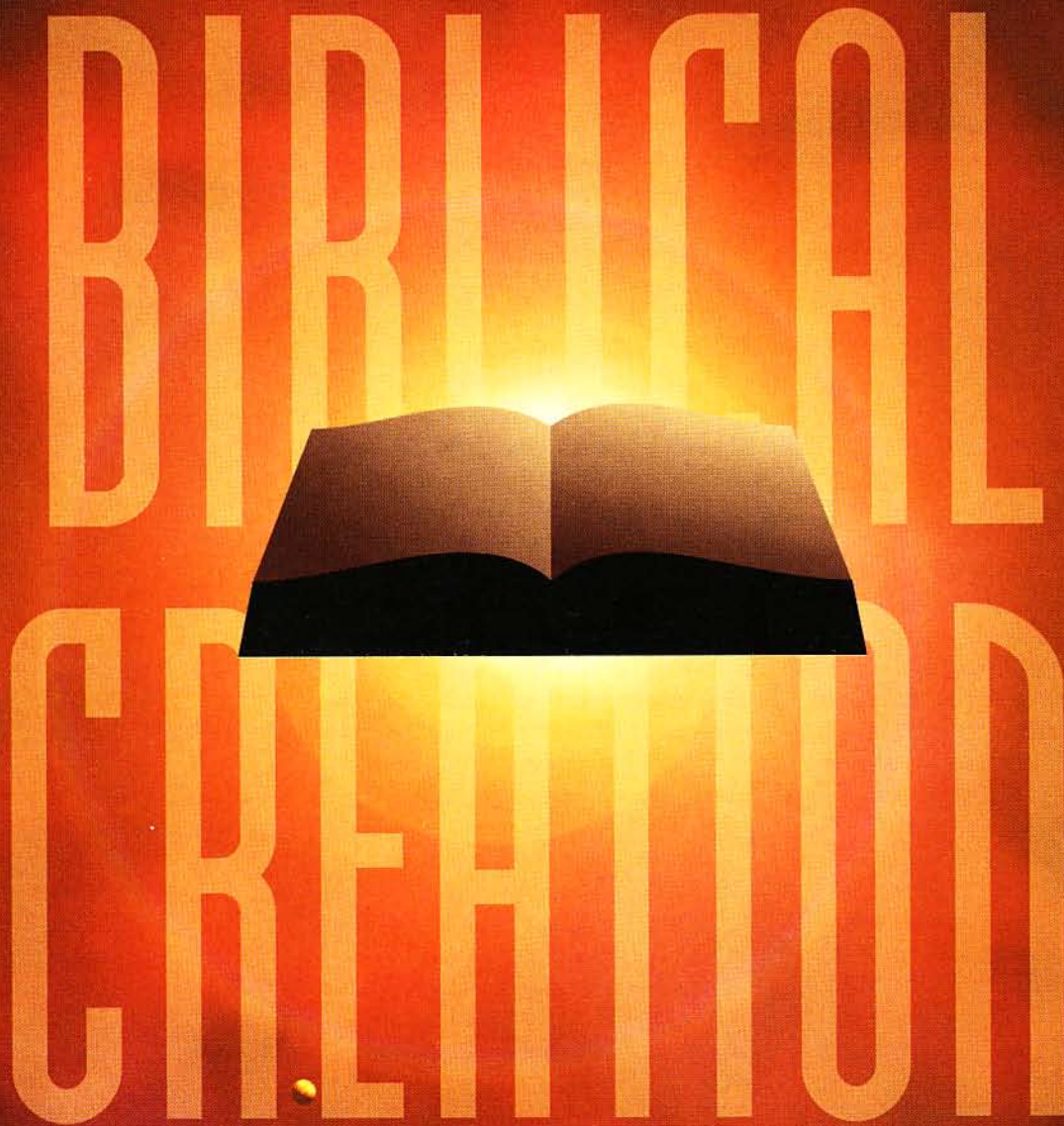


Ministry

International Journal for Pastors

May 2000



IS THERE A BETTER MODEL?

5

Biblical creation: Is there a better model?*A review of origin theories which seek harmony
between the Bible and science*

L. James Gibson

9

2000: Reflections on my ministry*Twenty-five helpful principles for more effective pastoring*

James Coffin

12

Man of the Word: The ministry of G. Campbell Morgan*A review of Morgan's passion for and use of the Bible in his preaching*

Alfred S. Jorgensen

16

The role of methodology in building a sermon*Helpful principles for sermon preparation*

Bryan Aalborg

20

Holistic evangelism*The case for a broadened evangelistic approach*

Pedrito U. Maynard-Reid

24

Weeds*Avoiding the destruction of the good with the bad: A sermon*

Marguerite Shuster

28

Excitement about expository preaching*Eleven reasons for expository preaching*

J. Grant Swank, Jr.

Ministry

Ministry is the international journal of the
Seventh-day Adventist Ministerial Association and has been
published since 1928.

Association Secretary

James A. Cress

Editor

Willmore D. Eva

Assistant Editor

Julia W. Norcott

Editorial Assistant

Sheila Draper

**Professional Growth and
Inter-church Relations**

Nikolaus Sattelmayer

Contributing Editors

Sharon Cress

Peter Prime

Joel Sarli

Kit Watts

Consulting Editors

Matthew Bediako, Ben

Clausen, Raoul Dederen,

Teofilo Ferreira, Ron Flowers,

John M. Fowler, Michael

Hasel, Roland Hegstad,

Kathleen Kuntarat, Ekkehardt

Mueller, Jan Paulsen, Robert

Peach, George Reid, Angel

Rodriguez, Penny Shell,

William Shea, Russell

Staples, Richard Tibbits,

Edward Zinke

Pastoral Assistant EditorsJohn C. Cress, Fredrick Russell,
Maylan Schurch, Loren Seibold**International Advisors**

A. Abdulmajid, Alejandro Bultón,

Jaime Castrejon, Victor P.

Krushenitsky, Carlos Martin,

Gabriel Maurer, Joel Musvosvi,

David Osborne, Paul Ratsara,

Peter Roennfeldt, John Willmott,

Eric Winter, R. A. Zeeman

Pastoral Advisors

Leslie Baumgartner, S. Peter

Campbell, Miguel A. Cerna,

Jeanne Hartwell, Mitchell

Henson, Greg Nelson, Norma

Osborn, Leslie Pollard, Dan

Smith, Steve Willsey

Advertising

Editorial Office

Subscriptions and Circulation

Jeannette Calbi

Resources

Cathy Payne

Cover Illustration

Harry Knox

Cover Photo

Photodisk

Subscriptions: 12 issues (double issue for June-July): United States US\$29.95; Canada and overseas US\$31.50; airmail US\$41.50; single copy US\$3.00. To order, send name, address, and payment to Jeannette Calbi, *Ministry* Subscriptions, 12501 Old Columbia Pike, Silver Spring, MD 20904 U.S.A.

Subscription queries and address changes:

E-mail: calbij@gc.adventist.org; fax: 301-680-6502; telephone: 301-680-6503.

To Writers: We welcome unsolicited manuscripts. Editorial preference is to receive manuscripts on diskette with name, address, telephone and fax numbers, and Social Security number (if U.S. citizen). Send editorial correspondence to 12501 Old Columbia Pike, Silver Spring, MD 20904-6600.

Phone: 301-680-6510; fax: 301-680-6502;

E-mail: norcottj@gc.adventist.org or

drapers@gc.adventist.org (editorial offices);

Web site: www.ministerialassociation.com

Writer's Guidelines available on request.

Ministry (ISSN 0026-5314), the international journal of the Seventh-day Adventist Ministerial Association © 2000, is published monthly (except for June-July, when a double issue will be published) by the General Conference of Seventh-day Adventists and printed by Pacific Press® Pub. Assn., 1350 N. Kings Road, Nampa, ID 83687-3193. Standard mail postage paid at Nampa, Idaho. Member Associated Church Press.

PRINTED IN THE U.S.A.

3 Letters

30 Pastor's Pastor

4 Guest Editorial

Bible credits: Texts credited to NKJV are from The New King James Version. Copyright © 1979, 1980, 1982 Thomas Nelson, Inc., Publishers.

November 1999 issue

I was pleased with the issue of *Ministry* concerning preaching. I read several of the articles that I thought very good. The article "Life at its Darkest" by Robert L. Veninga was a bell ringer. At the end of his article, he had a compilation of Scriptures that are excellent. I read these for sundown worship. Thank you.—Kenneth H. Livesay, ASI Secretary and Treasurer (retired).

● I enjoy reading *Ministry* from month to month, and I agree with almost everything you publish. Congratulations for the November edition and there particularly for the article "Except Sonya." It's a sad story and you had much courage to publish it. It gives me hope, that some of the brethren are still able to learn. As a pastor I had similar experiences with evangelists for whom statistics were more important than individuals. May such articles be a help for those who have the "high calling" primarily to baptize instead of preaching the good news.—Emanuel Zolliker (retired), pastor, Krattigen, Switzerland.

● Thank you, Elder Eva, for your editorial, "Divorce" in the November 1999 issue.

During my seven years as vice president of Adventist Singles Ministries, I, too, had to deal with the same issues that you mentioned. The most common theme was that their church wasn't there for them.

This isn't a letter of church bashing. Most of the people whom I have known weren't rejected by the

church; it just seemed that the church didn't know what to do for them. The Adventist Church has made great strides in dealing with its unmarried adults, but there is still much to be done. Their growing numbers seem to indicate to the church that it has failed, so their presence in many congregations makes members uncomfortable.

Pastors do seem to be so wrapped up in ecclesiastical and theological considerations that they overlook the painful realities of divorce to the individual. One pastor, when offered the suggestion to look up the meaning of adultery in an unabridged dictionary; one meaning of which is sexual relations with someone that is not one's mate, but the primary meaning is to adulterate, to make less pure, to water down, stated, "But we would have no way to know who is the guilty party."

When Jesus mentioned divorce during the Sermon on the Mount, it was in the context of broadening the view the Jews had of sin. Interestingly enough, it is the one thing from the Sermon that we Adventists wish to narrow down. He said if you lust after a woman in your heart, you are guilty of adultery, but we insist it is strictly a physical action. As a result, many Adventists pay little or no attention to what the church teaches. The only members who really fear church discipline in a divorce action are denominational employees whose jobs are on the line.

We find creative ways to skirt the rules, such as a pastor's wife who may desire a divorce, but doesn't want her husband to lose his pastor-

ate. So she tells the conference that she is guilty of adultery, even when she has no other person in her life.

Due to the hardness of our hearts, many would wish that divorce could be made easier within the church, but trying to make church teachings more strict isn't the answer. You hit on the real need when you asked, "Am I first of all a 'churchman' or am I a minister of the Lord Jesus Christ?"

There are more diversions to turn people's hearts from their mates in today's world, work, children, the Internet, entertainment, so it is imperative for the church to place its primary focus on Christ. Showing compassion, comfort, and welcome to those who are suffering or have suffered with the pain and stigma of divorce is not condoning what has occurred but is providing them with a place of healing.

I'm glad to see this issue addressed in a church publication.—J. Blake Hall, Greenwood, Indiana.

January 2000 issue

Claire Eva did a wonderful job of presenting the struggle we all have with our financial planning. Her transparency about her own budget over the years was refreshing, and I could see myself in practically every word she wrote.

Thanks for your ongoing ministry to so many via your writing. I usually sit in my living room and read *Ministry* from cover to cover. There are few periodicals that solicit that kind of attention from me.—Steven Clark Goad, Blythe, California. ■

Free Subscription

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.



God is love” (1 John 4:8). Even though God and love are not necessarily interchangeable, yet Scripture knows no better

word than love to describe the fundamental nature of God. To speak of God as holy, just, good, gracious, omnipotent, omniscient or in any such manner is to speak of Him only partially. But to speak of God as love is to speak of Him all inclusively. Love embraces God’s essential nature—who He is in His whole person and actions.

So when John writes that God is love, he is describing that God is absolute love in His innermost quality. Fidelity to this witness demands that everything said about God should arise from and agree with the truth that God is love.

What then is the corresponding, all inclusive nature of humankind whom God has created in His own image? What is God’s imperative demand in the light of Creation, the Fall, and Redemption?

Jesus gives us the answer: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets” (Matt. 22:37-40).

The context of this passage in the synoptic Gospels shows Jesus making three profound statements regarding the command to love. First, love is the most important of all His demands and expectations (Mark 12:31). Second, eternal life demands compliance with the command to love (Luke 10:28). Third, on love “hang all the law and the prophets,” the entire Scriptures. What pre-eminence Jesus

Evangelism: Doctrine of love or love of doctrine?

PETER J. PRIME

accorded the commandment to love!

We must also see that the two great commandments make only one moral demand of humankind: to love absolutely, with all cognition, emotion, and action. This demand upon people arises by virtue of their being created by God and can be realized by virtue of their being redeemed by God. Hence John’s exhortation: “Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love” (1 John 4:7, 8). It is this love that must motivate evangelism.

The essence of evangelism

The nature of the gospel and the task of evangelism are interrelated through love. It is love in its absolute sense that made God send His Son to die for sin and to redeem the fallen humanity (John 3:16). It is love that defined evangelism in the Great Commission given to the church (Matt. 28:20). With an unreserved love, we are to go and teach and baptize—that is, evangelize by receiving, modeling, and sharing God’s love so as to make humankind complete lovers again.

This inexorable responsibility cannot be discharged by mere doctrinal preaching but by first receiving and then modeling love. Accordingly, it is the degree of love that the church reflects to the world that would

determine the effectiveness the church would achieve in evangelism. Hence Paul warns the Corinthians that all their spiritual gifts and sacrifice are worthless and futile without the fundamental motivation of love (1 Cor. 13). Without love the most eloquent of speeches is sheer noise. Without love the gift of prophecy, the comprehension of all mysteries, the possession of encyclopedic knowledge are all pointless. Without love dynamic faith is useless, altruistic philosophy is unhelpful, self-sacrifice and martyrdom are meaningless.

The Ephesians loved doctrine at the expense of the doctrine of love. They were gifted exponents of the Word, fearless defenders of the faith, keen discerners of right from wrong, and yet they were losing the essence of their faith. They lost “love” (Rev. 1:4) and were putting at risk their spiritual standing in God and their effective proclamation of the gospel.

The crisis in the church today is not dissimilar from the crisis at Ephesus. The challenge facing the church, particularly, in evangelism, is not so much the fine art of communicating knowledge, but the divine art of communicating love—God’s love. “The success of our work depends upon our love to God and our fellowmen.”¹ Without love, our doctrine, our pastoring, and our evangelism are all futile. But where a love for God and for human beings is translated into action, pastoral nurture and evangelistic outreach will have boundless success. ■

Peter J. Prime, D.Min., is associate secretary of the Ministerial Association, General Conference of Seventh-day Adventists, Silver Spring, Maryland.

¹ Ellen G. White, *Testimonies to Ministers and Gospel Workers* (Nampa, Idaho: Pacific Press® Pub. Assn., 1962), 188.

BIBLICAL CREATION:

Is there a better model?

Every month seems to bring out some new point of discussion in the ongoing debate between many of the branches of the science and the direct positions of Scripture when it comes to the question of the origin of our world.



L. James Gibson, Ph.D., is director of the Geoscience Institute, Loma Linda University, Loma Linda, California.

Everyone recognizes that a distinct majority in the scientific community present a view of origins differing radically from what is presented in Scripture.

Many Christian scholars have wrestled with the Bible's depiction of the creation of this world in an attempt to coordinate contemporary scientific theory with the biblical account. In this quest, several theories have been constructed in an effort to find harmony between the biblical story and scientific theories about our primeval history. I would like to briefly describe some of these models of creation and offer a concise evaluation of their strengths and weaknesses.

Worldwide, six-day creation theories

It is tempting to propose that the six-day creation took place millions of years ago, but this proposal is untenable. It is inconceivable that species living together for millions of years could be selectively fossilized to produce the observed fossil sequence. Some other resolution must be sought.

A single, six-day creation of life on Earth

The theory. This is the official Adventist view, and most readers will be familiar with it. The creation was global, accomplished by fiat (Gen. 1:3) or direct intervention (Gen. 2:7), and accomplished in six days. The ancestors of all living organisms were created, together with the environmental conditions required for their survival.

Three major variants of this theory differ in the extent to which creation extended beyond our biosphere.¹

A. The entire universe was created during Creation week.

B. The Creation account refers only to our Earth and solar system, the rest of the universe having been created previously.

C. The Creation account refers only to the atmosphere, the surface of the Earth, and the living organisms. The universe, including our planet with its water and minerals, had been created at some previous time.

Biblical evidence. The biblical text

does not seem to rule out any of these variants. The most straightforward reading of the biblical text points to a worldwide, six-day creation although there are some uncertainties about the details.²

The traditional interpretation of the creation account provides the logical foundation for many biblical teachings, such as the fallen nature of humanity and the meaning of Calvary.

Scientific evidence. The scientific evidence for this theory is mixed. There is abundant evidence for design in nature, and the geological record has much evidence of catastrophe. However, the geological record is difficult to interpret if a short chronology is envisioned.³

Evaluation. A recent six-day creation seems to me the theory best supported by Scripture. However, most scientists feel it has been falsified by scientific discoveries. Despite its scientific problems, I find much to recommend this view. Recent creation presents a much more favorable view of God than any of the alternatives. Pain and death are natural consequences of our sinful choices, not the method freely chosen by God to govern His creation. Thus, evil is tolerated by God only because the alternative is to remove our freedom of choice.

As one who accepts this view, I look forward to new understandings of nature that will permit a more satisfactory harmony between science and Scripture.

Gap theory, or “ruin and restoration” theory

The theory.⁴ This theory includes both a long history of life and a recent creation. The Earth was populated long ago by organisms now preserved as fossils. These were all destroyed at some time in the past. Later, God re-created life on the earth as recorded in Genesis. In one variant, the previous world was controlled by Satan, thus explaining the evidence of predation and pain. This theory was popular in the nineteenth century, but is much less popular today.

Biblical evidence. Advocates of this theory point to Genesis 1:2, which states that “the earth was without form and

void.” They reason that God would not create the Earth in such a condition, so it must have become that way. Genesis records only the more recent creation, when life was restored to the Earth.

Scientific evidence. The scientific evidence for this theory is mixed. The geologic column is easier to explain in a long chronology. However, one would expect to find a worldwide gap in the fossil record, with humans and familiar types of organisms above the gap, and extinct types of organisms below the gap. No such gap has been found. Relatively abrupt changes in fossils are

It is
inconceivable that species
living together for millions of
years could be selectively
fossilized to produce the
observed fossil sequence.

sometimes seen in the geologic column, but the changes are incomplete and humans and familiar animals do not appear together abruptly.

Evaluation. Neither the Bible nor science suggests this view of history, and I see no reason to adopt it in preference to the historical interpretation of the book of Genesis.

Views involving an “ancient” interventionist creation

The terms “ancient creation” or “progressive creation” are used here for a category of models proposing the direct, interventionist creation of living organisms over long ages of time. Several such models exist, with widely varying details.

Any creation model must address both the time and process of creation. Interpretations of the six “days” for models of ancient/progressive creation fall mostly into three groups:

1. The creation “days” are literal, sequential 24-hour days, but not necessarily consecutive or recent (e.g., the intermittent creation hypothesis),

2. The creation “days” are sequential, consecutive periods of time, but of indefinite length (e.g., the day-age hypothesis),

3. The creation “days” are only a literary device, and are not sequential or of definite length (the framework hypothesis).

Interpretations of the creation process fall mostly into three groups:

1. New forms of life were directly created *ex nihilo*,

2. New forms of life were directly created from non-living materials,

3. New forms of life were produced by direct modification of other living forms.

Some important forms of “ancient” or “progressive” creation are briefly described in the following sections.

Ancient creation hypotheses maintaining the creation “days” sequence

Some hypotheses. Several hypotheses have been proposed to explain the six creation days as other than a literal week. Since these hypotheses generally do not address the nature of the creative process, they are not actually theories of creation, but hypotheses concerning the meaning of a portion of Scripture.

Day-age hypothesis.⁵ The day-age hypothesis proposes that the creation “days” were much longer than our ordinary days, probably extending for millions of years. Supporters of the day-age hypothesis sometimes point to Psalm 90:4 or 2 Peter 3:8, which says that a thousand years is as a day to the Lord. However, nothing in the Bible suggests applying this verse or this way of thinking to the days of creation.

Relativistic days hypothesis.⁶ This hypothesis can be considered a variant of the day-age hypothesis. The creation

occurred in the sequence indicated in Genesis. However, the period of time involved depends on the location of the observer, as in Einstein's theory of relativity. Thus, the creation events took place in six days as observed by God, but the same events occupied billions of years as observed by humans.

Intermittent day hypothesis.⁷ According to this hypothesis, the days of creation were literal, ordinary days, but were separated by long ages of time. On certain days, God intervened to create certain features. Ordinary processes of nature occurred during the long ages between creation days.

Biblical issues. All long-age theories have the theological problem of trying to explain the presence of pain, predation, and death before sin entered the world (Rom. 5:12).⁸ Another problem is that each of the "days" of creation have a dark period (evening) and a light period (morning), indicating literal twenty-four-hour days.⁹

Scientific issues. All theories that accept the sequential nature of the creation "days" over long ages are in conflict with the fossil sequence. The sequence of creative acts differs greatly from the sequence of fossil groups, as can be seen in the list at right:

Evaluation. The differences in sequence in the two lists are profound. I see no reason to adopt one of these ideas in preference to the traditional reading of Genesis. The framework hypothesis (below) provides an alternative view in which the sequence of events is not important.

Ancient creation hypotheses not maintaining the sequence of creation days The framework hypothesis

The hypothesis. The "days" of creation are merely a literary framework used to teach the theological truth that God is the Creator of all. Neither the time periods, the sequence of events, nor descriptions of the events themselves are to be taken literally.

Two variants related to this hypothesis are occasionally used to attempt to explain the six "days" as literal time. One of these, the "Days of Revelation

FOSSIL SEQUENCE (LOWER TO UPPER)

1. Marine invertebrates
2. Fish
3. Land reptiles ("creeping")
4. Marine reptiles
5. Flying reptiles
6. Mammals ("beasts")
7. Birds
8. Fruit trees
9. Bats
10. Cattle
11. Humans

GENESIS SEQUENCE

- Day 5
Day 5
Day 6
Day 5
Day 5
Day 6
Day 5
Day 3
Day 5
Day 6
Day 6

Hypothesis," proposes that the days in Genesis 1 were six successive days of visions, in which God revealed Himself as Creator to Moses. The visions were symbolic and not depictions of the actual creation events.

A second variant is the "Days of Proclamation Hypothesis." This is the idea that Genesis records the actual series of creative commands given by God in six literal days, but instead of being carried out at once, they were fulfilled over long periods of time.

Biblical evidence. Biblical writers use important elements of the early chapters of Genesis, including the Creation story, as the basis for explaining reality. Every New Testament Bible writer indicates acceptance of some element of the first eleven chapters of Genesis.¹⁰ On the basis of Scriptural usage, the literalness of the Creation events and days seems to me to be incontrovertible, in contradiction to this hypothesis.

Scientific evidence. This hypothesis concerns how to interpret Genesis. It does not address scientific issues, but must be incorporated into a creation model such as the two models discussed next.

Evaluation. This model lacks biblical or other direct support. Further evaluation requires a more complete model.

Multiple local or individual creations

*The theory.*¹¹ This theory proposes that God has directly created new individual species or groups of species in many separate acts over long ages of time. For example, the creation of humans and the Garden of Eden might be regarded as the most recent example.

Biblical evidence. This theory seems difficult to reconcile with the description in Genesis of an earth that was "without form and void." A more serious problem is how to explain the presence of death before the entry of sin at the time of Adam and Eve.

The scientific evidence. The proposed abrupt appearance of humans seems contradictory to the conventional long-age interpretation of the sequence of increasingly modern hominid fossils.

Evaluation. This appears to be a "god-of-the-gaps" theory that explains any feature of the fossil sequence by simply saying that God intervened at that point. Although it reduces conflict between science and Scripture on some issues, it retains serious conflicts on other issues. This theory does not provide the resolution I am seeking.

Providential evolution

The theory. This term will here be applied to any theory that claims (1) all living organisms have a single common ancestry; and (2) descent with modifi-

cation was directly guided by God.

God might have guided descent with modification by directing mutations¹² or by selecting preferred individuals. This could occur episodically, or He may be constantly “experimenting.”¹³ The two ideas can be combined so that God is directly controlling both processes.

Biblical evidence. There is no direct biblical support for this hypothesis, and considerable evidence against it. It seems to imply that God is responsible for death, that there were no Adam and Eve and no Fall, and thus no need for salvation. Providential evolution seems contrary to both the spirit and letter of Scripture.

Scientific evidence. The scientific evidence for this theory is mixed. The geologic column is easier to explain in a long chronology. However, both the fossil record and selection experiments suggest the existence of multiple lineages with separate origins. Conventional science holds that both mutation and selection are explainable without divine intervention.

Evaluation. This appears to be another “god-of-the-gaps” theory that invokes supernatural intervention only to bridge gaps that have no other present explanation. It seems contradicted by both Scripture and science. I see no reason to adopt this theory in preference to the traditional interpretation of Genesis.¹⁴

Conclusion

I have not found any theory of origins that fully explains all the data. All theories have shortcomings in terms of their possible coherence with science, the Bible, or both. We cannot, and should not, claim to have complete understanding of our origins. Yet we need not be agnostics.

The theory of a recent, worldwide, six-day creation is the only theory that seems to me to be entirely consistent with the biblical account. All other theories have implications that seem to contradict important points formative to the thrust of Scripture. Those who prefer this theory will probably do so because they give greater weight to the

evidence from Scripture than from science. However, they must recognize that the model leaves us with a lot of questions about science.

The various long-age models provide better explanations for some of the scientific data. Those who prefer one of these theories will probably do so because of the scientific evidence. However, every model I have encountered fails to explain some of the scientific data. It seems there is no fully satisfactory scientific answer to the questions

I have not
found any theory of origins
that fully explains all the data.
All theories have shortcomings
in terms of their possible
coherence with science, the
Bible, or both.

surrounding origins. The long-age models I have examined also fail to give satisfactory explanations for some important biblical evidence. Those who accept one of these models should recognize that they leave us with many unanswered questions about Scripture.

Is it any wonder that Adventist scholars are challenged by this situation? We who have expected harmony between Scripture and nature are perplexed to find tension instead. We should not have been so surprised, because this condition of things was described a century ago.¹⁵

As a Seventh-day Adventist, I consider that the Bible more reliable than science as a record of supernatural ac-

tivity, such as recorded in Genesis. I accept a six-day creation, not because science leaves me no alternative, but because that is my best understanding of what the Bible teaches.

The crucial question is whether the Bible is more reliable on questions of origins, or whether our present scientific perceptions and understandings are more reliable. That decision is not, and indeed cannot be simply a scientific decision. Instead it is determined by one's choice of presuppositions. One might even call it “faith.” ■

¹ See A. A. Roth, *Origins: Linking Science and Scripture* (Hagerstown, Md.: Review and Herald Pub. Assn., 1998), 315-318.

² For a bibliography of publications by Adventist theologians on interpreting Genesis, see the Web site <http://www.grisda.org/resources/reftheosda.htm>.

³ Several books are available on this topic. See, e.g., Hayward, Alan, 1995. *Creation and Evolution: Rethinking the Evidence from Science and the Bible* (Minneapolis, Minn.: Bethany House Publishers, 1995); Daniel E. Wonderly, *Neglect of Geologic Data: Sedimentary Strata Compared with Young-Earth Creationist Writings* (Hatfield, Pa.: Interdisciplinary Biblical Research Institute, 1987).

⁴ See W. W. Fields, *Unformed and Unfilled: The Gap Theory* (Phillipsburg, NJ: Presbyterian and Reformed Pub. Co., 1978).

⁵ This seems to be the view in Hugh Ross, *The Genesis Question* (Colorado Springs: Nav Press, 1998). The book explains how he reconciles Genesis 1 with the fossil sequence and Big Bang model.

⁶ This proposal is described in G. L. Schroeder, *Genesis and the Big Bang: The Discovery of Harmony Between Modern Science and the Bible* (New York: Bantam, 1990).

⁷ E.g., see Robert C. Newman, “Progressive Creationism” in J. P. Moreland and John Mark Reynolds (eds.), *Three Views on Creation* (Grand Rapids, Mich.: Zondervan, 1999), 105-133.

⁸ John T. Baldwin, 1991 “Progressive Creation and Biblical Revelation: Some Theological Implications.” *Origins* 18 (2):53-65. Also available online at <http://www.grisda.org/reports/or2105.htm>.

⁹ Hasel, Gerhard F. (1994) “The ‘days’ of Creation in Genesis 1: Literal ‘Days’ or Figurative ‘Periods/Epochs’ of Time?” *Origins* 21: 5-38. Also available online at <http://www.grisda.org/reports/or2105.htm>

¹⁰ Richard M. Davidson, “In the Beginning: How to Interpret Genesis 1.” *Dialogue* 6 (3):9-12. 1994. See endnote 14.

¹¹ This seems to be closest to the view expressed in Bernard Ramm, *The Christian View of Science* (Grand Rapids, Mich.: Eerdmans Pub., 1954).

¹² G. C. Mills, “A theory of theistic evolution as an alternative to the naturalistic theory.” *Perspectives on Science and Christian Faith* 47(2):112-122. 1995.

¹³ James O. Morse, “The Great Experimenter?” *Perspectives on Science and Christian Faith* 49 (2):108-110. 1997.

¹⁴ For a more detailed evaluation of theistic evolution, see L. J. Gibson, “Theistic Evolution: Is It for Adventists?” *Ministry* 65 (January): 22-25. 1992.

¹⁵ See, e.g., “Conflict Between False Science and Religion.” in E. G. White, *Evangelism* (Hagerstown, Md.: Review and Herald Pub. Assn.: 1946), 593, 594; see also “The Essential Knowledge” in E. G. White, *Testimonies for the Church*, vol. 8 (Nampa, Idaho: Pacific Press’ Pub. Assn., 1948), 255-262.

2000: REFLECTIONS ON My MINISTRY

This year marks my twenty-fifth year of ministry. Let me share 25 things I have found helpful.



James Coffin is senior pastor of the Markham Woods Seventh-day Adventist Church in Orlando, Florida.

1. *Know your parishioners' names.* Dale Carnegie said that hearing one's name is the most beautiful sound to the human ear. He was right. Taking time to learn every name—old and young—pays huge dividends.

I write the names of each church family on a small flash card, in a standardized sequence—adult male, adult female, child one, child two, etc. I create a string file with cards. Then I use driving time to go over and over the names, even saying them out loud. Once the names are thoroughly embedded, I periodically repeat the process to refresh my memory and enhance my immediate recall.

2. *Make your church inclusive.* Does your preaching use clichés that the uninitiated won't understand? Cut them out. Do the names of your children's divisions leave it vague as to who should attend? Rename them. Do your bulletin announcements presuppose that people know each other and where everyone lives? Always include directions and phone numbers.

Make everything about your church "uninitiated-friendly." If the

uninitiated have to ask for more information, the subtle message is that the activity is for insiders only.

3. *Make the Bible central.* Use your preaching to bond people to Christ and to the Bible rather than to you as a preacher. Thanks to an astute suggestion from a member a few years ago, we purchased identical Bibles to be placed in the hymnal racks. When I preach, I always give page numbers as well as book, chapter, and verse. That way, those unfamiliar with Scripture don't feel conspicuous as they try to follow along.

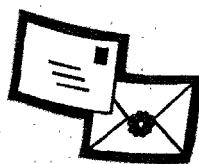
4. *KISS—Keep It Short and Sweet.* Even castor oil is tolerable in small doses. Your sermons and talks may not be spellbinders, but if they don't go on forever, they'll be palatable. Remember, what counts is not how much you can put on the plate, but how much the listeners can digest. Say as much as you want—just do it in fewer words.

5. *Create high days and traditions.* My congregation always had a candlelight communion on Good Friday. As the tradition grows, so does the attendance. We have an annual live nativity. We also have Christmas and Easter cho-

JAMES COFFIN

Ministry

Subscriber Services



- ☐ Please send me a one-year subscription (12 issues) of *Ministry*.
(United States: ^{US}\$29.95; Canada and overseas: ^{US}\$31.50)
- ☐ Please renew my subscription.
- ☐ Please update my address.
(Enter new address below and include old mailing label.)
- ☐ Please send a gift subscription to the following address:

My Name _____

Current Mailing Address _____

City _____

State/Province _____ Zip/Postal Code _____

Please enter previous address or gift address here:

Name _____

Mailing Address _____

City _____

State/Province _____ Zip/Postal Code _____

Please enclose payment for orders. Mail to:
Ministry Subscriptions + c/o Jeannette Calbi
12501 Old Columbia Pike + Silver Spring, MD 20904.

QUESTIONS OR ORDERING BY CREDIT CARD?

E-mail: calbij@gc.adventist.org + Fax: 301-680-6502 + Phone: 301-680-6503

ral programs. An annual retreat. An annual canoe trip. An annual backpack trip. And the list goes on.

6. *Beware of women (or men, if you're a female pastor).* Preempt problems. Don't be aloof and cold, but be cautious in how you relate to the opposite sex. Err on the side of reserve.

Avoid situations that could lead to questions. Try not to visit alone with a person of the opposite sex. If you must, don't sit until he or she is seated. Avoid sitting on a couch or loveseat where the person might move next to you. Remain seated rather than kneeling when you pray. Let your demeanor show that you're a pastor, not a prospect.

7. *Go the second mile.* A pastor who

welcomes visitors is doing the expected. A pastor who shows visitors where the children's Sabbath School classes are and stays by until the children are settled builds true credibility. Pastors need to ensure that they often go beyond the perceived call of duty. It's going the extra mile that fills the reservoir of goodwill.

8. *Don't betray confidentiality.* If you want to sabotage your effectiveness, pass on to others what has been told to you in confidence. Loose lips destroy pastoral careers and cause anguish in parishioners' lives. Mum is the word.

9. *Communicate. Communicate. Communicate.* Many congregational tensions are based on a lack of communication. If people know what's going

on, they're usually supportive.

10. *Make the phone work for you.* Distances are great. Traffic is heavy. A quick "How are you doing?" phone call is easy to make. And with today's answering machines, you can make an impact even when you miss the party you're calling. No other activity will yield a better return per minute invested.

11. *Plan ahead.* Long-range planning *saves* time. Our congregation operates on a fairly rigid repetitive calendar, with some events happening every week, some at a given time each month and some at a given time each quarter or year. We rarely reschedule anything.

Every year we have an all-day planning session in which 95 percent of the year's events are scheduled. Each six months we produce a 32-page booklet for both members and visitors. The booklet gives an overview of the church in general and publicizes all events for the next six months, including the title and a brief synopsis of each upcoming sermon.

12. *Use your computer for all it's worth.* When used as a toy rather than a tool, computers can be a colossal waste of pastoral time—and in many cases are. But when used wisely, they can be a tremendous benefit. For example, having once ensured that we have an up-to-date database, I can, using macros of less than ten key strokes, generate literally hundreds of documents, lists, mailing labels, information cards, reports to the conference and much more.

13. *Create a statement of mission.* A mission statement helps to keep the congregation focused. Our statement reads: "The mission of the Markham Woods Church of Seventh-day Adventists is to bring the healing power of Jesus Christ to broken relationships—with God, with family, with others, with the church, and with nature."

We print the statement on the back of each bulletin and newsletter, and also display it on two walls in our foyer. Numerous people have told us that they began coming to our church specifically because the statement of mission made them confident they would be accepted.

14. *Take control of your pulpit.* It's a

pastor's prerogative to determine who will occupy the pulpit. Pastors must set the tone for the entire congregation, and they must choose speakers who will perpetuate and complement that tone.

Every guest speaker who comes into my pulpit receives a two-page letter from me describing our congregation and outlining the tone I want set. An indiscreet guest can destroy in one sermon a foundation it has taken months to lay. Be bold in outlining your expectations, no matter who the speaker is.

15. *Celebrate member milestones.* Members, particularly the youth, need to know that their major life events are important to their church family. Make every rite of passage a special event.

In our congregation, we honor all eighth-grade, high-school, and college graduates on the first Sabbath of May. The ceremony is simple. I introduce the graduates, tell who their parents are, where they have gone to school, and something special about each one. I ask about their plans for the upcoming year. Then we present them with a nice pen.

It's a simple exercise, but it has become a much-anticipated day in our annual calendar.

16. *Celebrate the life of the deceased.* Funerals can be one of the most satisfying activities of pastoring. The opportunity to serve to the bereaved is a significant ministry opportunity. Don't merely mourn the passing of a person. Rather, celebrate the life of the deceased and rejoice in the hope of the resurrection.

Get as many family members together as possible. Urge them to reminisce, tell real stories, including humorous ones, about the deceased, recall little sayings and quirks. Take notes. Then put the anecdotes and insights into an extended life sketch that reminds the bereaved of just what a unique and wonderful person their loved one was.

I print the life sketch in booklet form on high-quality paper and give it as a memento to all who attend the funeral. On average, a funeral takes about ten hours of my time. But no other event draws me so close to the families in my congregation.

17. *Limit how much you work.* You may have the capacity to work 90 hours a week. Your wife may be able to tolerate 70. Your kids may growl about even 50. Try to satisfy the lowest common denominator when it comes to your needs and those of your family.

In an attempt to relate my work schedule to that of my parishioners, years ago I came up with the following formula: Since 40 hours seems to be the standard work week, I'll work 40 hours as a pastor. In addition, most people spend some time commuting. So I'll add five hours for that. I'd like to have every church member give five hours of volunteer service to the church per week. So I'll do that too. Thus I try to limit my work to 50 hours per week, calculated from the time I leave my home until I return.

18. *See every activity as evangelism.* Why not capitalize on the evangelistic potential of every program in the church? I seek to structure every church service and sermon so members will feel free to invite the uncommitted. I try to make every social activity a magnet to attract those we wish to reach. Our ministries for children and youth are outreach as well as nurture.

19. *Learn to say No.* You are *not* indispensable. If you die tonight, your congregation will still worship next Sabbath. And six months from now your name will rarely come up in conversation.

So don't kill yourself by trying to be all things to all people. Set personal and professional priorities, then stick to them. If you don't have the time, if it isn't directly helping the specific ministry for which you're responsible, if it isn't in your area of ability or interest, just say No.

20. *Use travel time effectively.* Car radios often rob valuable time. Instead of listening to music or chatter, memorize members' names, practice telling children's stories, listen to tapes of the Bible or self-help tapes, "read" audio books, learn a second language. Just don't fritter away the hours spent in your car. On the other hand, if you need a time to catch your breath, to be alone and "unavailable," let your commute in

your car serve as such a time.

21. *Look for small investments that yield great returns.* Example: If your ministry is in the United States and you send the name, address, and parents' names of a newborn to The White House, Greetings Office, Room 39, 1600 Pennsylvania Avenue NW, Washington, D.C., 20500, the parents will receive a letter of congratulations from the President and First Lady. It costs no money and takes only moments. But the parents love it—and they love you for having done it. Adapt this idea and many others presented in this article to your culture and setting.

Be on the lookout for simple things that make a big impact.

22. *"Plagiarize" creatively.* Solomon said there's nothing new under the sun. Don't try to disprove his wisdom. Grab good ideas anywhere you find them. Then do some "genetic engineering" to make them work for you. Traditionally, Japanese industrialists have made a specialty of perfecting the ideas of others. Don't be dishonest, claiming to be the author or originator of your ideas, but do not be afraid to use and adapt helpful approaches and thoughts from any legitimate source.

23. *Listen to your critics.* We all like a pat on the back, but a slap to the ego may do us more good. Don't distance yourself from your critics. Listen to them. Compliment them by *soliciting* their observations. The benefit is two-fold: You'll get a candid outline of what you need to change and the critic will invariably become a supporter.

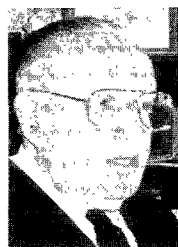
24. *Bloom where planted.* Don't seek to change the entire world when you've been called to a specific local task. Your congregation is your prime responsibility. The further afield you go, the less you benefit those for whom you're responsible. So limit your extracurricular activities.

25. *Become an expert in something.* Find a specialty niche, then hone your skills in that area until you're an expert. Don't assume that because you're "just a pastor" your ideas and experience are second-rate. Remember, often as not, experts are impressive because you don't know them. ■

MAN OF THE WORD:

The ministry of G. Campbell Morgan

Though the name Campbell Morgan is not really a household word even in ministers' homes, he is well known as one of the most revered and competent English-speaking biblical preachers of his time—the early twentieth century.



Alfred S. Jorgensen is field secretary for the South Pacific Division, New South Wales, Australia.

Wilbur Smith, for instance, tells how his attendance at Morgan's meetings in Baltimore affected him. "Still vivid in my mind are those winter afternoons in Baltimore . . . when I heard Dr. Morgan unfold the opening chapters of Luke's Gospel: we felt a tenseness, a magnetic pull, an atmosphere saturated with terrific intensity; our souls were confronted with eternal and transforming truths that sent us out of that sanctuary cleansed, ennobled, and determined to go back to the Book."

Evangelist Carlyle B. Haynes refers to an occasion when he heard Morgan in New York City at the Fifth Avenue Presbyterian Church. "When I finally managed to crowd my way into the gallery at the opening meeting, I found 2,500 people had gathered. Most of them had Bibles and notebooks, which deeply impressed me. Dr. Morgan was given a simple introduction by the pastor and came to the pulpit.

"He had no graces of gesture, no showy eloquence, no spectacular delivery. He was lank, lean, angular, and wholly unprepossessing. He used no charts or blackboard, no pictures, no screen, no gadgets of any kind, his

dress was simple—nothing to attract or to divert attention. His tremendous power was what he did with the Word of God.

"In five minutes I was in another world, and not because of any elocution or charm of speech, . . . I forgot the people around me, forgot the speaker, forgot everything but the wonders of the world into which I had been led. I went home dazed with wonder and the effectiveness of the Bible alone as the source of convincing preaching."

Campbell Morgan certainly was a phenomenon. Not academically trained, he even failed in his "trial sermon" (he was told he showed "no promise"). Yet he was, eventually, acclaimed "the most outstanding preacher this country (the United States) has heard."¹ Between 1886 and his Diamond Jubilee, he preached some 23,390 times and wrote over seventy books. He was an ideal husband and father, whose four sons followed him into the ministry (what higher tribute could be paid to a preacher?). No breath of scandal ever touched his life. He loved children and was loved by them. He dressed with sartorial pro-

ALFRED S. JORGENSEN

priety and was a sparing eater who followed certain rules of health.

How are we to explain such a man? As Wilbur Smith has rightly asked: "During the active ministry of Campbell Morgan [more than 60 years] ... there were certainly well over one hundred thousand ministers in Great Britain and America, standing in pulpits fifty-two Sundays out of the year, preaching from the Bible, and we cannot but help ask ourselves: how can you account for the fact that this one man would be recognized on both sides of the Atlantic as the peer of all Bible expositors over that period of time?"

Accordingly, what can we anticipate would have been the nature, character, and style of his ministry if he were with us today? What can we learn from him and his ministry?

Commitment to Scripture

Campbell Morgan was always a man of one Book. He knew his Bible and gave himself to its study, day and night. John G. Mitchell, who taught Bible at the Multmonah School of the Bible, tells how Dr. Morgan responded when asked, "How do you go about studying your Bible?"

"If I tell you," Morgan replied, "the chances are you would not do it."

After further prompting by Dr. Mitchell, Campbell disclosed, "I read a book through 40 to 50 times before I even start to study it." It was obvious that he saturated his mind with the Word of God. He could therefore justifiably affirm in his Introduction to *The Campbell Morgan Analyzed Bible*: "I can and do claim that in the work [of preparing the outlines of the Bible books in *The Analyzed Bible*] there has been no careless haste. . . ."

"I am to preach only what is revealed there," he declared. His approach was that of a reverent believer in Holy Scripture as the inspired Oracle of God. His primary concern was to discover and expound what the Bible actually said, not to fit it into any system of theology. His tremendous power was what he could do with the

Word to express the truth; he was not there to impress the people (though he certainly did that).

Concentration on fundamentals

In his preaching Dr. Morgan concentrated on the fundamentals.

He avoided topics of the day and seldom made use of controversial subjects. A survey of his sermons in the ten volumes of *The Westminster Pulpit* reveal that he stripped sin of its veneer and ever sought in a practical way to apply the message of Scripture to the contemporary situation.

Campbell Morgan was basically a devotional, rather than a doctrinal, preacher. As Dr. Martyn Lloyd-Jones pointed out, Morgan preached more frequently on the gospel than on the Epistles, which (Lloyd-Jones said) Morgan left for him!

Considering the audience

Even in his day Campbell Morgan's style of preaching was considered old-fashioned. His sermons were usually long—sometimes an hour and a half. They were far too full, and they certainly did not put the introduction and conclusion as close together as they might have been. Furthermore, he was sparing in illustration, and his messages usually consisted of close-fitting, elaborate argument. Yet he was blessed with an enthralling voice, a remarkable gift for clear, direct speech (often seasoned with humor) with which he proclaimed the ageless truth of the gospel in simple language that stimulated scholar and unlearned alike. He spoke extemporaneously from a carefully prepared brief. Besides this he trusted to a phenomenal memory. He never resorted to gimmickry or ora-

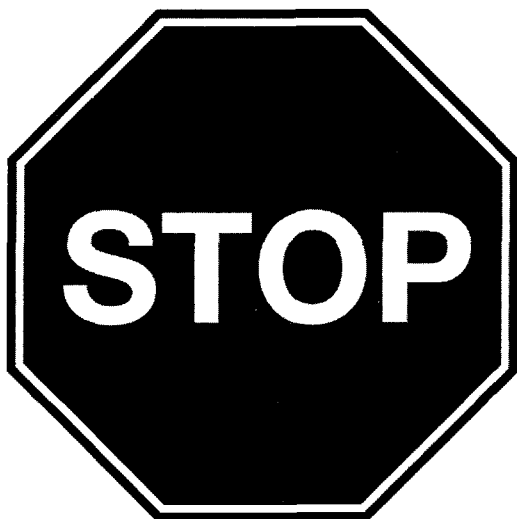
General Conference Ministerial Association

CONTACT INFORMATION

DEPARTMENT	PHONE NUMBER	E-MAIL ADDRESS
Association Director	301-680-6501	massenburg@gc.adventist.org
<i>Elder's Digest</i> , Theological Education	301-680-6508	74532.532@compuserve.com
Evangelism and Church Growth	301-680-6509	johnsonp@gc.adventist.org
Ministry Editorial Office	301-680-6510	norcottj@gc.adventist.org
		drapers@gc.adventist.org
Ministry Subscriptions & Circulation	301-680-6503	calbij@gc.adventist.org
PREACH and Professional Growth	301-680-6518	stangoj@gc.adventist.org
Resource Center	301-680-6508	paynec@gc.adventist.org
	888-771-0738 (toll-free)	
Shepherdess International	301-680-6513	lowes@gc.adventist.org
World Ministers' Council	301-680-6515/6499	12346.404@compuserve.com

Fax number for all departments: 301-680-6502

Web site: www.ministerialassociation.com



Do you believe in mission?

Connect your congregation to the blessings & challenges of the mission field.

Read the *Mission Quarterly*.

A message from the Office of Mission, Sabbath School-Personal Ministries Department
12501 Old Columbia Pike · Silver Spring MD 20904 USA · (301) 680-6676 · gomission@gc.adventist.org

tory, nor did he use unworthy or sensational tactics.

Campbell Morgan was no preacher of melancholy; his was a gospel of hope. As John Harries declared: "Campbell Morgan [took] down the Bible from the shelf to which it had been relegated by schools of modern thought, [dusted] off the cobwebs of doubt, and lo! under his keen and subtle intellect Its truths [glowed] with a new fire."

Casting bread upon the waters

Morgan extended his ministry through his books. His first, *Discipleship*, was published in 1897. Perhaps his greatest work was *The Crises of the Christ* (1903), a monumental study of the life of Jesus. *The Westminster Pulpit*, now available in a series of ten volumes, features the sermons he preached in Westminster Chapel, London, between 1906 and 1919. These sermons were first published in forty weekly issues of *The Westminster Record* each year.

Most of Dr. Morgan's published books, which appeared written in a compact manner, were stenographic reports of his sermons, with no revision beyond the simplest elimination of repetitions and asides. (One could wish that not all of these asides had been eliminated!) Readers who may wish to get a taste of Morgan's lecture style should read *The Birth of the Church—An Exposition of the Second Chapter of Acts*, a series of lectures given by Dr. Morgan during a two-week period. According to Jill Morgan, "these lectures exemplify Dr. Morgan at his teaching best" and indirectly they "reveal the careful and painstaking preparation which issues in a seemingly effortless result."

One cannot but reflect how wonderful it would be if Campbell Morgan's "masterly, moving, Biblical, passion-born messages" were once again given to inspire ministers to "give themselves continually to prayer and to the ministry of the Word."

"Campbell Morgan did not sur-

vive into our frightening space . . . ! But were he with us today, he would certainly still find his messages in the Word of God. He would still be 'The Prince of Expositors.' He would still find his satisfaction in unfolding the inexhaustible treasures of Holy Writ."

Learning from Morgan

What can we learn today from Campbell Morgan?

First, great sermons don't just happen. They take work. Second, great sermons need to come from one source, the Bible. Third, great sermons need to be about the basics, about the things that matter; in other words, they need meat, meat, and more meat. Fourth, great sermons are not dependent upon gimmicks, ploys, tricks, and fancy electronics. Finally, great sermons need to give hope, the hope that only the gospel can give.

Campbell Morgan might not be a household name, even in preachers' homes.

But he should be. ■

Resources

Harries, John, *G. Campbell Morgan: The Man and His Ministry* (New York: Fleming H. Revell Company, 1930).

Morgan, Jill, *A Man of the Word: Life of G. Campbell Morgan* (London: Pickering and Inglis, 1951).

Murray, Harold, *Campbell Morgan: Bible Teacher* (London: Marshall, Morgan and Scott, Ltd., 1999).

Smith, Wilbur M., "The Life and Writings of G. Campbell Morgan," in *A Treasury of Books for Bible Study* (Natick, Mass.: W. A. Wilde Company, 1960), Ch. 10.

Wiersbe, Warren W., "G. Campbell Morgan (1863-1945)," in *Living with the Giants: The Lives of Great Men of the Faith* (Grand Rapids, Baker Book House, 1993).

Compiled by Ralph G. Turnbull, *A Treasury of G. Campbell Morgan* (Grand Rapids, Baker Book House, 1972).

Articles

Haynes, Carlyle B., review of *The Westminster Pulpit*, Vols. 1-7, in *The Ministry*, November 1955.

Pitt, John, "G. Campbell Morgan: The Prince of Expositors," in *Christianity Today*, June 7, 1963.

Wiersbe, Warren W., "G. Campbell Morgan: Prince of Expositors," in *Moody Monthly*, December 1974.

The Great Royal Stacker

BY CHURCH CHAIR INDUSTRIES INC.

Now
Only
\$27.95
100+

FREE CHAIR TEST and COMPARE 100+

FREE LUMBAR
CUSHION

Free Connectors Lock
In Straight Rows

1" Steel Frame For
Added Durability

Dozens of Beautiful
Fabric Colors and
Patterns for
Your Selection

Plush 5" Deep
Dual-Density
Foam Seat Gives
Superb Comfort
And Long Life

CALL 1-800-331-5411

or a Free Brochure and Information About a Free Chair
Ask About Our Folding Tables! 60,000 Custom Made
Chairs Shipped Monthly Worldwide.

OPTIONS
Arms, Kneelers
The Original Book & Card Pocket
Custom Metal Frame Colors

CHURCH CHAIR INDUSTRIES, INC.

7007 New Calhoun Hwy., NE, Rome Georgia 30161
See us at www.churchchair.com VISA MASTERCARD

THE ROLE OF METHODOLOGY IN BUILDING A SERMON

Though the Great Commission (Matt. 28:19, 20) does not identify how the gospel should be preached, it does set forth the ultimate goal of Christian ministry: to make disciples through the effective proclamation of Christ.



*Bryan Aalborg is
associate pastor for
young adults in the
Arlington Seventh-day
Adventist Church,
Arlington, Texas.*

Thus, all preaching must aim to achieve the objective of making Christian disciples. Evangelistic preaching is the doorway to this quality of disciple-making. Pastoral preaching seeks to mature the listener in "righteousness, that the man of God may be complete, thoroughly equipped for every good work" (2 Tim. 3:16, 17).^{*} In either case, preaching must invite the listener to experience life in all its fullness (John 10:10; Acts 5:20).

Undoubtedly, this is the desire and objective of every authentic Christian preacher. But just desire alone will not achieve the purpose. Methodology—how one goes about preaching—plays a vital role in presenting an effective message. The preacher must have a mastery of the vital methodological elements involved in the development and delivery of a sermon. These elements include both objective and subjective components. The objective ones

are the homiletical goal, the biblical and Christocentric foundations of the sermon, and a balanced sermonic diet over a period of time. The subjective dimension includes the preacher's experience.

Have a homiletical goal

A professor of homiletics might say, "Exegesis emphasizes a rather small, selected portion of the text; theology traces threads of thought throughout the whole of Scripture; and homiletics seeks to tailor the fabric to fit the listener at a particular time and setting."

God's self-revelation in the Scripture shows that He revealed Himself mostly in a more homiletical manner in contrast to an exegetical or theological manner, even though theological significance was never absent. In other words, God revealed information about Himself which was most needed at that particular time. For example, God did not send the message of Amos to Adam

BRYAN AALBORG

and Eve; He revealed only that dimension of His nature and character that was pertinent to the first couple in their setting. Exodus does not contain the same emphasis as Jeremiah. The point is this: throughout history God has been listener-sensitive.

Today's Christian preacher has received centuries of divine revelation, with both advantages and challenges. The advantage is that the preacher has a vast array of exegetical and theological material. The challenge lies in taking that material and tailoring a message that will suit the listener. Thus, homiletical goals vitally affect a preacher's methodology and the effectiveness of his or her preaching.

However, this does not negate the crucial importance of exegesis and theology. Homiletics without exegesis and theology will fail in its ultimate objective of making disciples. To understand the close link of exegesis, theology, and homiletics, consider the example of preparing and serving a meal. The preparation begins with the choosing, washing, chopping, peeling, etc. of all the ingredients necessary for the meal. That's the work of the exegete. The theologian is the cook who prepares soups, salads, entrees, and desserts. The homiletician is the waiter who considers the individuality of the patron and says, "Try this; it's great and good for you." Homiletics serves what has been prepared in the back. Thus, the minister must be an exegete and a theologian, but as a homiletician the goal of the minister is to assess the situation of the listener and then share the resources, provisions, and purposes of God for that listener in the most appropriate manner possible.

Make the message biblical

Though homiletics needs to be listener-sensitive, Christian preaching must always be biblically-sourced. That is to say, a sermon must always derive its emphasis from the Bible. This emphasis requires that the thrust of the sermon harmonize with the comprehensive revelation of God's nature and character as evidenced in Scripture. A collection of biblical sound bites does

not necessarily comprise a biblical sermon. The three phrases "Judas went out and hanged himself," "go and do likewise," and "what thou doest do quickly" arranged in such a manner contradict the intent of the gospel message even though all three share a biblical origin. Thus, a biblical message must be properly rooted in the immediate text and larger context of Scripture, developing an emphasis that authentically represents the qualities of God.

Today's
*Christian preacher has received
centuries of divine revelation,
with both advantages and
challenges. The advantage is that
the preacher has a vast array of
exegetical and theological
material. The challenge lies in
taking that material and
tailoring a message that will
suit the listener.*

A biblical message, however, may not require repeated, explicit references to a biblical source. The preaching of Jesus, particularly in His parables, is a good example. Jesus was contemporary and listener-sensitive. When He preached, His listeners did not have a copy of the scriptures in their hands. He would tell stories to illuminate the principles of God's character and purposes for their lives. In this we have an illustration of biblical preaching that may not directly utilize a lot of the biblical text.

So, as preachers consider the pur-

pose and context of the preaching event, they must face the question: "What is necessary on this occasion to reach the listeners with a message from God that biblically and authentically represents His character and purpose for their lives?"

Frequently, preachers consider first the instructional dimensions of a passage or topic. But the best means to achieve an instructional objective is an indirect approach that focuses more on the affective elements of the listener rather than the cognitive. In other words, let the sermon be an occasion in which the preacher assists the listener not only to know what God says cognitively but also to experience emotionally God's power and presence.¹ Such a sermon may have instructional elements (rebuke, encouragement, celebration, etc.), but the main purpose would be to facilitate an aspect of God's being appropriate to the occasion.

A relevant, biblically based message directs the homiletician to keep in mind the listeners in the process of sermon development. Chapell offers a valuable homiletical tool which he calls the Fallen Condition Focus (FCF). The FCF tool consists of three questions the preacher presents to the text and the preaching occasion. "What does the text say? What concern(s) did the text address (in its context)? What do listeners share in common with those to (or about) whom it was written or the one by whom it was written?"² The FCF tool keeps the minister from becoming overly focused on exegesis and theology. Thus, when preachers speak they will be inclined to present a sermon rather than a collection of commentary notes or a lecture on some aspect of systematic theology.

Related to the FCF is the paradigm of how the biblical passage or theme presents the status or condition of the original and contemporary listener. The context of the biblical situation may look at the original listener as a rebel, as a victim, as ignorant, as underachieving, as disillusioned, or as affected with other aspects of the human condition. The biblical sermon thus addresses the

listener not only with information appropriate to the condition but also in a manner and tone harmonious to the character and purposes of God in the given context both ancient and contemporary.³

Make the message Christ-centered

Chapell's comments concerning the Christocentric framework and focus of the sermon are worth noting: "However well intended and biblically rooted may be a sermon's instruction, if the message does not incorporate the motivation and enablement inherent in a proper apprehension of the work of Christ, the preacher proclaims mere Pharisaism."⁴ Again, just as biblical sound bites do not necessarily comprise a biblical message, sound bites from the words of Jesus or snippets from His life and ministry do not necessarily make a message Christ-centered. The content and tone of that which focuses upon Christ must harmonize with the character of Christ manifested in acceptance, forgiveness, faith, empowerment, commitment, en-

durance, service, and love.

Chapell notes that every biblical passage must be viewed from at least one of four redemptive perspectives related to the person and/or provision of Christ. A passage may be: (1) predictive, (2) preparatory, (3) reflective, or (4) resultant of the person and ministry of Christ.⁵ With these redemptive and contextual perspectives in mind, the preacher can develop messages that are biblical and Christ-centered, and the message will ultimately focus on the forgiving and empowering grace of God.

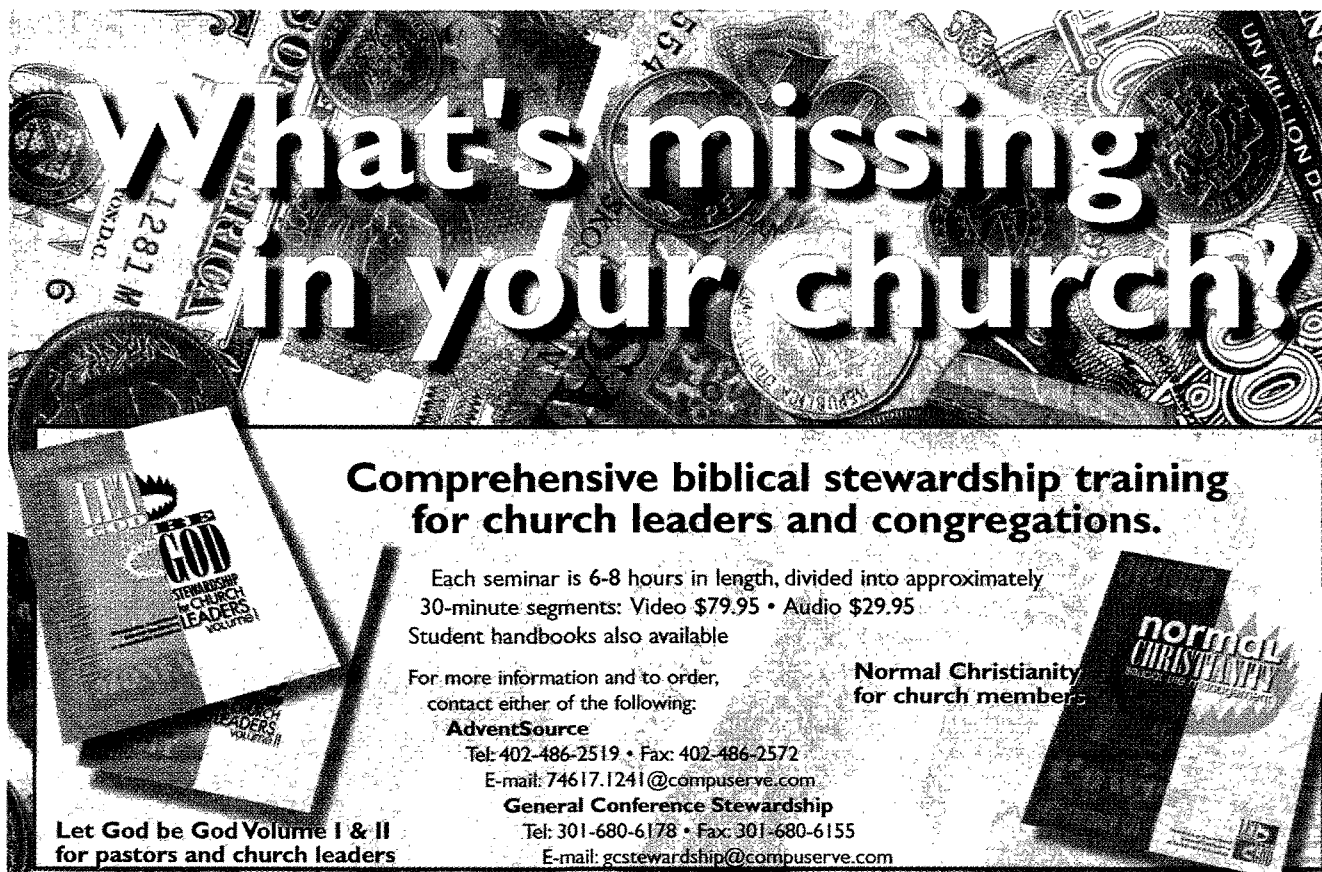
Provide balanced homiletical nutrition

Paul wrote that "all Scripture" is useful "for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16). James wrote that God's Word "is able to save your souls" (James 1:21). These words underscore the manifold purpose of Scripture complementing the Great Commission to go and make disciples.

The task of the preacher is to serve a well-balanced scriptural diet providing

recurring invitations to accept the lordship of Jesus and ongoing instruction, encouragement, and celebration of a maturing discipleship. This requires that the preacher consider the immediate and long-range felt and educational needs of the congregation. It also means that the preacher should seek a balanced emphasis in the sermonic schedule. A pastor may present a progressive expository treatment of a book in the Bible and balance it with a thematic or topical approach. Another approach is to consider how the scriptures relate to contemporary issues. In presenting a sermonic diet that encompasses the whole counsel of God, the preacher can seek the aid of an appropriate group (representing a cross section of the congregation) that can help assess current needs and trends. Periodic meetings with this group for feedback and planning assists the preacher to stay in touch with the needs of the listeners and how those may be met by the preaching event. Being listener-sensitive is vital to the proclamation.

While the Bible is always to be the



What's missing in your church?

Comprehensive biblical stewardship training for church leaders and congregations.

Each seminar is 6-8 hours in length, divided into approximately 30-minute segments: Video \$79.95 • Audio \$29.95
Student handbooks also available

For more information and to order, contact either of the following:

AdventSource
Tel: 402-486-2519 • Fax: 402-486-2572
E-mail: 74617.1241@compuserve.com

General Conference Stewardship
Tel: 301-680-6178 • Fax: 301-680-6155
E-mail: gcstewardship@compuserve.com

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

Normal Christianity for church members

foundation of the sermon, that does not preclude the preacher from reading widely. In fact, such reading is necessary. The insight and experience of others in their study and proclamation of God's Word can help one to know how different minds have struggled with understanding God's purposes. However, preachers should first experience the conception of the core idea, plan, outline, or objective by prayerfully analyzing and living with the text before they begin to consult other works.

The preacher should also be aware of current events and trends and be able to relate to them in a relevant manner either directly or indirectly as the topic and occasion demand. While often the best illustrations come out of one's own experience or observations of life, effective illustrations can still be employed from stories and the experiences of others. Here again, balance is important.

The sermon delivery should also aim to keep the listener focused on the ultimate goal or purpose of the message. This calls for wisdom and discretion. While the preacher should acknowledge others' contributions to the message, preaching is not meant to magnify one's research, scholarship, or innate intelligence. Let the sermon be authentic in its biblical foundation.

Turn ink into blood

The methodological strategies considered so far have focused primarily on the objective elements of sermon preparation. But effective preaching also contains a subjective dimension: the experience of the preacher. T.S. Eliot once spoke of "turning blood into ink" and "turning ink into blood."⁶ The Bible is a record of God impacting human experience. It is blood recorded in ink. The preacher is called upon to facilitate the ink, the record of God's acts, to be transformed back into blood in the lives of listeners so that the listeners experience the impact of God's presence and action anew. In order for this to happen, the ink of the text has to be first transformed into blood in the life of the preacher so that the preacher can be an agent for the

renewal of life through the blood for the listeners.

Wiersbe comments: "We're sharing what is personal and real to us. The messenger is a part of the message because the messenger is a witness."⁷ For me this transformative experience occurs most often when I prioritize and guard the hours of personal/devotional reading, reflection, prayer, and sermon preparation. For me ink becomes blood when the two are seen as separate yet related. The distinct focus of each can feed and lift

In presenting
a sermonic diet that
encompasses the whole counsel
of God, the preacher can seek
the aid of an appropriate
group (representing a cross
section of the congregation)
that can help assess current
needs and trends.

the other. Ink becomes blood when the Holy Spirit is allowed to spark a fire in the heart (Jer. 20:9). Such can occur at all stages of the sermon process—conception of a sermon idea, development of the sermon, crystallization of an illustration, the writing process, and by all means during the delivery of the message as an act of worship and ministry.

But the transformation of ink into blood requires more than just a time frame. It calls for an attitude. Paul counseled Timothy to "give yourself entirely" to the calling, the source, the task, and the skills of ministry (1 Tim. 4:15). In order for the ink of the scriptures to be transformed into blood through our

lives and ministries, we are to give the very best that we have to offer in the preaching of the Word.

Furthermore, the transformation occurs through the ministry of the Holy Spirit in the preacher's life, study, preparation, and delivery of sermons. Jesus stated that the presence and empowerment of the Holy Spirit is a gift (Luke 11:13). The Holy Spirit empowers the proclamation of Jesus (Acts 2). The Holy Spirit brings about conviction and conversion in the life of the preacher and the listener (John 16:8). Without the empowering of the Holy Spirit, methodologies may be honed to human excellence but will result in little or no disciple making or disciple maturation.

Conclusion

Throughout Christian history the effective fulfillment of the Great Commission has always been accompanied by powerful preaching. And in many of those notable periods the impact of the gospel was realized because the preachers, under the leading and empowerment of the Holy Spirit, pursued excellence in their practice (methodology) of presenting the Word of God to their generation. By identifying homiletical goals, by grounding the message in the Bible and the grace-oriented ministry of Christ, by effectively utilizing the scholarship and experience of others, and by humble dependence upon the leadership of the Holy Spirit in one's personal, pastoral, and pulpit life, preachers today may experience a fullness of heart, knowing that they have been and are employed by Jesus Christ to make and mature disciples. ■

*All Scripture passages in this article are from the New King James Version.

¹ See Henry Mitchell, *Celebration and Experience in Preaching* (Nashville: Abingdon Press, 1991).

² Bryan Chapell, *Christ-Centered Preaching: Redeeming the Expository Sermon* (Grand Rapids: Baker Book House, 1994), 43.

³ See Mike Grave, *The Sermon as Symphony: Preaching the Literary Forms of the New Testament* (Valley Forge, Penn.: The Judson Press, 1997).

⁴ Chapell, 12.

⁵ Ibid., 275.

⁶ See Charles Bartow, *God's Human Speech* (Grand Rapids: Eerdmans Publishing, 1997), 63, 64.

⁷ Warren Wiersbe, "Your Preaching is Unique," in *Changing Lives Through Preaching and Worship*, ed. Marshall Shelley (Nashville: Leadership/Christianity Today, Random House, Inc. 1995), 7.

HOLISTIC EVANGELISM

Evangelism has been traditionally defined as the *verbal* proclamation of the good news of salvation. This announcement, and the verbal dimension of the concept, is based on the Greek word *evangeliz/evangelizomai*, with its emphasis on *proclamation*.



Pedrito Maynard-Reid is vice president for spiritual life and mission and professor of biblical studies and missiology, Walla Walla College, College Place, Washington.

That definition is, however, too narrow, failing to capture the richness of what the New Testament portrays as evangelism (a word, incidentally, not found as such in Scripture). Rather than focusing on a word or even a number of words, the student of Scripture should look at the full picture painted by the Gospels and Acts, which portrays Jesus and the apostles not merely as propositional evangelists, but as situational evangelistic missionaries. Their evangelism was not merely the oral communication of some propositional truth, but situational activities that aimed to bring about wholeness. Their evangelistic approach involved preaching and healing, teaching and acting out their message.

"We find no dichotomy between word and deed in the church's witness, no splitting of proclamation from demonstration," says Charles Van Eagen.¹

Part of the reason for our often narrow view of evangelism lies in the Western philosophical worldview that dichotomizes life, placing one aspect in superior relation to the other (soul versus body, cognitive versus emotive, proclamation versus demonstration, etc.). At the same time, this limited view

is due also to the Bible student's tendency towards uncritical selectivity.

What that means is that some view evangelism in proclamative and personal salvific terms only. They usually turn to the Matthean Great Commission (Matt. 28:18-20) and the oral proclamation in the Gospels and Acts for proof of their view. Cognitive belief and verbal confession, to the exclusion of social transportation, is the position of these traditionalists.

On the other hand there is as much selectivity among the "Liberation Theologians," those seeing in passages such as Luke 4:18-19 their argument for social transformation. Yet they, in many instances, downplay the call for inner transformation and repentance from personal sins.

Christ's example

In contrast, the paradigmatic evangelists' presentation of Jesus, as outlined in the Gospels, was holistic, multidimensional, and all-encompassing. It includes reaching the inner life of the individual, while extending beyond the individual soul to all of society. Mortimer Arias says it well: "It em-

braces all dimensions of human life: physical, spiritual, personal and interpersonal, communal and societal, historical and eternal. And it encompasses all human relationships—with the neighbor, with nature, and with God.”²

Vast amounts of excellent material over the centuries have been presented to highlight the personal salvific aspect of Jesus’ evangelistic ministry; the Gospel accounts are filled with Jesus calling individuals to repentance, forgiving their personal sins, and commanding them to sin no more. In addition, He proclaims a future perfect kingdom, or reign of God, in which only those who do His will are inheritors of the kingdom.

Much less is written on the equally important dimension of Jesus’ social salvific evangelism. The Gospels demonstrate that this aspect of Jesus’ ministry and the Gospel writers’ presentation of it are of vital consequence. Luke, (the most prolific New Testament writer) in his two-volume work illustrates Jesus’ holism more than any other New Testament author.³ He portrays Jesus’ evangelism and that of the early Church as three-pronged: empowerment of the socially marginal, healing the sick, and saving the lost.

Jesus’ evangelistic strategy functioned in a twin way: in it there was hope and challenge. He gives hope to the outcast and marginal while presenting a message of liberation and redemption. At the same time this personal and social redeeming evangelism *challenged* the powerful and those who rejected His call to repentance. Instead of being the good news of salvation for them, it was the bad news of judgment.

The evangelism of Jesus involves an attack on all evil, whether it be pain, sickness, death, or broken human relationships—all personal and social sins. Initiation and invitation into the present and the future reign of God cannot be limited to one dimension and not the other.

Luke’s paradigm

Luke illustrates Jesus’ social evangelistic outreach best through his interest in the poor and marginalized.

These are the ones who needed the good news in all its dimensions. On the other hand the rich are illustrative of those who were challenged to change how they treated the poor, the weak, oppressed, and the marginal.

Luke, under the inspiration of the Holy Spirit, selected and edited his material (see Luke 1:2, 3) in order to focus on this social dimension. For instance, Luke’s narrative of the birth stories dif-

T*he*
*paradigmatic evangelists’
presentation of Jesus, as
outlined in the Gospels, was
holistic, multidimensional,
and all-encompassing. It
includes reaching the inner life
of the individual, while
extending beyond the
individual soul to all of society.*

fers markedly from that of Matthew. In Matthew, kings, kingdoms, males, and the powerful are highlighted; Luke, in contrast, has none of Matthew’s stories. He focuses instead on Mary, shepherds, a stable, and elderly people in the temple. In Luke it is to the poor and simple that the angel or angels appear; it is to them the good news is given; to them the announcement of salvation and hope is presented. In this context Mary in her Magnificat sings.

Much has been written on Jesus’ paradigmatic manifesto in Luke 4:18-19. It is a defining passage in Luke’s under-

standing of Jesus’ evangelistic program. Luke strategically places the statement at the beginning of Jesus’ public ministry. As Matthew strategically has the Great Commission at the end of his Gospel, Luke places what it means for Jesus to be Messiah (“the anointed One”) front and center. Jesus is anointed to give good news to the poor, to heal the physically and emotionally sick, and proclaim overall good news. Again, Jesus’ salvation program is holistic.

Salvation

In order to view evangelism as holistic we need to move away from a narrow and merely forensic concept of salvation, where the focus is only on categories such as justification, reconciliation, propitiation, adoption, new birth. Though crucial and indispensable, if these aspects are emphasized to the exclusion of such categories as are highlighted in the Gospels, such as the social, economic, physical, and even certain political realities—the presentation of the gospel is seriously weakened.

Salvation is multidimensional. Its basic and primary meaning is redemption and exaltation. Thus the Greek term *soz* (“to save”) can be used both in personal and in social contexts. In the Gospels it is used in its religious sense, but also to describe what Jesus did in the face of sickness, demon possession, exploitation, and all kinds of marginality. In biblical salvation, there is “no tension between saving from sin and saving from physical ailment, between spiritual and social,” says David Bosch.⁴

For example, the interrelatedness between healing and salvation occurs with the ten lepers (Luke 17:11-19). To the Samaritan who returned to give thanks, Jesus said, “Rise, and go your way; your faith has made you well (*ses ken*).”

Conversion

Just as the category of salvation needs to be viewed holistically, so does the matter of conversion. We err if we view conversion only in a punctiliar sense, with emphasis merely on the moment of decision. This understand-

ing has biblical roots, to be sure; but the linear dimension exists as well. It is scriptural to see conversion as a *process*.

The theological concept of *metanoia* (regularly translated as "repentance") means conversion that includes the total transformation of the individual or individuals—their attitudes and lifestyles. It is a dynamic ongoing process that involves turning away from social as well as personal sins.

Luke illustrates this far-reaching conversion call in his record of John the Baptist's call for social repentance (Luke 3:2-14). The same is true in the stories of Zacchaeus (19:1-10) and the rich ruler (18:18-30). Conversion is a paradigm shift in which one enters into a new personal relationship with Jesus and joins Him in transforming the world.

Missiological implications

If we correctly appropriate the biblical paradigm in the contemporary evangelistic enterprise, we must emphasize a holistic mission. Too often evangelical Christians limit their evangelism to "soul-winning" (i.e. converting

people who verbally acknowledge Jesus as Lord and/or become members of the church), public proclamation of personal salvation, and a call to personal discipleship in which select sins are denounced. The wider social dimensions of the gospel are not considered in depth.

The missiological challenge is not an either/or, but a both/and. Traditional evangelism must be intertwined and related to social responsibility. They are two sides of the same coin. In authentic evangelism they are interdependent and constantly interacting. Delos Miles uses other metaphors: "Evangelism and social involvement are two wings of the same gospel bird. . . . Evangelism is surely a blood brother to social involvement."⁵ Complete and holistic evangelism involves word and deed, proclamation and presence, explanation and example, public and private, political and personal, spiritual and social.

In today's diverse and multiplex world, one cannot and should not prescribe monolithic designs for evangelism, thus limiting what it should entail. The social concerns (which are interrelated to

the religious needs) of Jamaicans in eastern rural Kingston are different from those in the rural community of Walla Walla, Washington. The astute evangelist will tailor an evangelistic message to meet the needs of any particular community.

In addition to traditional evangelistic foci, holistic and complete evangelism will address healing for daily problems; caring for personal, mental, and physical ills; involvement with the intimate experiences of friends and neighbors and other real-life challenges in the community in which evangelistic endeavor is going forward. Matters relating to personal finances, marriage and family, sex, academics, physical fitness, employment, addictions, human rights may all be addressed in the evangelistic enterprise. Whatever the cry may be, it demands salvation, transformation, healing, and liberation, with the gospel message overarching and undergirding all that is presented.

Conclusion

The wholistic and prophetic evangelistic task as exemplified in the ministry, life, and teaching of Jesus, John the Baptist, and the apostolic church—this is what the twenty-first century church needs. As the Holy Spirit rested upon Jesus (Luke 4:18) and the disciples (Acts 2) and anointed them to proclaim and practice the whole gospel (see Luke 4:18, 19, and Acts 2:41-47), so today we must appropriate the Holy Spirit's anointing so that when we engage in evangelism we do not do so in the narrow sense of exclusively proclaiming propositional truth. Our evangelism must meet the everyday needs of our communities in a way that will indeed make the "good news" even better. ■

Veteran evangelists honored in California

Veteran evangelists were honored by the General Conference Ministerial Association, the Voice of Prophecy, and the Pacific Union Conference during the annual *West Point of Evangelism*. Pictured from left are Peter Prime, associate ministerial secretary for evangelism and church growth; James A. Cress, General Conference ministerial secretary; Sharon M. Cress, associate

ministerial secretary for ministry to pastoral spouses and families; Jeane and Jim Zachary and Anne and Joe Melashenko, honorees; Lonnie and Jeannie Melashenko, presenters; H.M.S. Richards, Jr. and Del Delker, honorees; and Lloyd Wyman, Pacific Union ministerial secretary. Also honored but not pictured were Richard Rentfro and Clyde Kearby. ■



¹ Charles Van Eagen, *You Are My Witnesses* (New York: Reformed Church Press, 1992), 88.

² Mortimer Arias, *Announcing the Reign of God: Evangelization and the Subversive Memory of Jesus* (Philadelphia: Fortress, 1984), xv.

³ See my book *Complete Evangelism* (Scottsdale, Pa.: Herald, 1997).

⁴ David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, N.Y.: Orbis, 1991), 33.

⁵ Delos Miles, *Evangelism and Social Involvement* (Nashville: Broadman, 1986), 7.



The New Kid on the Block

Ed Christian: Before and After

A few years ago, I was what you would call a nominal Adventist, and that while teaching English and Bible (yes, Bible!) in a Pennsylvania State university. When I heard that something called the Adventist Theological Society (ATS) was to meet in Philadelphia, I decided to sit in. To my amazement, here were guys who really believed the Bible! I listened carefully and critically. By the time ATS met again, at Andrews University, Ed Christian was one of the speakers. I still teach English and the Bible in a Pennsylvania university. But you should sit in on one of my Bible classes now! And today, I edit *JATS—the Journal of the Adventist Theological Society*.*

Roland R. Hegstad: What and Why?

When, five years ago, the officers of ATS asked me to create and edit a magazine of theology for them that would speak to the non-theologian but intelligent Adventist layperson, I asked, What is the Adventist Theological Society? And why is it? I got answers. And today I'm editing vol. 5, No. 2 of *Perspective Digest*.**

A number of our ATS members, including the president, are also members of the Adventist Society for Religious Studies (ASRS). While by its nature, the objectives of ASRS concentrate upon the scholarly community of the Seventh-day Adventist Church, ATS focuses on a broader

**If you enjoy
theological
discussion
and spiritual
growth,
read on....**

swath of the Church: the average minister and the informed layperson. While ASRS concentrates on an array of theological issues, the primary purpose of ATS is to uphold and affirm through emphasis on the authority of Scripture, the fundamental beliefs of Seventh-day Adventists.

Norman R. Gulley: From the President's Desk

In the few years of its existence, ATS has grown to over 4,000 members. By the end of this year, we believe it will exceed 5,000, with members on every continent that has more people than penguins. In the past two years alone, in cooperation

with the Biblical Research Institute of the General Conference, ATS has held five international Bible forums attended by thousands of Adventist lay people, pastors, and church administrators. In each, scholars have addressed vital questions of our Adventist faith in the context of prayer, fellowship, and responsible discussion. Our next session will be **June 23, 24 in Toronto's Kingsview Village SDA church, where 18 international scholars will present papers on themes that challenge the church as we confront the world of the Third Millennium.** And yes, you're invited to come. (To get a special discount on books by ATS scholars, just identify yourself as a minister.)

To become a member of ATS, call toll-free 800-447-9001 and request a membership packet. Or visit our website www.tagnet.org/ats and download the membership application. We welcome your careful examination of the society's bylaws and objectives.

Norman R. Gulley, President

*Ed Christian didn't tell you all. A few months ago he told his story on a Friday night at Southern Adventist University and called for a commitment to "Radical Christianity." Almost all the 1200 students responded, and some were with him yet at 3 a.m. One commented: "You can't get us with entertainment; there are thousands out there who can do it better than you [Adventist ministers]. But as you've seen, we will respond with heart and soul to a call that costs us everything"—N.R.G..

**Get either *Jats* or *PD* for the low introductory rate of \$8.95. ATS members get the magazine of their choice free.

WEEDS

Jesus told a parable about the coexistence of wheat and weeds (Matt. 13:24-30). But can we agree that there are such things as *weeds* in the world?



Marguerite Shuster, Ph.D., is associate professor of preaching at Fuller Theological Seminary, Pasadena, California.

Just try persuading almost anyone that there are weeds in the form of real evils taking shape in real people. We are a society intoxicated with the idea of how nice and fundamentally worthy we all are, really, down deep. It shows up in our humor: I have a cartoon that shows a cleric at tea with a matronly lady, saying solemnly, "Oh, I'm still opposed to sin—I'm just no longer sure what qualifies."

It shows in our hymns and songs. Some hymnals even alter the familiar "Amazing grace! how sweet the sound, That saved a wretch like me!" to "Amazing grace! How sweet the sound, That saved and strengthened me!"

It shows up in our anxious unwillingness, in a postmodern age, to assert with any conviction the possibility that someone's deeply felt beliefs can be culpably wrong, that cultural practices (especially our own) can be pernicious, that "speaking in my own voice" does not in itself guarantee that I have spoken either truly or thoughtfully. We don't want to call weeds, weeds—perhaps because we can't bear to admit how utterly helpless we are in doing anything about them. Maybe we can attribute

what we see, to bad environment. Or immaturity. Or even genetics. But surely our weeds are not deep-down, humanly irremediable, *badness* or *wrongness*.

There are weeds out there. We admit it every time we pass a moral judgment on the murderous behavior of the opposing sides in Kosovo, or on the brutality of Hutus and Tutsis, or on the encounters of Israelis and Palestinians, or when it comes to interracial tension. We assume it every time we say that our neighbor *shouldn't* have dumped the trash in our yard, or that that fellow in the supermarket *shouldn't* have pushed ahead of us in line. These things are wrong. We assert it indignantly and with assurance. After all, it's obvious, as soon as we put aside our high-flown philosophies and think honestly in practical terms: there are weeds out there.

They don't belong, and we don't quite know how they got there. It happened in the dark, when we were sleeping—when there was not even a suggestion that we should have been watching or could have done something about it. An enemy came and scattered weed seeds, the story says. The source of the trouble is hidden, mysterious. But

MARGUERITE SHUSTER

it doesn't come simply by "nature" or by accident. No, the owner of the field sowed only good seed. Then an enemy—the Devil—came, as the snake in the first garden came. That's about all we know about the origin of evil. The thought of its having a malevolent spiritual source makes us uneasy: the idea seems so primitive. But we know the evil is there. And we know it's dangerous.

Antoine de Saint Exupery wrote about the danger in his famous story about the Little Prince, on whose planet both good and evil seeds lived and pushed timid, inoffensive sprigs toward the sun. He says, "If it is a question of a radish or a rose sprout, one can let it grow as it wishes. But if it is a question of a bad plant, it is necessary to pull up the plant at once, as soon as one can recognize it. Oh, there were terrible seeds on the planet of the little prince . . . baobab seeds. The soul of the planet was infested with them."¹ It was said that if one tackles a baobab too late, one can never get rid of it. It encumbers the whole planet. It perforates it with its roots. And if the planet is too small, and the baobabs are too numerous, they burst it open.

Obviously, then, one must attend carefully to digging up the baobabs before the planet is ruined and nothing can be done. Get them while they're little, before they become mighty trees. This is the same conclusion the servants in the parable reached: they asked their master if they shouldn't go and gather in the weeds posthaste.

Let them grow

But the master said No. No; don't pull them up. Let them grow—grow, mind you; get still bigger! No indication that things will get better! Let them grow until the time of the harvest. Not a word is said in the parable about the risk of their pushing out the wheat. No mention of the bumper crop of weed seeds they were bound to produce. Just, let them grow. They'll be sorted out later. One doubts that myriad other victims of injustice today would be much reassured by a story that seems to invite God's people to join with Him in letting the weeds grow. They are not to

close their eyes. They are not to deny that the weeds are there, you understand, but they are just to let them grow. So what is going on here?

First of all, a couple of cautions: remember that parables are not trying to say everything that can be said about an issue; rather, they are making a sharp point. And other parts of Scripture—the prophets, in their fierce denunciations of sin; Paul, in his firm steps taken to maintain purity in the church—would scarcely lead us to the conclusion that we

In the end,
not even our favorite weeds,
the ones that put out some
pretty-looking blooms from
time to time, will be spared the
fire. But in the meantime they
are all mixed up together.

should never confront evil directly. Jesus Himself drove money changers out of the temple. This parable is not the Bible's only word on dealing with evil.

And then, remember that the same word is not equally helpful for everyone: this parable is not primarily for the person who is in danger of doing too little about the wrong in the world. It is more for those in danger of excessive zeal, for people tempted to crusades and witch hunts or even to the establishment of utopian communities free of all contamination; it is for ones too little aware of the evil in their own hearts, too little tolerant of that mysterious mixture of good and evil within all people and too quick

to divide them neatly into wheat and tares before the time. Oh yes, at the end there will be only wheat or tares, sheep or goats; no hybrids, no tones of gray, no great undifferentiated mass of fruitless shoots with good intentions; no cause for doubt in the minds of reaping angels. We become more and more what we are, until in the end there will be no mistake. But in the meantime, we are reminded of the words of Aleksandr Solzhenitsyn: "The universal dividing line between good and evil runs not between countries, not between nations, not between parties, not between classes, not between good and bad [people]. . . . It divides the heart of every [human being]."² There's weediness inside us, not just out there.

In the end, not even our favorite weeds, the ones that put out some pretty-looking blooms from time to time, will be spared the fire. But in the meantime they are all mixed up together. The trouble is that in trying to root out the weeds, you are all too likely to do more harm than good. Only God's own angels are capable of making a proper separation, and that separation comes only at the end.

Tares from the wheat

Really? What kind of gardener can't tell a weed from a good plant? Well, unfortunately, lots of gardeners can't. On the planet of the Little Prince, the trouble was that the dangerous baobab trees looked very much like rose bushes when they were small. And that's the way it was with the darnel, the weeds that grew in wheat fields in Jesus' day. By the time the darnel was mature you could tell, all right. But when the wheat and weeds were young, they were very hard to distinguish from one another.

Remember that it's the devil's whole nature to deceive us, to masquerade as an angel of light. Appearances cannot be relied upon. For instance, most of us are drawn to people who are bright and friendly, who praise us and flatter us and make us feel good about ourselves and the world; while we may be put off by those who are more reserved, more sparing in their compliments, less cheerful in their outlook. But which will be more

likely to stick by us in a pinch? We can't be sure. It's not certain before the test comes. We're often not even certain within ourselves about whether our sensitive nature will finally reveal itself in nobility or in narcissistic peevishness, whether our touch of stubbornness will mature into dedication and courage or into mere selfish willfulness. The shoots of both look a lot alike when they're young.

We can't tell before the time, and when the time comes we can be fairly sure. The roots of the good and the evil are so intertwined that you cannot pull up one without pulling up the other. That's what happened with the darnel and the wheat. Worse yet, the roots of the darnel were stronger than those of the wheat, increasing the damage done by pulling it up.

It is similar at the individual level. You may be absolutely honest and dependable, but you may also tend to be harsh and uncompromising. You may value kindness above all else, but will

you therefore be wishy-washy on an important issue so as not to offend anyone? You may be meticulous about details, but can you see the big picture and keep details in proportion? You may be a creative genius consumed by your work, but perhaps other people will just have to take a back seat. Just try to root out the weeds without destroying the wheat in such cases!

Go yet deeper, to the level of motives. Time after time over the past many years, someone—invariably a sincere, honest person—has come to my office deeply troubled about pursuing some worthy goal or interest, not because of lack of ability or resources, but because he or she could discern some selfish motives entering in. In the particular cases to which I have listened, I have almost always ended up by remarking that of course the person has impure motives. I, for one, have never in my life seen a completely pure motive, and I never expect to. If we waited around for perfectly pure motives, we would never

do anything at all. It's along those lines that I understand Martin Luther's often quoted and more often misapplied advice to sin boldly³; he recognized that our natures are so compromised by sin that we cannot act at all without sinning; but if we trust in God's grace, we will not be completely paralyzed but will act as best we can. Please note that I am not hereby affirming just any and every motive for pursuing a basically legitimate activity. If you wanted to be a doctor because you were inordinately attracted to blood, I'd suggest that you seek help. I'm just saying that we deceive ourselves if we think we can be wholly selfless, wholly humble, or wholly any good thing.

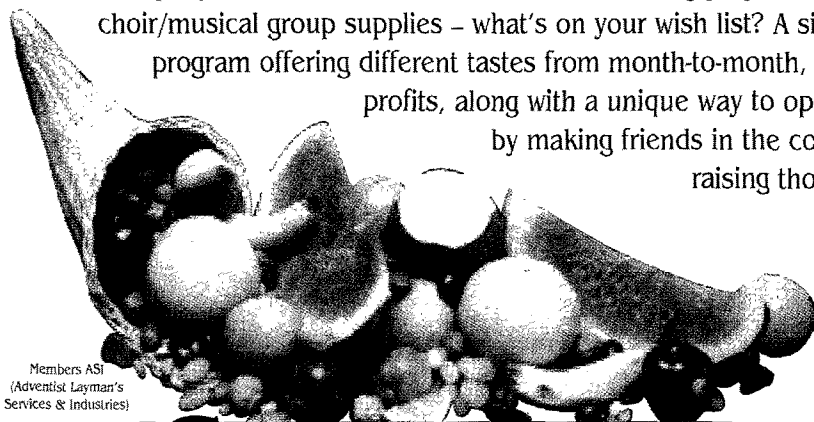
You can't get around the entanglement of the roots by using pesticides, either. We have been increasingly chastened as we discover what we should have known: poison is poison, and it will get us sooner or later. It gets in the groundwater. It leaves residues on our fruits and vegetables. It creates genetic

Citrus Fund Raising

Since 1985

The Healthy Alternative

Pastors! Equip your leaders with the ability to raise funds for mission trips, youth activities, Pathfinder clubs, building projects, choir/musical group supplies – what's on your wish list? A six-month program offering different tastes from month-to-month, generating repeat orders and steady profits, along with a unique way to open new doors for community outreach by making friends in the community! Hundreds of churches are raising thousands of dollars each year!



Members ASI
(Adventist Layman's
Services & Industries)

**GOLDEN HARVEST
FRUIT CO.**

For information about how your church can join our program, call us for a free sales kit today!

VISIT OUR WEBSITE!
www.golden-harvest-fruit.com

TOLL-FREE
1-800-826-9099

mutations and other problems we don't discover for years. It really is hard to eliminate the weeds at the beginning, before they have grown up.

Pursue the good

But suppose we found exactly the right chemical, a truly harmless one. Or suppose we had a vast crew of incredibly competent experts, who did nothing day or night but pull weeds, never made a mistake, and had a magic tool to disentangle the roots of weeds and wheat, leaving the wheat undisturbed. And let us further suppose that by some special dispensation, this constant focus on weeds did not turn this crew into the very image of that which they were pursuing, as all too generally happens. Then could we perhaps let them go at it and relax at last? No, not really. For there would still be no harvest. Why? Because wheat has to be watered and cultivated and fertilized or it will die. You can't just ignore it. Giving all your attention to the weeds guarantees disaster. The idea is similar to that of another of Jesus' stories when He spoke of an unclean spirit going out of a person. When the spirit returned and found the house swept clean but empty, the spirit returned with seven more spirits more evil than itself, and the last state of the person was worse than the first (Matt. 12:43-45).

Consider the case of a relative of mine, a very bright young man who has had a good deal of difficulty focusing in school. Because his parents are well able to provide for him the very best help available, he has undergone lots of testing and so forth. On one test—a standard children's intelligence test—it turned out that he performed exceptionally well on all the subsections except one, which he couldn't do at all. This particular deficit became the focus of concern on the part of his parents: maybe here, at last, was to be found the source of his academic difficulty. One day his mother was talking to me about this situation. She was astonished when I told her that I can't perform well on that subtest either. I never took that test, but I did administer it; and I always had to look up the an-

swers for that particular section. Not only could I not do it, I couldn't even remember the answers when I'd seen them! But the point is, I never felt the need to give this obstacle a moment's thought; and as far as I can tell, it hasn't made any difference in my academic career. By contrast, in my relative's case, the difficulty has become a symbol of defeat, an explanation for failure, a barrier that has seemed insurmountable. How much better it would have been had this weed been left in peace, and the energy it had taken put into the pursuit of something that interested the boy.

Good takes nurture, attention, energy. Leave it alone while trying to root out everything that could interfere with growth, and it dies. One reason the enemy who sowed the weeds knew he could just leave after finishing his weed-sowing is that he thought the farmer would do all the rest of the damage as he tried to eradicate the weeds.

That's the bad news. There are real weeds out there. And all too often our best and most earnest efforts will only make things worse. If we human beings could ever succeed in getting rid of the weeds ourselves, Jesus would never have needed to die.

The weeds are not going to win

But there is good news, too—which is what this parable, and also the surrounding parables, are really about. The weeds are not going to win. Even though they are going to be around till the very end, there is still going to be a harvest. Even though the good looks so feeble next to the evils and sorrows and pains and deficiencies of this life, it will not be overcome in the end.

Remember the parable of the four soils, when seed scattered hither and yon met all sorts of hazards, and yet the harvest was a huge one—thirty, sixty, a hundred fold? (Matt. 13:8, 23). Remember the parable of the mustard seed, in which a tiny seed grows into a mighty bush? (13:32). These are the stories on either side of my story that provide its context. Good—God's own good, the good that is the fruit of God's own sowing—is powerful beyond all conceiving,

no matter how small and threatened it may appear right now. Against goodness itself even Satan has no ultimate power; he can do nothing but sow weeds. But God will not be defeated, and He will not allow His wheat to be lost.

That's why it's safe—in our relationships, in our preaching, in our own lives—to give the greatest attention not to rooting out evil but to nurturing the good (not a good of our own invention, but the good in all its fullness that God has made known to us in Christ). You will suddenly find more freedom to be kind, and to forgive others and yourself, since you are not expecting perfection here and now. You will find more energy to pursue what you believe the Lord wants you to accomplish, since you will be less consumed with what might thwart you when you know that God will not be thwarted. You will be less baffled and stymied by failings and deficiencies and sins, since you know that it is not your job to get it all perfectly sorted out. That's a job for the Lord's own angels, not for mere mortals. You will find, in gazing more on Jesus and less on evil, that you will become more like Jesus and less like His great enemy. You may even find strength and courage to get some small segment of the world to tilt a fraction of a degree in the right direction.

But if not—if you don't see your part of the world budge much—don't fret. Pursue what is good anyway. One day, the angels will come. The harvest will be greater than you could ever have imagined. And it will be utterly free of weeds. ■

¹ *Le Petit Prince* (New York: Harcourt Brace Jovanovich, 1971 [1943]), 20-23, my translation).

² From "Repentance and Self-Limitation in the Life of Nations" (found on Internet).

³ Luther uses the phrase in his letter to Melancthon, August 1, 1521: see *Luther's Works*, vol. 48, ed. and trans. Gottfried G. Krodel (Philadelphia: Fortress, 1963), 282.

This edited sermon was presented at the Ministry satellite download seminar, aired from La Sierra University in March 1999.

EXCITEMENT ABOUT EXPOSITORY PREACHING

I am increasingly excited about preaching expository messages. This has not always been so. For a quarter of a century, I have preached mainly topical sermons. Nevertheless, I am now discovering the adventure of regular expository preaching.



J. Grant Swank, Jr., is the pastor of the New Hope Church (nondenominational) in Windham, Maine.

There is nothing more monotonous than a boring sermon. Scores of lay persons deserve credit for tolerating boring messages year after year. Yet there is no excuse for that kind of thing in the pulpit.

Expository preaching is one answer to the dryness that is currently afflicting much of Protestant preaching. How can a biblical, careful exposition bring new life to the pulpit?

(1) Exposition focuses on a *new passage* with each new sermon. The divine insights within those passages yield their own variety. For example, while preaching from 2 Corinthians, I marveled at the different dimensions of truth and insight which Paul covered from chapter to chapter. Many of the truths which the apostle accented had never really been dealt with properly in any of my sermons over the years. Expository preaching took care of that weakness.

(2) Exposition *delves deeply*. A superficial reading of a biblical chapter may appear at first to have little worth in the way of sermon development. However, when lingering with that chapter for fifteen to twenty minutes, I found that each

verse contained so much material worth sharing that it took a sensitive winnowing of the detail to keep in balance the overall accent desired. In other words, it ended up that there was plenty of data to work with, much of it enticing me to further in-depth exploration.

(3) Exposition suggests a more *powerful delivery* when preaching. Because there is so much attention given to the actual Word rather than detours into personal-opinion or “cute” stories, the preacher senses within his own soul the power of the divine communication. That is, he or she is dealing with eternal material which begs to be exposed.

Consequently, when actually delivering the message, the preacher can feel the drive within the self to proclaim. There is an urgency to get out the truth.

When the minister saturates himself with biblical truth in sermon preparation, that dynamo will in turn grip the congregation because of the pastor’s increased, palpable conviction. The result will be one message after another that is the bold proclamation of the gospel.

(4) Exposition yields a *biblically literate laity*. When I preached topical

J. GRANT SWANK, JR.

sermons, the congregation usually closed their Bibles after the Scripture lesson was read aloud from the pulpit. However, now that I am preaching mainly expository sermons, the people keep their Bibles open throughout the entire message. I even provide them with a brief outline of the sermon, printed in the Church bulletin. Before I begin preaching, I invite the hearers to keep their Bibles open with the outline alongside the passage so they can follow verse-by-verse with me throughout the sermon.

Over time, a certain percentage of the congregation has begun to keep the printed outlines as personal study guides. As the expositions increase, it is hoped that their knowledge of specific passages will deepen.

(5) Exposition brings out *color* in a sermon. Over the years I found myself using familiar phrases and concepts which were becoming all too frequent and trite. However, when I moved into expository preaching, I was forced to create other communication patterns to make a point of truth. Along with that, I was compelled to become more imaginative as I tried to illustrate material to amplify the passage on which I was preaching. Because new meanings and accents were being uncovered in the variety of biblical sections I dealt with, new ways of carving out those accents became delightfully necessary.

(6) Exposition keeps the *adventure of sermon preparation growing*. As years pass, it is not uncommon for the preacher to become weary regarding the next week's sermon. What is there that is new? How can he or she tell the old, old story in new language? Consequently, many preachers, often without realizing it, begin to drag and the sermon's momentum slows down. Thus, a kind of verbal doodling takes place in the pulpit from week to week.

Preparing for an expository sermon, however, keeps the study hours alive. Each new biblical section contains its own life force. Therefore, when researching that section afresh, one comes upon brand new treasures that had

never been dug up before. In the discovery there is vibrancy, the desire to get back into that pulpit to speak once again concerning the wonder of God.

(7) Exposition actually cuts out wasted time; it makes *for more efficient use of sermon research*. Instead of procrastinating as one moves toward the next week's sermon, expository preaching has a way of enticing the preacher to begin earlier in the week. The reason? Because he or she knows that the Bible is full of material waiting to be molded into a sermon. The preacher is not left quite so alone with the task of trying to scout around in his tired brain for some new brainstorm.

Every minister knows about *the panic*. It is the tremor which takes hold when nearing the day of delivery . . . and there is still no message burning on the stove. Usually this occurs because the pastor has run out of sermon themes, when there is nothing baiting his imagination.

However, when the pastor comes faithfully to the Bible with the purpose of coming upon new material from a selected passage, he will see that in reasonable order he can uncover plenty of alluring content for still another sermon.

(8) Exposition *lifts the Word* to a place of central priority. Over time, a congregation will come to know whether or not the pastor enjoys his preaching. If he does not, the message will probably get the intentional shuffle. That is, it will be wedged in a little here and there, eventually being treated by the people as a necessary evil of some kind.

Yet does an earnest pastor actually want this to happen? Does he really want a shallow people, basically ignorant about the faith? Of course not. The genuine minister of the gospel desires a zealous people who are totally committed to the Scriptures.

Expository preaching will keep the listeners close to the Word because the Bible will have been elevated to its lofty place within the worship itself. The Book will have received the honor due it, par-

ticularly under the wise leadership of the person behind the pulpit.

(9) Expository preaching keeps the preacher under *the integrity of God's Word*. It cuts through criticism from those who would complain that the preacher is doing nothing more than peddling his own pet peeves or personal tirades. Whatever is preached during the sermon is straight out of the Book.

When the pastor is immersed in Scripture, he or she becomes a new person in Christ—fresh for each week's duties. The people then pick up on that and the sincere ones grow into that same aliveness. They make connection with the divine integrity.

In the end, humanity thirsts for the living water from God's well, and that supply flows from His Word.

(10) Exposition makes for *continuity* with both pastor and laity. I have discovered that preaching from one of Paul's letters or straight through one of the Gospels brings a healthy cohesiveness to the congregation. It keeps a congregation together. There is not the lost-in-thoughtness that frequently comes to a listening body over the months when they are segmented by each brand new sermonic theme.

(11) Exposition grows its own fruit of *spiritual growth within the preacher*. "Lay hold on the Bible until the Bible lays hold of you," wrote Will H. Houghton. Over time, the preacher will thrill at the "laying hold," he will naturally realize the deepening in his own soul because of spending more time in the Bible, not only in his daily quiet renewing but also in those sermon preparation hours.

The Word simply works its own harvest when given the chance. Too many times, however, we preachers are caught up in other things: community meetings, driving about, errands, talking on the phone, arranging the weekly newsletter and bulletin. Consequently, we experience that awful lack in our souls. How can we beat it?

One way is to commit oneself to disciplined expository preaching. ■



Most pastors would affirm the great need for revival in their churches. Few, if any, pastors or lay leaders would

describe their congregations as experiencing all that God intends.

The question becomes, How do we bring about revival?

Have you noticed how many false methods abound for attempting to revitalize the church? As a by-product of a society that pluralistically welcomes anything as better than nothing, it seems there are as many answers to the question as there are advocates of the need. We have tried so many things that fall short, that we are tempted to despair of ever developing a deep spiritual tone in our churches.

So, how do we bring about revival? Is there some secret technique which, if imported into our congregations, will guarantee spiritual renewal?

I am consistently astounded at the prescriptions some of the most vocal critics of low spirituality offer for accomplishing the goal.

Many bemoan the poor condition of the church by blaming the reality of the society in which we must live and minister. Thousands of faithful members go to church praying that tomorrow will be 1959. In frustration, they attempt to return to the "good old days." Failing to realize that the "good old days weren't" and disregarding the vastly different challenges of today's society, they are certain that if we could just select the right hymn (read nineteenth-century) from the correct hymnal, all would be made right.

Others advocate status-quo-shattering changes in worship style as "the only thing needed." They point to impressive crowds that gather by the Florida seaside, or fellowship at secluded mountain retreats as

How to bring revival

JAMES A. CRESS

evidence that such a revival must be genuine because of the numbers of people who participated. Their market-driven mind-set justifies anything based on its popularity.

Still others trumpet tabloid sensationalism or time-fixing prognostications coupled with portents of approaching doom as the guaranteed methodology for frightening secular people into the churches and churchgoers into revival. These charlatans, who exploit every new event from bar codes on green beans to the invasion of the Internet, are merely another flavor of those who feverishly extol icons that bleed or saints who appear on a tortilla chip.

Such cultic proponents of hidden secrets revealed to just a faithful few, xerox rag sheets, duplicate video exposes, mail tons of cassettes, and dig the same heretical ditches of gnosticism—you are saved by what you know. Their targets range from church pastors described as hypnotists, to fanciful requirements for returning to Old Testament feast days, to get-rich-quick ventures, to top church administrators depicted as plotting to overthrow the gospel by planting new churches.

Those who dare differ or question such foolishness are ridiculed as woefully ignorant at best or co-conspirators at worst. Church leadership is accused of monetary motivation in preventing distribution among the laity of these latest revelations by the very ones who skim millions from gullible victims to further their own independent schemes and who battle any hot topic with a new "tell-all" book.

Too many members, sadly even

some retired pastors, embrace sensational topics and become purveyors of polemics as they beat down the very structure that has supported them. According to their view, any change is bad. Every problem of a secular, highly-technological, post-Christian, post-organizational world must be met with methods that are at least a half-century old or dismissed as the foolishness of this modern age.

So what is the answer? How do we bring about revival? Is there some secret technique which will guarantee the results we desire?

I am convicted that there is just such a methodology. Although it is not secret, it is ignored to such an extent that it breaks into our consciousness as a new idea whenever it is described.

It's simplicity is a hallmark of its genuine effectiveness. Revival will come more readily by seeking to share the gospel than will ever result from sensational expose, worship style, theological debate, decrying the sins of the members, or even tinkering with organizational structure.

Listen to God's own plan for revitalizing His church. "If you will go to work as Christ designs that His disciples shall, and win souls for Him, you will feel the need of a deeper experience and a greater knowledge in divine things, and will hunger and thirst after righteousness. You will plead with God and your faith will be strengthened and your soul will drink deeper drafts at the well of salvation. Encountering opposition and trials will drive you to the Bible and prayer.

"You will grow in grace and the knowledge of Christ, and will develop a rich experience."¹

Did you notice the simple truth? Do you want real revival? Go to work to win someone else.

You will be revived! ■

¹ Ellen G. White, *Steps to Christ* (Nampa, Idaho: Pacific Press® Pub. Assn., 1892), 79.

WORLD Ministerial Council 2000 TORONTO

6,000+
Registered!

June 25-29, 2000

Register Now!

ONLINE: www.ministerialassociation.com

Registration forms are also available from your
conference/union ministerial association OR from the
General Conference Ministerial Association (contact information below):

ADDRESS: 12501 Old Columbia Pike ♦ Silver Spring, MD 20904-6600

PHONE: 301.680.6515 or 301.680.6499

FAX: 301.680.6502

E-MAIL: worldministerscouncil@gc.adventist.org



Individual Registration: US\$125 ♦ Spouse Registration: US\$60



Ministers ♦ Spouses ♦ Local Church Elders ♦ PKs ♦ Clergy of All Denominations

CHARLES E. BRADFORD

SABBATH ROOTS

THE AFRICAN CONNECTION



Charles E. Bradford,

a much loved preacher, pastor, administrator, and churchman for more than half a century, served as president of North American Division of Seventh-Day Adventists for 11 years. He was the first African American to hold that post.

SABBATH ROOTS: THE AFRICAN CONNECTION

Offers a challenging and thoughtful look at the origins of Christian sabbatarianism. Drawing on compelling research by leading African-American historians and theologians, SABBATH ROOTS unfolds a story of faith and obedience on the African continent that has frequently been obscured by Euro-centric authors. Charles Bradford's balanced scholarship offers an important contribution to world Christianity at a time when believers everywhere are awakening to a gospel that preaches cross-cultural inclusiveness and interracial harmony.

PRICE: US \$14.95 PLUS 15%
SHIPPING AND HANDLING



*Send check, money order, or credit card number
(Mastercard/Visa) with expiration date to:*

General Conference Ministerial
Association, Resource Center
12501 Old Columbia Pike
Silver Spring, Maryland 20904-6600
tel: 301-680-6508
fax: 301-680-6502
www.ministerialassociation.com

ALSO AVAILABLE AT YOUR LOCAL
ADVENTIST BOOK CENTER

GENERAL CONFERENCE OF
SEVENTH-DAY ADVENTISTS
MINISTRY
1350 N. KINGS ROAD
NAMP, ID 83687-3193

CHANGE SERVICE REQUESTED

Nonprofit Organization
U.S. Postage
PAID
Nampa, ID
Permit No. 147