Cress	How to Prepare for and Conduct a Communion Service
Darold Bigger	How to Get Along with Your Administrative Boss
Kathleen Kuntarat Jim Pedersen Steve Mosley Peter Roennfeldt Gary Swanson Graeme Bradford	How to be Healthy, Happy and Holy How to Conduct a Pastoral Visit How to Create Sermons that Captivate How to Plant a New Church How to Effectively Teach How to Make Sermons Contemporary and Relevant
Geoff Youlden Dave Gemmell	How to Make an Evangelist Visit How to Reach Contemporary People
Samuel Thomas Daniel Smith	How to be a Visionary Leader How to Plan a Balanced Sermonic Year



PK Contest Winners

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Welcome

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Seminar Schedule

Monday (100 Series)

- 101 The Gospel and Social Responsibility
- 102 Risk Management, an Essential Ministry
- 103 Tentmaking: Penetrating "Closed" Countries
- 104 Integrated Evangelism
- 105 Health Message in the End Time
- 106 A Faith That Works in Each Cycle of Life
- 107 World Class Families
- 108 Crisis Management
- 109 Youth Ministry: Secular Society
- 110 New Lessons from Old Testament Women
- 111 Orientación Profética para el Nuevo Milenio—Part I (Spanish)
- 112 From Vision to Printed Page
- 113 Ministering to University Students
- 114 Spiritual Growth in Lordship

- 149 Seven Wives a Pastor/Elder Needs (Spanish)
- 150 What was Jesus Doing on the Cross? (English)
- 151 Building Effective Pastors
- 152 Living a Life in Four Realities
- 153 Chalk Art Evangelism
- 154 A Cosmological North Star for Christian Theological, Scientific and Spiritual Unity
- 155 It's Okay to Talk to Me
- 156 Faith in the Aftermath of Murder
- 157 How to be a Peacemaker
- 158 Gift of Prophecy Update
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- 161 Quit Now - 7 Steps to Freedom
- 162 Mobilizing Your Church to Evangelism
- 163 How to Lead a Person to Jesus (Spanish)
- 164 Stewardship and Eternal Life (English)
- 165 The Power of Small Groups (English)
- 166 The Role of the Spirit Baptism (English)
- 167 The Power of the Remnant (French)
- 168 Small Group Evangelism (Spanish)
- 169 Applying Principles of Faith Development
- 170 Emotional Self-Care for Pastor Spouses
- 171 Change Your Life, Church and World Through Prayer
- 172 A Revelation of Jesus for the End Time
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- 184 Stop Church Membership Loss
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- 187 Dialogue with Archibald Hart
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- 213 Relations With Other Denominations
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- 261 The Unwanted Generation
- 262 Pastoring: Information Processing (Portuguese)
- 263 The New Age or the Rock of Ages
- 264 Urban Disciples
- 265 Redemptive Church Discipline
- 266 Jewish Rituals You Can Use
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- 268 Evaluating Standards for Effectiveness
- 269 Power of Sensory Worship
- 270 Effective Husband-Wife Team Ministry
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- 272 Evangelism - Multifaceted
- 273 Getting Along with Difficult People
- 274 Sexual Ethics in the Ministry (Spanish)
- 275 Evangelizing with Jesus' Parables
- 276 Synergy: Mobilizing Leadership Teams
- 277 The Adventist Church in the 21st Century
- 278 Simple Methods of Bible Study (French)
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- 285 Surviving Ministry
- 286 Maintaining Balance in the Ministry Fish Bowl
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- 288 Surviving the Next Millennium
- 289 Becoming a Published Writer
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- 294 Male-Order Pastors
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- 297 The Role of the Spirit Baptism (French)
- 298 The Power of the Remnant (English)
- 299 Dialogue with Archibald Hart

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- 302 The Hazards of Youth Ministry
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- 304 Develop Healthy and Growing Churches
- 305 The Papal Letter on Sunday Observance
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- 307 Health Issues for the 21st Century
- 308 Questions for the Pastor's Counselor
- 309 Youth Ministry: Asia/China
- 310 Premarital Guidance
- 311 Issues Women Face in Ministry
- 312 Comunicando Com Outras Denominações—Part I (Portuguese)
- 313 Private Letters of the Prophet
- 314 Lordship and the Pastor's Home

- 348 Seven Wives a Pastor/Elder Needs (Portuguese)
- 349 Truth Under Attack
- 350 What was Jesus Doing on the Cross? (French)
- 351 Building Effective Pastors
- 352 Case Studies in Ethics
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- 356 It's Okay to Talk to Me
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- 396 Answering the New Age
- 397 Time and Life Management for Pastors
- 398 Empowering Youth: Secular World (Spanish)
- 399 Pastoring: Information Processing (Spanish)

Thursday (400 Series)

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- 402 The Trinity Among Adventists
- 403 Communicating the Gospel Across Cultures
- 404 Solving Sabbath Problems
- 405 Annual Evangelism/Discipleship Program
- 406 Adventists and Nutrition
- 407 The PK Experience
- 408 Youth Ministry: Developing Countries
- 409 Radio/TV/Internet
- 410 Abuse and Violence in Adventist Homes
- 411 Ten Easy Steps to More Dynamic Preaching
- 412 Teologia nos Escritos de Ellen White—Part II (Portuguese)
- 413 Prophetic Guidance for the New Millennium
- 414 Real Problems, Real Lord
- 450 Truth Under Attack
- 451 Case Studies in Ethics
- 452 Bible Schools on the Internet
- 453 Reversing Obesity and Diabetes
- 454 Successful Family Life Evangelism
- 455 The Power of Prayer in the Life of a Minister
- 456 Church Planting
- 457 Is This the Church? Or is There Another?
- 458 Empowering Youth: Secular World (English)
- 459 Parables from Study to Pulpit
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- 496 Archaeology and the Bible
- 497 The Power of Small Groups (Spanish)
- 498 The Role of the Spirit Baptism (Spanish)

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Participants may use the services of the Housing Bureau to make hotel reservations. No reservations are available through the General Conference.

When completed, the Housing Application form (available from your ministerial secretary or downloaded from www2.adventist.org/gc2000) should be mailed or faxed to the GC Session Housing Bureau, 207 Queen's Quay W., Suite 590, P.O. Box 126, Toronto, Ontario, Canada M5J 1A7. The fax number is 416-203-6735 or 416-203-6753.

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Only the official application is acceptable in making hotel reservations.

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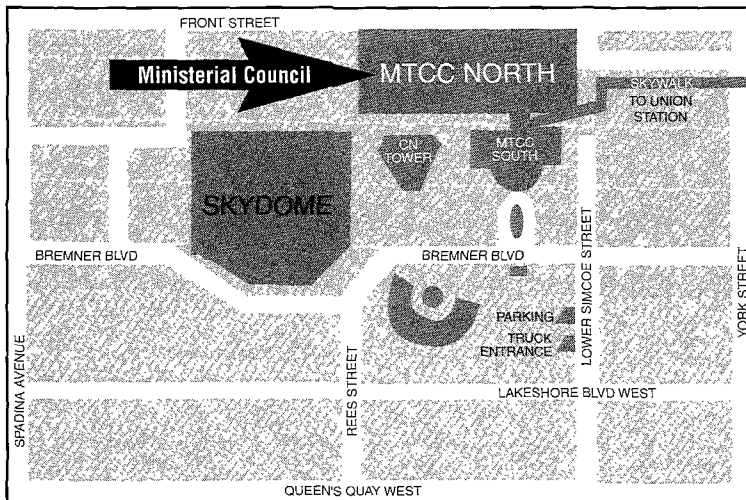
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Rates valid from June 25 to July 9, 2000. All rates are shown in Canadian dollars (C\$) and subject to provincial and GST taxes.

LOCATION	HOTEL*	RATES			
		SGL	DBL/ TWN	TRP	QUAD
Downtown	Days Inn Toronto Downtown	75	75	80	85
	Delta Chelsea Inn	130	130	152	N/A
	Fairfield Inn Marriott	146	146	161	176
	Four Seasons Hotel	240	240	N/A	N/A
	Hilton Toronto	115	115	135	N/A
	Holiday Inn on King	118	118	133	148
	Metropolitan Hotel	101	101	131	N/A
	Radisson Plaza Hotel Toronto	119	119	134	149
	Radisson Plaza Hotel Admiral	112	142	172	202
	Royal York Hotel (sold out)	113	113	133	N/A
	Sheraton Centre Toronto Hotel	175	175	205	235
	Sutton Place Hotel	157	157	177	N/A
	Toronto Colony Hotel	96	96	111	126
Airport	Best Western Carlton Place	86	99	99	99
	Delta Toronto Airport Hotel	96	96	106	116
	Four Points Hotel	112	112	119	119
	Holiday Inn Toronto Airport	80	100	120	140
	International Plaza	114	114	124	134
	Regal Constellation Hotel	114 (premium) 99 (standard) 85 (economy)	114 99 85	129 114 100	144 129 115
	Wyndham Bristol Place Hotel	123	123	133	143
Northeast	Toronto East Don Valley Hotel	110	110	125	140

*Children 18 and under free in most hotels.

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the gospel and not merely from our own limited viewpoint.

DJM: So we look at the needs of the culture and we speak to them but not in a chastising or censorious way.

GCT: Certainly not in a way of talking down, as if we sit in a lofty seat of judgment from which we lecture people.

DJM: History records the stories of many great men and women of God who suffered because they were willing to preach with that kind of prophetic passion. What have you seen in your own experience?

GCT: Dr. Martin Luther King, Jr., is an example of one who paid a high price for what he preached. And a high price is still to be paid, but we're not here to negotiate bargains out of life. We are here to be made into something

God wants us to be. I don't think anybody with a healthy turn of mind courts criticism, trouble, persecution or personal rejection, and disaster. Sometimes we have to say as Luther said, "Here stand I. I can do no other."

DJM: When you speak of a willingness to suffer, it reminds me of the words of Jesus in the Sermon on the Mount: "Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you, because of me. Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you" (Matt. 5:11, 12, NIV).

GCT: That aspect of the gospel we have neglected. The gospel and our preaching of it has been so affected by our surrounding culture and by the standards of that culture—the popular standards of "success"—that we

have often been unfaithful to our Lord.

DJM: When we preach with a prophetic passion, we should be willing to suffer but not go looking for trouble.

GCT: We ought to be very reluctant to court suffering, but I don't think it ought to be the first consideration in our ministry. Our loyalty to Jesus Christ ought to be first. And then let everything else come in behind that. ■

¹ Dr. Taylor presented the 1975–1976 Lyman Beecher lectures at Yale. These lectures are published in *How Shall They Preach* (Elgin, Ill.: Progressive Baptist Publishing House, 1977). This book also contains a collection of Taylor's Lenten sermons.

² *Ibid.*, 50.

³ *Ibid.*, 79.

⁴ *Ibid.*, 31.

⁵ William H. Willimon and Richard Lischer, eds. *The Concise Encyclopedia of Preaching* (Louisville, Ky.: John Knox/Westminster Press, 1995).

⁶ E. C. Dargan, *The Art of Preaching in the Light of Its History* (New York: Doran, 1922).

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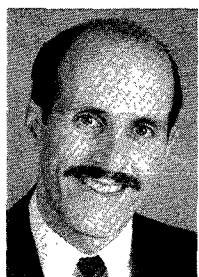
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Let God be God Volume I & II for pastors and church leaders

Normal Christianity for church members

MIRACLES FOLLOW MINISTRY—IN ANY YEAR

Are our churches dying? Are our congregations asleep? Are we not giving the trumpet a certain sound?



Douglas E. Batchelor is president and speaker, Amazing Facts Ministries, Rocklin, California, and senior pastor of the Sacramento Central Seventh-day Adventist Church.

If the answers to these questions are Yes, I know of only one sure remedy: personal ministry. Nothing will revitalize the soul of a church more than getting the members involved in soul winning—nothing!

Activity

I once heard an old pastor say, “People usually live about as long as they feel they’re needed.” However broad, his generalization makes a crucial point: God designed men and women for productive activity, and He continually points out in Scripture that the highest occupation is to help others. This was Jesus’ creed—and the Father endorsed His ministry with spiritual power for that purpose: “How God anointed Jesus of Nazareth with the Holy Spirit and with *power*, who went about doing good and healing all who were oppressed by the devil, for God was with Him” (Acts 10:38, NKJV, emphasis supplied).

As God sent Jesus, so He sends us (John 20:21) with the assurance that, as He empowered Christ, He will also empower us. In fact, Jesus promised we would be empowered to do even greater things than He! Again and again in

Scripture, the promise for supernatural power is extended in direct connection with active ministry.

“And when He had called His twelve disciples to Him, He gave them *power* over unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease. . . . ‘And as you go, preach, saying, “The kingdom of heaven is at hand.” Heal the sick, cleanse the lepers, raise the dead, cast out demons. Freely you have received, freely give’ ” (Matt. 10:1, 7, 8, NKJV, emphasis supplied).

“And Jesus came and spake unto them, saying, ‘All *power* is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost’ ” (Matt. 28:18, 19, NKJV, emphasis supplied).

“But you shall receive *power* when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth” (Acts 1:8, NKJV, emphasis supplied).

Those God appoints He anoints.

God calls doers

Have you ever noticed how God always seems to call people of activity?

DOUGLAS E. BATCHELOR

Moses was tending sheep, Elijah was farming, Peter was fishing. Gideon was busy threshing wheat by the wine press, and Ruth was gleaning barley. Saul was busy searching for his father's lost beasts. Nehemiah was working as a royal butler. Those God calls, He qualifies—and those He qualifies, He uses. God calls men and women when they are busy; Satan calls them when they are idle. David fell for Bathsheba during a time of leisure limbo at the palace when he should have been out with his soldiers on the field of battle.

Ralph Waldo Emerson said, "Activity is contagious." Christian happiness consists of activity. It's a running stream, not a stagnant pool. But in this high-tech era, it's easy to confuse busyness with accomplishment.

Ministry instigates miracles

There is no question about it, God regards the ministry of saving others as the most noble enterprise.

"The fruit of the righteous is a tree of life, and he who wins souls is wise" (Prov. 11:30, NKJV). The Lord will pour His power on and work His wonders for those who are endeavoring to do this great work. Notice this simple but profound pattern: The majority of God's miracles are connected with ministry. The first disciple to experience being beamed from one place to another was giving a Bible study and baptizing believers (Acts 8:39). Paul was preaching when he raised Eutychus, blinded the sorcerer, and delivered a girl from demons. God miraculously delivered Peter, Paul, Silas, and others of the apostles from prison when they had been preaching and teaching the truth. Most Old Testament miracles happened on the battlefield; e.g., Samson, David, Gideon, and Jonathan. . . . Likewise, if we are willing to don the armor of God and fight His battles, we, too, will receive His strength and experience the marvelous workings of His Spirit. It's when we are engaged in feeding the multitude with the bread of life that He will multiply the bread.

Some are so fearful they will do something wrong in witnessing that

they end up doing *nothing*. But I have consistently observed that those who humbly commit their gifts to God and step out in faith will win tremendous victories.

Ministry is part of the saving process

Some have thought they would gladly work for God but felt they were not holy enough. It's true that dirt clinging to a shovel makes work more difficult, but the best way to clean a shovel is to dig with it. Might I also suggest that ministry is part of our

Ralph Waldo

Emerson said, "Activity is contagious." Christian happiness consists of activity. It's a running stream, not a stagnant pool. But in this high-tech era, it's easy to confuse busyness with accomplishment.

sanctification process? After three and one-half years of following Jesus, the apostles were still not completely converted or sanctified. After all, Jesus had said to Peter: "But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren" (Luke 22:32). In the 24 hours before the Cross, the apostles demonstrated abundant need for more spiritual growth. They argued, vied for the highest position, slept when they should have prayed, or forsook Christ in the garden!

Yet a few months before these dis-

appointments, Jesus sent out the twelve, and later the seventy, to preach—with outstanding results. "And the seventy returned again with joy, saying, 'Lord, even the devils are subject unto us through thy name'" (Luke 10:17). God will use us if we are willing to be used, whatever our weaknesses. If we waited until we were perfect before we tried to win souls—who would be saved?

The cure for ailing congregations

Congregations that exist exclusively as a navel-gazing society, hypnotized by their own reflection, inevitably atrophy and die—which is why one of the surest remedies for just about any ills a church may experience is evangelism.

Short on funds? When Peter needed money, Jesus sent him fishing. When we fish for men, now and then we'll find one with money in its mouth (Matt. 17:27). Are the members lacking in zeal and enthusiasm? Involve them in evangelism! A good evangelistic series will not only attract new souls but will awaken and revitalize the existing sheep. Is your church bogged down in a quagmire of doctrinal confusion? A sound series of evangelistic lectures will work wonders to harvest new wheat into the garner and help the existing members recalibrate their compass of truth.

Mechanical equipment that sits idle quickly deteriorates and requires more maintenance. It is impossible to stay upright on a bicycle that's not moving, or turn a sailboat on a windless sea. Likewise, churches that neglect the Great Commission and lose their evangelistic momentum are consumed by internal problems. RV owners will attest that a mobile home seldom gets termites.

Conclusion

Dead churches? Listless, lifeless congregations? Apathetic members? There's only one answer: It isn't a new organ, a new organist, or even a new church building. The answer, I have seen over and over again, is simple: soul winning.

If you doubt it, it's only because you haven't tried it. ■

PASTORING A MULTICHURCH DISTRICT

Pastoring a multichurch district need not be overwhelming. While it has its challenges, it also has its joys and rewards.



*Brian D. Jones, Ph.D.,
is pastor of Berkley
Springs and Charles
Town Seventh-day
Adventist churches in
West Virginia.*

Whether you pastor one church or several, you will always feel that your district and congregations have more needs than you can meet. Success or failure in your commission depends not on how much *you* can do to keep the churches running properly but on how well you can work *together* with your congregations in motivating and training them to carry the burdens and responsibilities of collective ministry.

Members must be trained to carry out their responsibilities with a sense of calling and commission, not as substitutes for their overworked pastor and their underserved church. When pastor and congregations understand this, pastoring two or more congregations need not be much more taxing than pastoring one.

In some ways it may be even easier. Often one-church parishes are over-dependent on their pastors and expect them to be doing much of the work that members should be doing—such as the church bulletin, the newsletter, clerical chores, and even administrative tasks that are part of the deacons' and elders' duties. In the multichurch district, it is

easier to guide church members to recognize the pastor as primarily a spiritual overseer, trainer, and soul winner rather than as a kind of bellhop-general who bounces about doing whatever task comes up.

For the past six years I have pastored multichurch districts. From the outset, I found it helpful that my members understand two major principles. First, "every member of the church should become an active worker—a living stone, emitting light in God's temple."¹ Second, "those who have the spiritual oversight of the church should devise ways and means by which an opportunity may be given to every member of the church to act some part in God's work."² This is not a clever strategy to lighten the pastor's workload but a comprehensive principle that will help the church thrive. It is the New Testament model of service (see 1 Cor. 12:4-14; 1 Thess. 1:1-8; 2 Tim. 2:2).

If pastors do all the shepherding and impart all the spiritual instruction, they are actually doing their congregations a disservice by hindering the

B R I A N D . J O N E S

members from discovering and developing their spiritual gifts. They are perpetuating the medieval mystique that only pastors are spiritually qualified to preach the word and minister to the flock. When ministers see the church as a training center for members, the place in which the members' gifts are put to use in advancing God's kingdom, they have a foundation for understanding how to pastor a multichurch district.

Here are some things I have learned in pastoring in multiple church settings:

Survey your field

Spend your first three to six months in a new church district getting acquainted with your members in the whole district. If you don't do this early, the ever-mounting demands of your pastorate may crowd out this essential beginning. Learn the basic history of each of your churches. Every congregation has its distinctive corporate personality, as does the larger community to which it ministers. Be sensitive regarding programs and ministries that

will be effective for each church. Employ a customized rather than a standardized approach. Programs that will work in one church may not strike fire in another (or may strike fire of the wrong kind!). Don't introduce any changes just for the sake of placing your stamp on the church. Members may interpret that as egotism.

Acquaint yourself with each church's strengths and weaknesses. Avoid making unfavorable comparisons privately or in public regarding different congregations. Wherever possible, utilize the strengths in one congregation to offset the weaknesses of the other. For example, you may have several excellent lay preachers in one church and none in another. Until you can train some in that congregation to preach, enlist the help of gifted preachers from other parts of your district. This also bonds churches and promotes a sense of sisterhood among them. But don't let a smaller or "weaker" congregation feel like the poor relative. Identify gifts in that church that could be used elsewhere.

Plan for development of churches

From the outset, see yourself as being in your district to advance the work. Place your plans and ministry aspirations first before your local leaders. Be consultative but recognize that your lay leaders are in most cases looking to you for direction and leadership. Let your plans take into account the perceived needs and capacities of your churches. Welcome the advice and insight of members and help them own the plans. Work closely with your church boards and prayerfully seek to mold each board into a unified, affirming group.

Don't be afraid to alter and enlarge your plans as the work progresses. Neither be grandiose nor overambitious. Just be realistic, practical, depending on the Spirit to motivate and lead your churches.

Delegate responsibilities

Essential anywhere, this step is indispensable in a multichurch district. Don't assume that after the nominating committee has done its work and

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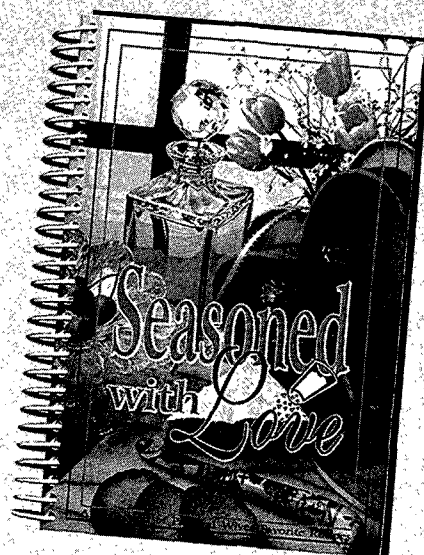
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all offices are assigned, your delegation of responsibilities is over. Church members need to know the duties of their offices, and many need help in learning how to carry out those duties. They also need to be empowered and encouraged in performing their responsibilities, affirmed for their success, and helpfully counseled when success eludes them.

Educate and train your leaders. Provide them with resources and guidance to develop their skills. Keep abreast of training events and encourage your members to attend those that would help them. Acquaint yourself with resources available to you and your churches, such as those from *Advent-Source* and the local conference. Take your elders with you for home visitation. Train your elders to preach. By scheduling elders (where appropriate) and guest speakers to preach, you will be free to rotate with all the churches. This way you will get to know your people better and understand the congregational dynamics of your congregations. And they will enjoy having their pastor with them every now and then.

Supervise with grace and wisdom

In addition to visiting, use the telephone to keep in contact with your members. An encouraging call now and then, without any express business purpose, will be welcome. The people will know they have a shepherd who cares. Be especially diligent to visit the sick and those in the hospital. Show no partiality to one church over another, unless you have a good, well-intentioned reason to do so; such as during special meetings, or when one church is showing particular response or the promise of special growth. Make yourself equally available to all your churches. Of course,

members will understand that you must put more time tending an 80-member church than one of 18, or attending to a church that has an evangelistic campaign than one that has not.

Do not neglect prayer meetings in your larger churches, and do not fail to provide good studies. Such study galvanizes faith, convicts of present truth, and promotes evangelistic zeal. Make arrangements for prayer meeting to be conducted in all your churches, under

E*ducate and
train your leaders. Provide
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guidance to develop their
skills. Keep abreast of training
events and encourage your
members to attend those that
would help them.*

the leadership of your most able presenters.

Share district news through a newsletter, prayer meeting announcements, bulletin information, etc. Have an annual district rally or social, perhaps at your home, or let the churches alternate in hosting these events.

Be available for all the churches

Avoid giving the impression that you are so busy it would be best for the members not to call you except in emergencies. Make your specific schedule known to each church in your district. At least specify which days of the week or month you'll be in each part of your district. Systematically visit your members and train them in soul winning.

Have a toll-free home or office

number for your members who have to call you long-distance. Even if the churches cannot help you bear this expense, it is a service that will go far to make the members feel cared for. Answer all your phone messages without delay. Members feel hurt that their calls are not important enough to warrant your prompt attention.

Do not neglect your own spiritual and family development

Church business has a way of crowding out the time we have for caring for our own spiritual life. Personal prayer, study, and devotion are too easily neglected. This danger is even more present for pastors in multichurch districts. "Nothing is more needed in our work than the practical results of communion with God. . . . This will impart to the [minister] a power that nothing else can give. Of this power he must not allow himself to be deprived."³

Keep close to the Lord. Discern the Spirit's agenda. You will accomplish more, you will preach with power, and you will be a conduit for heaven's motivating and unifying grace.

Take a day off each week to study, meditate, and be with the family. Do not be so married to your pastorate that your wife and children languish.

Be positive. Do not complain about being overworked, underpaid, or undervalued—not at home and not before your members. Negative remarks will not yield long-term positive results. The result could well be a backlash: "Our pastor is not happy here; he or she will be moving as soon as a call comes along."

The conclusion is simple: Whether you pastor one church or several, you co-labor with Christ. His yoke is easy, and His burden is light. Ministering with Jesus helps us find strength in Him. We may grow tired and need rest, but with the right attitude, you will never become jaded or stale. ■

¹ Ellen G. White, *Christian Service*, (Hagerstown, Md.: Review and Herald Pub. Assn., 1947), 62.

² *Ibid.*, 61.

³ *Ibid.*, 510.

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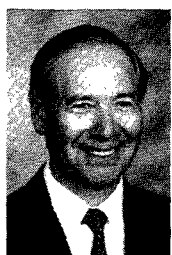
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Charles E. Bradford,

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served as president of North
American Division of Seventh-
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After predicting a large falling away from the faith and great distress for His followers, Jesus announced that cosmic events would

take place with such dramatic effect that “the heavenly bodies will be shaken” (Matt. 24:29; Mark 13:24; Luke 21:25, 26).^{*} Only then will appear “the sign of the Son of Man” in the sky: “They will see the Son of Man coming on the clouds of the sky, with power and great glory” (Matt. 24:30). Jesus wanted His followers to look for that “sign of the Son of Man”!

Then Christ gave a parable: “Now learn this lesson from the fig tree: As soon as its twigs get tender and its leaves come out, you know that summer is near. Even so, when you see these things, you know that it [or “he”] is near, right at the door. I tell you the truth, this generation will certainly not pass away until all these things have happened” (Matt. 24:32-34).

Theologians with a strong liberal bent have concluded that in these words Christ announced that He would return during the lifetime of His contemporary generation and that the parousia should indeed have taken place shortly after the destruction of Jerusalem in A.D. 70. History has shown, they say, that Jesus was simply mistaken. But is that so?

To understand Jesus’ statement adequately, we must consider two crucial terms: “this generation” and “all these things.” Jesus clearly identified “this generation” not with the fulfillment of some or many signs but with the fulfillment of “all these things,” that is, all these signs. This has not always been recognized, so that some have named the “last generation” prematurely. What, then, is meant by “all these things”?

“This Generation Will Certainly Not Pass Away” What Did Jesus Mean?

HANS K. LARONDELLE

What are “all” of the cosmic events?

When twigs are getting tender and leaves begin to sprout, this does not indicate that the summer has arrived but that it is near. Likewise, when “all these things” are experienced, including the cosmic events in the sky and on earth, then and only then is the parousia near or imminent. Luke confirms this understanding. He mentions “signs in the sun, moon and stars,” seismic waves in the sea, and then summarizes: “for the heavenly bodies will be shaken” (21:25, 26). After mentioning the fig tree parable, Luke repeats the same idea: “Even so, when you see these things happening, you know that the kingdom of God is near” (21:31). It is clear that “these things” do not include the parousia itself. It is obviously pointless to say, “When you see the Son of Man coming in glory, you know that He is near.” Matthew’s version also points out that all cosmic events must be realized, before we can say that the parousia is near and the last generation has arrived: “Even so, when you see all these things, you know that it is near, right at the door. I tell you the truth, this generation will certainly not pass away until all these things have happened” (Matt. 24:33, 34).

Matthew mentions the “shaking” of heavenly bodies or cosmic upheavals as the last sign before the coming of Christ (Matt. 24:29). Only when all

these cosmic signs have occurred, not just the meteor shower of 1833, can we know that the last generation has come. Arthur S. Maxwell concluded in the 1952 Seventh-day Adventist Bible Conference that if the cosmic phenomena of the year 1833 were intended as a sign of the approach of the final consummation, “how absurd to suggest that hundreds of years may elapse before the Lord shall appear! Prolonged delay would make them meaningless.”¹

William H. Branson, president of the General Conference, declared at the same Bible Conference: “Nowhere do we find a statement of Jesus that some of those who witnessed the falling of the stars [of Nov. 13, 1833] would live until He appears. He says of those who are to constitute the last generation, ‘When we shall see all these things,’ and I want to ask which generation it is that saw all these things come to pass? That really is the crux of the question.”²

The question is answered when we relate Jesus’ statement of “this generation” to the last sign of the “shaking of the heavenly bodies” and relate the latter to the cosmic events that will occur during the seven last plagues. In fact, a general consensus exists to suggest that the signs in the sun, moon, and stars are summarized in the phrase: “and the heavenly bodies will be shaken” (Matt. 24:29). This concept is taught by present Adventist New Testament scholars.³

Ki K. Kim, investigating the cosmic signs in the light of Old Testament prophecies about the “Day of Yahweh,” says: “Matthew’s main concern is not to explain the identity of the signs or to provide a timetable, but to paint the coming of the Son of Man in bright colors and to move his audience into the glory of the Parousia. Determining the timetable is not Matthew’s intention.”⁴

"This generation" in typological perspective

What did Jesus mean by the term "this generation" (Matt. 24:34)? Most commentators assume that Jesus referred to His contemporary generation. They point to Jesus' similar statement in Matthew 23:36, "I tell you the truth, all this will come upon this generation." But this comparison does not prove a total identification, because the contexts differ. In chapter 23 Jesus speaks about the imminent doom of Jerusalem. In chapter 24 Jesus speaks about His second coming in glory. The contexts thus make the difference in the application of the phrase "this generation."

How long the period of His contemporary generation would last, Jesus did not indicate. He made the presence of the Roman armies near Jerusalem the climactic sign for His own generation, a sign that the apostles could see for themselves. Then they could flee safely to the mountains. To the existing generation of unbelieving Jews, Jesus made the startling announcement: "You will not see me again until you say, 'Blessed is he who comes in the name of the Lord'" (Matt. 23:39). The Jewish people, both the living and the dead, will thus be arraigned before His future presence as the Judge (see Matt. 25:31-46). Jesus announced the same truth to the high priest Caiaphas: "From now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven" (Matt. 26:64, NRSV; NASB margin; cf. Luke 22:69; Mark 14:62). Such a prediction requires the resurrection of Christ! The book of Revelation speaks of this: "Look, he is coming with the clouds, and every eye will see him, even those who pierced him; and all the peoples of the earth will mourn because of him. So shall it be! Amen" (Rev. 1:7).

Jesus' statement that "this generation shall not pass away" (Matt. 24:34; 26:64) is applied to all major opponents of Christ in every generation. They will all be resurrected at His second advent and face Him as their Judge. Jesus' point is not the chronological life span of "this generation" but His sure coming in judgment for His contemporary generation and for all who have "pierced Him" with their rejection.

How long the period of His contemporary generation would last, Jesus did not indicate. He made the presence of the Roman armies near Jerusalem the climactic sign for His own generation, a sign that the apostles could see for themselves. Then they could flee safely to the mountains.

Jesus did not declare that He would return within the time of the existing generation. Of His parousia He said: "No one knows that day or hour, not even the angels in heaven, nor the Son, but only the Father. Be on guard! Be alert! You do not know when that time will come!" (Mark 13:32, 33). This answers the second question of Jesus' disciples concerning the timing of His second coming (Matt. 24:3).

Regarding the coming destruction of Jerusalem and its temple, Jesus answered that it would take place during His contemporary generation (Matt. 23:36). They were to experience the "time of punishment in fulfillment of all that has been written" (Luke 21:22). This judgment serves at the same time as a prophetic type of the last judgment, when "all the nations of the earth will mourn" because of Christ (Matt. 24:30; Rev. 1:7). Jesus' own generation thus functions as a type of the last generation that will reject the Messiahship of Jesus.

The experience of the last generation

Christ looked forward to the generation that will live at "the end" of time. The phrase "the end" is similar to the one in Daniel and is used repeatedly for the end of the church age (Matt. 10:22; 13:39; 24:3, 13, 14; 28:20).

The last wicked generation in the church age will experience God's final "wrath" in the seven plagues that culminate in the shaking of heaven and earth (Rev. 16:10, 17-21). The effect of these terrifying events on the world is described in the sixth seal: "I watched as he opened the sixth seal. There was a great earthquake. The sun turned black like sackcloth made of goat hair, the whole moon turned blood red, and the stars in the sky fell to earth, as late figs drop from a fig tree when shaken by a strong wind. The sky receded like a scroll, rolling up, and every mountain and island was removed from its place. Then the kings of the earth, the princes, the generals, the rich, the mighty, and every slave and every free man hid in caves and among the rocks of the mountains. They called to the mountains and the rocks, 'Fall on us and hide us from the face of him who sits on the throne and from the wrath of the Lamb! For the great day of

their wrath has come, and who can stand?" (Rev. 6:12-17).

Evidently, the sixth seal portrays the last generation on earth and its experience of the shaking of heaven and earth. That generation alone will see the "all things" that Christ predicted. It will be the generation that lives when the seven last plagues fall on the Babylonian world, at the moment when it decides to destroy the followers of Christ (see Rev. 17:14; 19:11-21).

The theological connotation of "this generation"

Some propose that Jesus' phrase "this generation" refers to all who belong at any time to "this adulterous and sinful generation" or "unbelieving generation," because of their unbelief in the gospel message. C. Mervyn Maxwell prefers this interpretation, because the temporal understanding of "generation" as the "last" generation since 1833 does not fit anymore with the Adventist tradition: "Even more difficult is locating anybody still alive who observed the astronomical second-coming signs that occurred during the eighteenth and early nineteenth centuries."⁵

Christ indeed equates the phrase "this generation" regularly with an unbelieving generation (see Mark 9:19; Matt. 12:39; 17:17). Jesus connected the faithless attitude of His own generation directly with the final judgment scene, when He stated: "The men of Nineveh will stand up at the judgment with this generation, and condemn it" (Matt. 12:41). "If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of him when he comes in his Father's glory with the holy angels" (Mark 8:38).

Thus Jesus used the phrase "this generation" to designate a generation

that has been confronted with His truth and has, in its majority, rejected His Lordship. Jesus' subsequent words of assurance point to the certainty of His return as Judge: "Heaven and earth will pass away, but my words will never pass away" (Mark 13:31; Matt. 24:35; Luke 21:33).

The end-time fulfillment of "this generation"

Are there any indications that Jesus specifically had the final generation in mind when He said "This generation will not pass away"? Some references in Jesus' Olivet discourse clearly point to the final generation:

(1) Jesus' phrase, "there will be great distress, unequaled from the beginning of the world until now" (Matt. 24:21; see Mark 13:19 for a variation) has a specific end-time ring. This phrase is similar to the one in Daniel 12:1, that describes the last generation of saints. Equally compelling is Jesus' prediction: Immediately after the distress of those days [of Dan. 12:1] "the sun will be darkened, and the moon will not give its light; the stars will fall from the sky, and the heavenly bodies will be shaken" (Matt. 24:29).

This chronological pinpointing of "all these things" in the sky "immediately after the distress,"⁶ can find its complete fulfillment only in the generation that experiences the end-time distress or "time of Jacob's trouble" (Jer. 30:5-7; Gen. 32:23-26) of Daniel 12:1. This will take place during the seven last plagues that cause the cosmic upheavals and directly usher in the second advent (Rev. 16:10, 17-21).⁷

(2) Luke's Gospel presents the cosmic signs as an unbreakable unit and process that introduces the return of Christ for the last generation: "There will be signs in the sun, moon

and stars. On the earth, nations will be in anguish and perplexity at the roaring and tossing of the sea. Men will faint from terror, apprehensive of what is coming on the world, for the heavenly bodies will be shaken. At that time they will see the Son of Man coming in a cloud with power and great glory. When these things begin to take place, stand up and lift up your heads, because your redemption is drawing near" (Luke 21:25-28).

The generation that witnesses all these things is the one that will live during the seven last plagues (see Rev. 16:10, 17-21) and will certainly not pass away before it sees the advent of Christ as the Judge and Deliverer.

(3) Looking at the larger textual unit of Matthew 23-25, one can discern a broad chiasmic structure (23:1-24:14 paralleling 24:15-25:46), with the phrase "this generation" occurring twice (23:36 and 24:34). Discussing this literary composition, S. J. Kidder states: "The first 'generation' was to witness the signs on earth, the second was to witness the signs in heaven."⁸ This means that just as the unbelieving generation of Jesus' time saw the sign of Jerusalem's destruction (23:36), so will the unbelieving generation of the end time see the sign of Christ's coming in the clouds of heaven (24:34).

Christ bestowed on all His followers the duty to watch for the fulfillment of the signs of the times, especially of the supreme sign of all: the coming of the Son of Man on a cloud of glory. They should never think that His return is far away, because no one knows the exact timing of His coming. He will arrive unexpectedly and suddenly (Mark 13:32; Matt. 24:36).

In every generation the disciples of Christ must cultivate an expectant attitude toward the future: "What I say to you, I say to everyone: Watch!"

(Mark 13:37). The first-century Christians saw some of the signs of the age fulfilled before their eyes. Therefore they anticipated the end with intensified hope. Many believers during the Middle Ages experienced the predicted signs of apostasy, great distress, and horrible persecution. During the Advent awakening in the nineteenth century, many saw the natural upheavals on earth and in the sky of their time as forerunners of the Second Coming. How much the more do we need to be alert today and seek a better understanding of the prophecies of Jesus' coming! We may be the generation that will see all the signs fulfilled. ■

*Except as otherwise stated, all Scripture passages in this article are from the New International Version.

¹ *Our Firm Foundation* (Hagerstown, Md.: Review and Herald Pub. Assn., 1953), 2:226.

² *Ibid.*, 2:701.

³ See Harold E. Fagal, in *The Advent Hope in Scripture and History*, V. N. Olsen, ed. (Hagerstown, Md.: Review and Herald Pub. Assn., 1987), 52.

⁴ K. K. Kim, *The Signs of the Parousia* (Korean Sahmyook Univ. Mon. Doct. Diss. Series, vol. 3, Seoul, Korea, 1994), 390.

⁵ C. Mervyn Maxwell, *God Cares* (Nampa, Idaho: Pacific Press® Pub. Assn., 1985), 2:44.

⁶ For a discussion of "those days" in Matt. 24:29, see LaRondelle, "The

Application of Cosmic Signs in the Adventist Tradition," *Ministry*, Sept. 1998, 25-27. Also his *How to Understand the End-Time Prophecies* (Sarasota, Fla.: First Impressions, 1997), ch. 6.

⁷ See the interpretation of Daniel 12:1 by E. G. White in *The Great Controversy* (Nampa, Idaho: Pacific Press® Pub. Assn., 1911), ch. 39, "The Time of Trouble."

⁸ S. J. Skidder, "'This Generation' in Matthew 24:34," *Andrews University Seminary Studies* 21, no. 3 (1983): 205.

Hans LaRondelle, Th.D., is professor emeritus of the Seventh-day Adventist Theological Seminary, Andrews University, Berrien Springs, Michigan. He lives in Sarasota, Florida.

Letters

continued from p. 3

came against Jerusalem/the church (Rev. 11:2) around A.D. 70 causing flight to the mountains (Jesus is referring to Dan. 9:27; see the margin and cf. Luke 21:20).

(2) Similarly, but in a more directly spiritual sense, the abomination of desolation would again arise (Dan. 11:31; 12:11) and come against the church for 1,260 years. God's people would again be forced to seek refuge in the mountains. The tribulation at this time was shortened by the the end of persecution and the Reformation (Matt. 24:22; cf. Dan. 11:33-35 and *The Great Controversy*, 306). The end of this period was signaled by signs in the sun, moon, and stars, according to our historical understanding.

(3) But Matthew 24 has its fullest fulfillment in events that will transpire during the final crisis outlined in Rev. 13-17. Once again the desolating forces of spiritual Rome will surround "Jerusalem" and attempt to destroy it. Babylon will lay siege to the church, and the papacy will attempt

to impose/plant its standards upon/in the holy mountain (Dan. 11:45; cf. Zech. 8:3). This will be a signal for flight to the mountains. Then "immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken: and then shall appear the sign of the sun of man in heaven" (Matt. 24:29, 30).

In this light we would not be remiss in seeing a *real* but only *partial* fulfillment for Revelation 6:12-17 in our historical understanding (cf. Rev. 16:17-21), with a complete fulfillment to take place immediately prior to the second coming of Christ (a scenario also outlined at the end of *The Great Controversy*).—Scott Charlesworth, pastor, Queensland, Australia.

● Thank you for sending me the *Ministry* magazine so regularly. I have been an avid reader for the past 30 years!

I was especially interested in William Johnsson's well-written article "Nine Foundations for an Adventist Hermeneutic." He was my

Bible teacher at Spicer College in India 30 years ago!

If all our scholars, critics, and clergy were able to implement these principles, our laity would not be floundering like a fish in a net. My suspicion is that many of our scholars who study in secular universities (Vanderbilt exempted!) come out with ideas and suggestions that are so confusing to Adventist thinking.

While I believe that revelation is progressive and not confined to the early Adventist way of thinking, I do believe that it is time to jettison loaded terminology and teach basic Bible truths as is clearly written and admonished by our inspired writer, Ellen White.

It is no coincidence that I read what she wrote and was quoted in our Sabbath School lesson of March 22: "We must be careful lest we misinterpret the scriptures. The plain teachings of the Word of God are not to be so spiritualized that the reality is lost sight of. . . . Take the scriptures as they read. Avoid idle speculation" (Ellen G. White, *Selected Messages*, 1:170).—Kingsley Peter, Chatham, Ontario, Canada. ■



Behavioral sciences have demonstrated that humans typically act according to five basic motivations: money, recognition, self-

preservation, romance, and achievement.

All of us have each of these basic motivations present in our daily lives to a greater or lesser extent. One, however, is typically dominant and may be identified by noting the brief descriptions below and observing the preoccupations of our personal thinking and behavior patterns.

Money-motivated individuals are likely interested in acquiring and possessing as a representation of personal worth. A person need not be rich to be money motivated. In fact, the process of acquiring something, or the degree of curiosity about any item's price, may be a much more significant indicator than the actual possession of wealth.

Recognition-oriented people love the spotlight and enjoy being thought of as unique, different, or standing above and beyond the crowd. Delinquent teens, for example, who have failed to achieve fame will settle for infamy in order to focus others on their status.

Romance-motivated individuals are entranced with that which is new, exciting, and different. Adventure for the sake of a new experience fascinates, and the "call of the open road" beckons strongly.

Self-preservationists are motivated by comfort, guaranteed results, and ease of process. They are willing to work hard but desire assurance that their efforts will pay off.

Achievement-oriented people are motivated by accomplishment—not the recognition or rewards for accomplishment as much as self-

Preaching that reaches people

JAMES A. CRESS

awareness of a job "well done" or the personal satisfaction of attainment.

With these brief descriptions in mind, it is easier to see that how I communicate may determine whether my message is received or rejected. For example, it might be futile to speak to a money-motivated individual about the high cost of discipleship and the great financial sacrifice expected of believers. On the other hand, the simple story of an individual whose need for possessions was so great that he felt dissatisfied without additional and larger warehouses, but who lost his most valuable possession on the eve of inaugurating his new buildings, will galvanize the attention of someone who wishes to retain their most valuable possession even if they do not yet recognize Jesus as the Pearl of great price.

When I first began to study human motivation and its potential in evangelism, I was concerned that each of these five areas was basically selfish. Should I employ selfish motives in proclaiming a pure gospel? Then I made two discoveries. First, Jesus Himself uses these same motivations in His own preaching. In fact, I believe he has used all five in one passage (Mark 8:34-9:1).

"Whoever desires to come after Me, let him deny himself, and take up his cross and follow Me." What an appeal to a romance-motivated person to venture forth into the adventure of discipleship!

"For whoever desires to save his life will lose it, but whoever loses his life for my sake and the gospel's will save it." The self-preservationist immedi-

ately sees the assurance of ultimate victory even in view of sacrifice.

"For what will it profit a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul?" Clearly, the money-motivated will first consider "what is the value of my soul?"

"For whoever is ashamed of Me and My words . . . of him the Son of Man will also be ashamed when He comes in the glory of His Father" Recognition-motivated individuals would be challenged by this reversal of Christ's positive promise made elsewhere, "If you confess my name before man, I will confess your name before the angels and my Heavenly Father."

"Assuredly I say to you, there are some standing here who will not taste death till they see the kingdom of God present with power." Achievement motives are present in this passage. There are those who will "not taste death" before they experience the accomplishment of the promise.

I find it encouraging that Jesus employed various motivational appeals to reach different people. The other discovery, which helped me understand why we might address selfish motivations in order to arrest the attention of those with whom we want to share the gospel, is a challenging quote from *The Desire of Ages*, page 200. Speaking of Jesus, it says, "He desires us to renounce the selfishness that leads us to seek Him."

Isn't that reassuring! Our Saviour understands our individual motivations and extends His grace to each of us just as we are. He accepts us and even capitalizes on our selfishness, but He wants to move us onward to something more. I find that to be the essence of sanctification—God's grace, Jesus' redeeming love, and the Holy Spirit's presence in my life moving me within justification toward the goal of glorification when our Lord returns! ■

Ministry Reports

Nigerian Union's First Ministerial Council



I. A. Ekpendu

The Nigerian Union's first Ministerial Council was held April 21-25, 1999. There were 572 pastors and spouses in attendance. The

lectures were well constructed and presented along with many excellent sermons. The pastors and their spouses studied how to be more



Nigerian Union's first Ministerial Council choir sings.

effective ministers of God. It was a good time where those in attendance marked the gains in working

for God.—I. A. Ekpendu, Ministerial Secretary, Nigeria Union Mission. ■

Walk Around the World 2000



Reg Burgess

Over 400,000 Americans die each year in North America alone from tobacco. Alcohol is responsible not only for the majority of fatalities caused

from traffic accidents but the areas suffering due to crime, poverty, unemployment, child and spousal abuse.

Who needs forgiveness? The user, the producer, Congress for not regulating it better?

Wherever the blame lies, one thing is for sure: Some people are moving against drug use of all kinds, literally.

Through Walk Around the World 2000, young people from all

over the world are walking to show their commitment to drug-free living. The program is simply to organize a five mile sponsored walk in your area, in which those walking seek just \$1 per mile for up to five miles. The proceeds go to drug education in both the local areas where the money is raised and overseas.

Why not join in with churches from different faiths around the world and walk for a drug-free society? You can make a difference. If you would like to be a part of this project and organize a walk in your community, send your name, address, and the position you hold within your

organization to: Walk 2000, c/o Health and Temperance Department, 12501 Old Columbia Pike, Silver Spring, MD 20904.



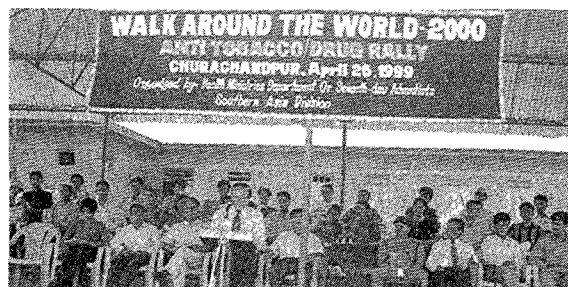
Walk Around the World 2000 parade in Cameroon.

The question is not whom to blame. The question is What can we do to help solve the problem? If



Students in Bermuda display some of the materials distributed in the Walk Around the World 2000 campaign.

we do nothing, we can only blame ourselves. Help sponsor Walk Around the World 2000.—Reg Burgess, director of development, International Commission for Prevention and Drug Dependency. ■



Walk Around the World 2000 rally in India.

BOOK REVIEWS

Bounce Back Too: More Heart-Lifting, Hope-Building True Stories, compiled by Diana L. James (Christian Publications, 1998). \$10.99.

In this book, well-known Christian writers like Gary Smalley, Max Lucado, Charles Swindoll, Florence and Fred Littauer, and others share lessons on how they bounced back in their lives. The book is divided into several categories: faith, attitude, facing fear and failure, healing family relationships, grief, financial stress, meeting physical challenge, forgiveness, and helping others. Each short chapter begins with one person's story followed by an appropriate scripture. A brief biography of authors and how to reach them are also included.

The theme of the book is bouncing back from trials and travail of any kind. Every reader will find encouragement and reason for hope in this book.—Steve Tatum, pastor, Phoenix, Arizona.

A User-Friendly Guide to the 1888 Message, by George R. Knight (Hagerstown, Md.: Review and Herald Pub. Assn., 1998), 183 pages, paperback.

George Knight, professor of Church History at Andrews University, addresses the issues raised by 1888 General Conference session. It is not the first time that he writes on this subject. However, the new volume includes several topics and information not covered in his previous writings. The book has nine chapters, eight of which are in a question-and-answer format. Knight addresses 56 questions. In the last chapter he summarizes the practical application of his study in nine propositions.

The book is easy to read and full

of fascinating historical detail. It contains many helpful insights and summarizes the important issues, providing a clear picture of what was going on in 1888 and the following years. Knight approaches the topic and the characters involved with fairness. He points out the strengths and the weaknesses of all proponents. He lucidly describes the role that Ellen White played in this conflict and the problems she had to encounter.

The book contains some statements that might lend themselves to being misunderstood. On page 179, Knight writes about "God's Word in Scripture." In some cases, one can almost not avoid it being used in a way that was not intended. In other cases, clearer formulations could prove helpful. There is some repetition throughout the volume, which is mainly caused by the question-and-answer format.

A User-Friendly Guide to the 1888 Message is a must for everyone who wants to understand Advent history, as well as the present debate with the 1888 movement.—Ekkhardt Mueller, Biblical Research Institute, Silver Spring, Maryland.

Pastoral Counseling: The Basics, by James E. Dittes (Louisville, Kentucky: Westminster John Knox Press, 1999), 161 pages, paper, \$16.00.

James Dittes answers some of the most basic counseling questions a pastor faces: How do I guide counseling conversations yet empower those who feel helpless? How do I negotiate relationships with people who I may counsel on one day and from whom I must seek a housing allowance on the next? Can I be psychologically adept while remaining theologically faithful?

Dittes, professor of pastoral theology and psychology at Yale Divinity School, suggests that pastoral counseling "is, finally, more a matter

of the heart or the soul than the head, more a matter of faith than works, an attitude and posture more than a technique or skill."

This book makes clear that pastoral counseling is a means toward, not a model for, maturity of person and faith. Dittes views pastoral counseling as a process of ministry rather than a ministerial end product. Thus, counseling is one dimension of ministry that tries to "re-call, re-deem, re-vision life into being less like it has been and more as it is intended."

Experiencing the Power of the Word, by David Marshall (Alma Park, England: Autumn House, 1999), 103 pages plus two appendices.

The word *Power* on the cover of this book is the largest word in the title, emphasizing how the Bible has changed the lives of many people. The book starts off with Hugh Latimer. Thomas Bilney led Latimer into a deeper study of the Bible, and it changed his life, his preaching, and his fate, for Latimer was martyred for his faith. Marshall uses that story to lead into an introduction to the English Bible and the lives that it influenced.

Chapter 2 introduces some of the great themes of the Bible and the authors of the biblical books. He then he proceeds to the matter of how those writers were inspired. After considering the three main theories about the origin of the Bible; all from human (humanistic), all from God (dictation theory), and the divine-human cooperation producing the Word, Marshall concludes in favor of the third theory and places emphasis upon the Holy Spirit in that work.

Chapter 4 takes up the subject of canon and the role that the Great Synagogue and the Church played in that process. The extra-canonical works are mentioned and distinguished from the canonical works. The book is up-

to-date in its discussion of lower and higher criticism and the reliability of the Old Testament in light of the discovery of the Dead Sea Scrolls.

Since the Bible is reliable, Marshall returns to the subject of its great themes and elaborates upon the God of salvation, the Cross and atonement, justification and sanctification. His focus is on Christ. The book is a clear and concise introduction to the Bible for Christians and non-Christians alike. It includes many interesting stories about how the Bible was written, how it was transmitted, what it really says, and how it has affected the lives of many people. It should be helpful to both pastors and lay persons alike.—William Shea, Biblical Research Institute, Silver Spring, Maryland.



Origins: Linking Science and Scripture, by Ariel Roth (Hagerstown, Md.: Review and Herald Pub. Assn., 1998), 384 pages, hard-back, \$29.99.

Questioning current paradigms in science has never been an easy task. This is particularly true when the basis for rejection of current thought involves invocation of the supernatural. Ariel Roth has been active for over thirty years defending a literal interpretation of Genesis and thus has born the brunt of many engagements

with those who promote naturalistic explanations for the origin of life.

Among the plethora of books recently published questioning evolutionary theory, *Origins: Linking Science and Scripture* is unique in its broad perspective. Roth deals with many disciplines, ranging from molecular genetics to geology and philosophy while using each to provide insights on the origin of life and the universe. Experts in each field discussed will probably view this approach as weak, in that the level of detail that experts are accustomed to dealing with is not included. Perhaps the size of the book limits such inclusion. That is not to say that detailed arguments are not used. The book does an excellent job of placing volumes of information and complex questions into perspective.

Another great positive of the book is the extensive documentation provided in endnotes following each chapter. The wealth of bibliographic references and glossary of technical terms make a valuable contribution for understanding the book.

Anyone interested in the Creation/evolution debate can profit from reading *Origins: Linking Science and Scripture*. Not all creationists will explain data in the same way as Dr. Roth does, and evolutionists will have major objections to the interpretations offered, but, after 30 years at the epicenter of the creation/evolution debate, Roth has earned the right to have his perspective taken seriously.

—Timothy G. Standish, Ph.D., associate professor of biology, Andrews University, Berrien Springs, Michigan.

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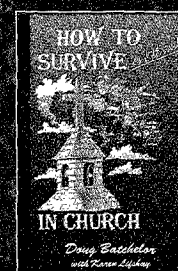
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