

MINISTRY

International Journal for Pastors

April 2002



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WITH OTHER
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THEY CONSIDER THIS MOVEMENT A FAD.
THEY GIVE SOUND REASONS WHY THIS APPROACH
IS POTENTIALLY DAMAGING.

Visiting our members

Thanks for the excellent article by Major White in the December 2001 issue of *Ministry*, entitled "Visiting Our Members: A Lost Art?" This was very timely and much, much needed. It is a major part of the answer to many of our church's problems.

—John R. Loor, Hendersonville, North Carolina.

August 2001 issue

Iwanted to say that the August issue of *Ministry* was for me, one of the most beneficial in a long time. It spoke with clarity and openness on some major issues of divorce, and remarriage, adultery, and how to resolve them in light of information or the lack thereof in the Bible. Resolving some of these problems is an age-old tug of war, and I found it helpful to read what theologians feel is the correct interpretation of some of the scriptures dealing with those issues. I am certain there are other interpretations even as there are other interpreters, but it was helpful to me anyhow.

Then the article by Robert McIver and Stephen Currow of Avondale was excellent. What a revelation, though not a surprising one and certainly one of disappointment. It is a wake-up call to every level of the church and needs further study.

Thanks for dealing with such basic and practical issues. I know we need

some of the "high flying theology" we often see that goes no where, so it is good to have something that keeps the wheels of progress on the right track and provides direction to a church that could be heading into a dangerous curve unless given new direction.

—H. Jack Harris, Portland, Oregon.

"Recovery" counseling, yea or nay?

The articles on preaching in the January 2002 issue of *Ministry* were very good. However, the inclusion of Marvin Moore's article on his "serious" involvement in a recovery program and the Bridge ministry should have been seen as controversial. . . . The premise that "we all have codependent attitudes and behaviors" smacks of the psychological extremism of the 1980s and 1990s that transferred the guilt of sin from an individual to the actions of others.

Nor is the 12 Step program without its valid criticisms. Instead of reading Pia Melody or Carol Cannon as recommended in the article's sidebar, I would like to suggest that readers also look at the book *12 Steps to Destruction: Codependency Recovery Heresies* by Martin and Deidre Bobgan, or the chapter "Mind Cure" from *Ministry of Healing*. And the best 12-step program is still the 13 chapters in *Steps to Christ*. As a minister in the Michigan Conference, I do not feel that Marvin

Moore's article should stand without some counterpoint.

—Doug Carlson, pastor, Ludington, Michigan.

Your January issue printed an article by Marvin Moore entitled "Recovery and Pastoral Ministry." The article espouses views of the codependency/recovery movement. In my opinion, you owe it to your readers to publish a list of books written by competent authors who give another view.

A counseling text used by seminaries—*Practical Psychology for Pastors*, by William R. Miller and Kathleen A. Jackson (Prentice Hall, 1995), does not recommend currently popular books on this subject. They consider this movement a fad. They give sound reasons why this approach is potentially damaging. Another well-researched book is *The Codependency Conspiracy: How to Break the Recovery Habit and Take Charge of Your Life*, by Stan J. Katz and Aimee E. Liu (Warner Books, 1991).

—Larry Yeagley, Charlotte, Michigan.

Editor's note: Since receiving this letter, we have been in touch with Dr. Yeagley. We have asked him, and he has agreed, to write an article for *Ministry* exposing principles on the basis of which pastors may select healthy counseling resources. Look for it in an upcoming issue of *Ministry*. ■

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.

Relating to ministers of other denominations

There are two and a half times as many clergy of other denominations receiving *Ministry* as there are Seventh-day Adventists. To be more specific, according to recent figures there are over 47,000 clergy of other denominations who receive *Ministry*, to just under 19,000 Adventist pastors and elders.

By now most of our Seventh-day Adventist readers know about Roland Hegstad, Robert Spangler, and Floyd Bresee's visionary "Pastors Reaching Every Active Clergy Home" (PREACH). The heart of this initiative sends *Ministry* magazine every odd-numbered month to as many non-Seventh-day Adventist clergy as desire it. Since its beginnings almost 30 years ago, this outreach has done a great deal of good.

Because of PREACH, *Ministry* has consistently been an influence in the lives of thousands of clergy who would otherwise hardly know anything of much substance about Seventh-day Adventists. It has helped to provide them with a positive, informed understanding of our Church, while it has enriched their ministry and been instrumental in bringing some into the Seventh-day Adventist Church.

It is important to know that giving other clergy a consistent chance to "read over the Adventist shoulder," has through the years inevitably created a substantial core of loyal clerical friends who now feel that *Ministry* is their magazine.

Because of these loyalties *Ministry* receives an ever-increasing number of manuscripts and article queries from clergy who naturally want their work published in the magazine. With more than twice as many non-Adventist as

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Adventist clergy receiving the journal, it is not surprising that we receive a large and ever-increasing number of proposed articles from our non-Adventist readers.

All of this, however, presents us with a challenge. Here's an excerpt from a letter I received recently: "Lately I have noticed that our magazine . . . has more writers from other denominations. It is certainly reflecting a more ecumenical approach. . . . Is this what our Adventist organization wants? . . . Does our Church want to be seen within the melting pot of the brotherhood of churches with no particular message and uniqueness?"

At *Ministry*, we are by all means determined to maintain a true Seventh-day Adventist distinctiveness. At the same time, we do not wish to discourage these friends of ours who wish to be a part of the *Ministry* writing venture and whom we would like to have fully with us in faith and commitment.

With all this in mind, we intentionally limit ourselves to two non-Adventist authors per PREACH issue of *Ministry*. This means that out of the 90 to 100 articles we publish each year, there are 12 to 14 written by non-Adventist clergy. In the light of the increasing number of fine manuscripts we receive from these ministers, in the future we may

edge this number up to three per PREACH issue, as we have done once or twice during the last few months.

We do not believe doing this promotes "ecumenism." To encourage ecumenism as Seventh-day Adventists understand it and even as it is commonly understood in the general Christian world today, is simply not our motivation. Ecumenism, among other things, is the philosophy or practice that searches for ways to unite all faiths, confining them within the bounds of one super-administrated system of lowest-common-denominator unanimity.

In the light of biblical prophecy, Seventh-day Adventists know that the ecumenical path will lead to an oppressive, monolithic church (the fully fledged Babylon) ultimately controlled by the dictatorship of antichrist. The danger in such alliances is clearly identified. Avoiding these realities is certainly a part of our concern in the publication of *Ministry* and in the way we implement PREACH.

In virtually every quarter of our Church we read and quote the work of persons who are not Seventh-day Adventist. Mrs. White clearly read broadly and in her works, published by the Church, extensively used the writing of the authors she admired—Cumming, D'Aubigne, Edersheim, Farrar, March, Wylie, and many others.

The issue is, of course, to do this responsibly, adaptively, discriminatingly, and faithfully. While we sincerely want to be cooperative and friendly in our relationships with other Christian people, that does not imply a desire for any kind of doctrinal and organizational unity.

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Another look at Babylon

Cooperating with other Christians?

George R. Knight



George R. Knight is professor of church history at the Seventh-day Adventist Theological Seminary, Andrews University, Berrien Springs, Michigan.

To what extent should Seventh-day Adventists cooperate with other Christian denominations? Should Adventist ministers be active in community ministerial associations? On what basis? After all, hasn't the denomination taught that all other churches are part of the fallen Babylon of Revelation 14:8 and 18:1-4?

These are important questions in themselves. But they have added importance because Adventism has historically experienced some tension over them as different individuals and groups have set forth varying interpretations. Fortunately, Adventist history throws a great deal of light on both the issues and the tensions they have generated.

Early understandings

The earliest Adventist interpretations of Babylon were well in place before the rise of Seventh-day Adventism. The course was set by Charles Fitch, a Millerite of Congregational/Presbyterian background.

By the summer of 1843 many Millerite Adventist laypersons and pastors were being expelled from their denominational churches because they refused to be silent regarding their firm conviction about the nearness of the Advent.¹ This situation inspired Fitch to preach a sermon in July 1843 entitled "Come Out of Her, My People." In it Fitch broadened the interpretation of apocalyptic Babylon

from the generally accepted idea among his Protestant contemporaries that Babylon was Roman Catholicism, to include all those who resisted "the PERSONAL REIGN of Jesus Christ over this world." Thus all Christians who resisted Millerism's central teaching were included as being both "ANTICHRIST" and "BABYLON." The only hope for them was to "come out of Babylon or perish."²

That interpretation would be perpetuated by the early Sabbatarian Adventists. Thus James White could write in 1850 that "the second angel's message [of Revelation 14:8] called us out from the fallen churches [to] where we are now free to think, and act for ourselves in the fear of God."

From White's perspective it was the coming out of the "fallen churches" that had prepared the way for the discovery and preaching of the Sabbath truth. "It is an exceedingly interesting fact," he wrote, "that the Sabbath question began to be agitated among second advent believers immediately after they were called out of the churches by the angel's message. God's work moves in order. The Sabbath truth came up in just the right time to fulfil [the] prophecy"³ of Revelation 14:12, with its implications for the restoration of all God's commandments before the Second Advent.

The early Sabbatarians not only adopted Fitch's understanding of Babylon as being completely fallen by late 1844, they also followed Miller in believing that the door of salvation had been closed in October 1844. Miller had developed the "shut door" doctrine in the 1830s, when he argued the idea that probation would be closed before the completion of the 2,300 days of Daniel 8:14 "about the year 1843." Since he interpreted the cleansing of the sanctuary as the Second Advent, his logic had led him to the conclusion that every person would have to make a decision for or against Christ by that time.⁴

With that understanding in mind, the 1842 Boston general conference of Millerite Adventists had resolved "that the notion of a probation after Christ's coming, is a lure to destruction, entirely contradictory to the word of God, which positively teaches that when Christ comes the door is shut, and such as are not ready can never enter in."⁵

After Millerism's "Great Disappointment" at the nonadvent of Christ on October 22, 1844, the major point of contention became

whether anything had happened on that date. Those who said nothing had happened became “open-door” Adventists. Those who said something had happened belonged to the “shut-door” faction.

With that latter view in mind, Miller wrote on November 18, 1844, that those proclaiming the second advent of Christ were finished in their “work in warning sinners, and in trying to awake a proud church.” A separation between “the righteous and wicked” had taken place and Adventism’s mission was now to encourage one another until Jesus comes.⁶

By the end of 1844 the “shut door” had come to mean two things in the eyes of its advocates: (1) that something had happened on October 22, and (2) that the door of probation had been shut.

The emerging Sabbatarians under the leadership of Joseph Bates and James and Ellen White adopted the shut-door teaching with all of its implications.⁷ Coupling that belief with their interpretation of Babylon obviously put them beyond the possibility of cooperating with other Christian groups.

A modified understanding

Although they didn’t realize it for some time, the Sabbatarian Adventists had a problem in their all-other-churches-are-a-totally-fallen-Babylon theology. The first aspect of the problem to come to their consciousness was their interpretation of the shut door.

After all, Christ hadn’t returned in October 1844. As a result, probation hadn’t closed then. But it was only after they had reinterpreted the meaning of the cleansing of the sanctuary of Daniel 8:14 that they could begin to see that because of their error involving the Second Advent, they had also been wrong on the close of probation aspect of their shut-door teaching.

While a new understanding of the sanctuary’s cleansing was in place by

1848, it would be another few years before they realized that their new understanding demanded a reinterpretation of their position on the shut door. That reinterpretation was forced upon them by converts to their message who hadn’t been in the Millerite movement before 1844 and thus, theoretically, couldn’t be saved under their traditional shut door position.

By the early 1850s such converts led the Sabbatarians to revise their understanding of the shut door.⁸ As a result, they still held that something had happened in 1844 and that human probation would close before the Second Advent, but they had finally come to the place where they were willing to admit that probation had not yet closed.

That conclusion would have vast implications for the meaning of their everyone-else-is-a-totally-fallen-Babylon teaching. James White would set forth those implications in 1859.

In an article in the *Review and Herald* he noted that the term “Babylon” signified the doctrinal confusion of the various sects. He then went on to “unhesitatingly” apply the “Babylon of the Apocalypse to all corrupt Christianity.” But, significantly, he interpreted the fall of Babylon as being progressive, rather than as something that had been completed in the 1840s, as held by the Sabbatarians in the earliest years.⁹

While Fitch had viewed Revelation 14:8 and 18:1-5 as one event, White asserted that whereas the fall of Babylon in 14:8 “is in the past,” the fall set forth in 18:1-4 is present and “especially” future. As he put it in 1859: “First she falls [14:8]; second, she becomes the habitation of devils, and ‘the hold of every foul spirit;’ third, God’s people are called out of her; and, fourth, her plagues are poured out upon her.”¹⁰

Ellen White agreed with her husband’s reinterpretation of the fall of Babylon as being progressive, but she would move beyond his understanding. To her “the perfect fulfillment of Revelation 14:8 is yet future.” As a

result, “the great body of Christ’s true followers are still” to be found in those churches outside of Adventism. Thus Babylon is confused but not totally fallen. Beyond that, the call to come out of Babylon will not reach its full force until right before the Advent, when Babylon’s progressive fall will have been completed. As a result, she claimed, the cry to “Come out of her, My people” of Revelation 18:1-4 will “constitute the final warning to be given to the inhabitants of the earth.”¹¹

A theological foundation for association

With their reinterpretations of the shut door and the fall of Babylon, James and Ellen White had created a theological foundation to guide the understanding and practice of Seventh-day Adventists when it came to their relationship with other Christian bodies. That cooperation became increasingly more of an issue as Adventists came to realize that the Second Advent wasn’t as close as they had at first expected.

Cooperation with “outsiders,” however, would bring its own tensions into the denomination. Those tensions would divide Adventist thinking into what might be thought of as “moderate” and “hardline” orientations. The moderates would come to favor association or cooperation that did not compromise the theological and ethical integrity of the movement, while the hardliners would have a difficult time cooperating with any group that did not see things just as they did.

A case in point is Adventism’s relation to the Women’s Christian Temperance Union (WCTU). The movement obviously had some good ideas (i.e., “truth”). After all, it was advocating temperance—a topic in line with Adventism’s concerns. As a result, as early as 1877 Adventists were uniting their efforts with those of the WCTU.

So far, so good, in terms of the WCTU. They seemed to be nice

Christian ladies. But in 1887 they muddied the waters by aligning themselves with the National Reform Association in its drive to gain national legislation for Sunday sacredness. That same year the WCTU added a Sabbath (Sunday) Observance Department to its own organization. The next year it would support Senator Blair's national Sunday bill.¹²

Such moves definitely made the WCTU look more like it was rapidly moving toward a fully-developed Babylon in the eyes of some Adventists. While having "the truth" on temperance, at the same time it supported "error" on the Sabbath. If that isn't confusion or Babylon, what is? some Adventists concluded. Such developments continued to cause tension in the Adventist ranks throughout the 1890s.

Despite the problems, Ellen White and others sought to cooperate as much as possible with the temperance forces throughout the 1890s.

Other Adventists weren't so sure about personally cooperating.

Something of a turning point came in 1899 and 1900 when the WCTU put itself on record as being opposed to lending its support to the persecution of those who had a different day of rest. The new tolerance, of course, had not changed the organization's advocacy of Sunday.

It was in that climate that *Review and Herald* editor Alonzo T. Jones published a string of pointed editorials suggesting that the WCTU was apostate and hadn't gone far enough and was thus still logically aligned with the forces of persecution.¹³

In response to Jones's black-and-white, hardline mentality, Ellen White wrote him a series of letters. As one who was willing to work within a certain amount of tension, she counseled the impetuous Jones not to be so hard on those who didn't see things through Adventist eyes. "There are," she wrote, "vital truths upon which

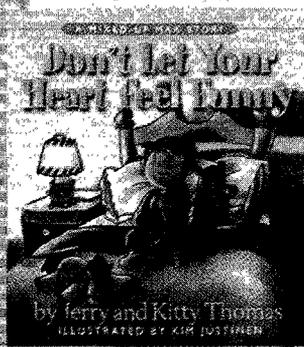
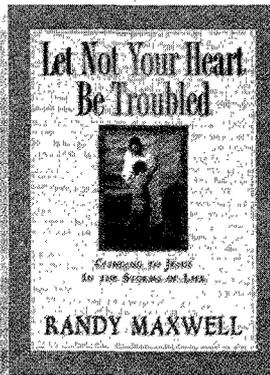
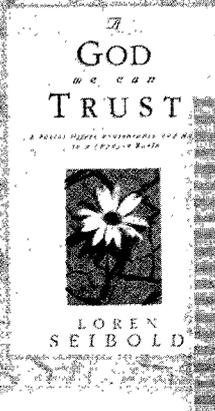
they have had very little light." As a result, "they should be dealt with in tenderness, in love, and with respect for their good work. You ought not to handle them as you do."¹⁴

She noted that she was not arguing with the "real truth" of the position he had taken, but rather with his lack of vision, tact, and kindness. His approach, she claimed, would lead the WCTU members to conclude: "You see, it is impossible to have any union with Seventh-day Adventists; for they will give us no chance to connect with them unless we believe just as they believe."¹⁵

Ellen White was distinctly opposed to such either-or intolerance. Rather, she noted, "we should seek to gain the confidence of the workers of the W.C.T.U., by harmonizing with them as far as possible." Thus they should be invited to teach in Adventist camp meetings, even if they did have some error. Such an arrangement, Ellen White suggested, could have some

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very positive results. The Adventists would learn more effective methods of temperance evangelism while at the same time the WCTU workers might pick up a more balanced understanding of the Sabbath and other truths dear to the heart of Adventism.¹⁶

Mrs. White deplored the approach of Jones to the WCTU. She counseled him to not represent "truth and the situation of things as so formidable that those belonging to the W.C.T.U. will turn away in despair." She pled with him, as she often did, to let the Lord give him a "sanctified pen," "discretion," and "Christlike tenderness" toward those who didn't see things as he did.¹⁷

Such counsel was hard to take by those who saw everything in black or white terms. They saw the more moderate position simply as one of unacceptable compromise.

Several years later Ellen White would write that "while I was in Australia, Elder A. T. Jones, by an unwise course of action, nearly cut off all opportunity for us to work" for the WCTU people. She went on to say that her husband had always sought to give temperance workers "an opportunity to speak" at his meetings and always readily accepted invitations to their gatherings.¹⁸

A few months later she wrote that "the Women's Christian Temperance Union is an organization with whose efforts for the spread of temperance principles we can heartily unite. The light has been given me that we are not to stand aloof from them, but, while there is to be no sacrifice of principle on our part, as far as possible we are to unite with them in laboring for temperance reforms. . . . I have been shown we are not to shun the W.C.T.U. workers. By uniting with them in behalf of total abstinence we do not change our position regarding the observance of the seventh day, and we can show our appreciation of their position regarding the subject of temperance. By opening the door, and inviting them

to unite with us on the temperance question, we secure their help along temperance lines; and they, by uniting with us, will hear new truths which the Holy Spirit is waiting to impress upon hearts."¹⁹

It was that same irenic spirit that led Ellen White to suggest that Adventist pastors should become acquainted with other pastors in their district, letting them know that Adventists "are reformers, but not bigots." Her advice was to focus on the "common ground" that Adventism shared with others and "to present the truth as it is in Jesus" rather than to run down other churches. Using such techniques, Adventist pastors could "come near to the ministers of other denominations."²⁰

There will probably always be hardliners and moderates in Adventism when it comes to how we view, associate, and cooperate with other Christians. There will probably be those who stand ready to fire their "Babylon gun" at everyone who disagrees with them on any point.

Clearly, however, Adventist history has a great deal of light, wisdom, and guidance to give to us when it comes to this important issue. ■

- 1 For a fuller treatment of Millerism and Babylon, see George R. Knight, *Millennial Fever and the End of the World: A Study of Millerite Adventism* (Nampa, Idaho: Pacific Press Pub. Assn., 1993).
- 2 C. Fitch, *Come Out of Her, My People* (Rochester, NY: J. V. Himes, 1843), 9-11, 16, 18, 19, 24.
- 3 James White, "The Third Angel's Message," *Present Truth*, April 1850, 68, italics supplied.
- 4 For more Millerite perspectives on the shut door, see George R. Knight, *A Search for Identity: The Development of Seventh-day Adventist Beliefs* (Hagerstown, Md.: Review and Herald Pub. Assn., 2000), 55-57.
- 5 "Boston Second Advent Conference," *Signs of the Times*, June 1, 1842, 69.
- 6 William Miller, "Letter from Bro. Miller," *Advent Herald*, Dec. 11, 1844, 142.
- 7 For more on the Sabbatarians and the shut door, see Knight, *Search for Identity*, 83, 84; Ellen G. White, *Selected Messages* (Hagerstown, Md.: Review and Herald Pub. Assn., 1958), 1:74.
- 8 "Open and Shut Door," *Seventh-day Adventist Encyclopedia*, 2nd rev. ed. (Hagerstown, Md.: Review and Herald Pub. Assn., 1996), 2:249-252.
- 9 James White, "Babylon," *Review and Herald*, Mar. 10, 1859, 122.
- 10 *Ibid.*
- 11 Ellen G. White, *The Great Controversy* (Nampa, Idaho: Pacific Press® Pub. Assn., 1950), 389, 390, 604.
- 12 Eric Syme, *A History of SDA Church-State Relations in the United States* (Nampa, Idaho: Pacific Press® Pub. Assn., 1973), 29, 30.
- 13 [A. T. Jones], editorial, *Review and Herald*, Dec. 12, 1899, 804; Dec. 19, 1899, 820.
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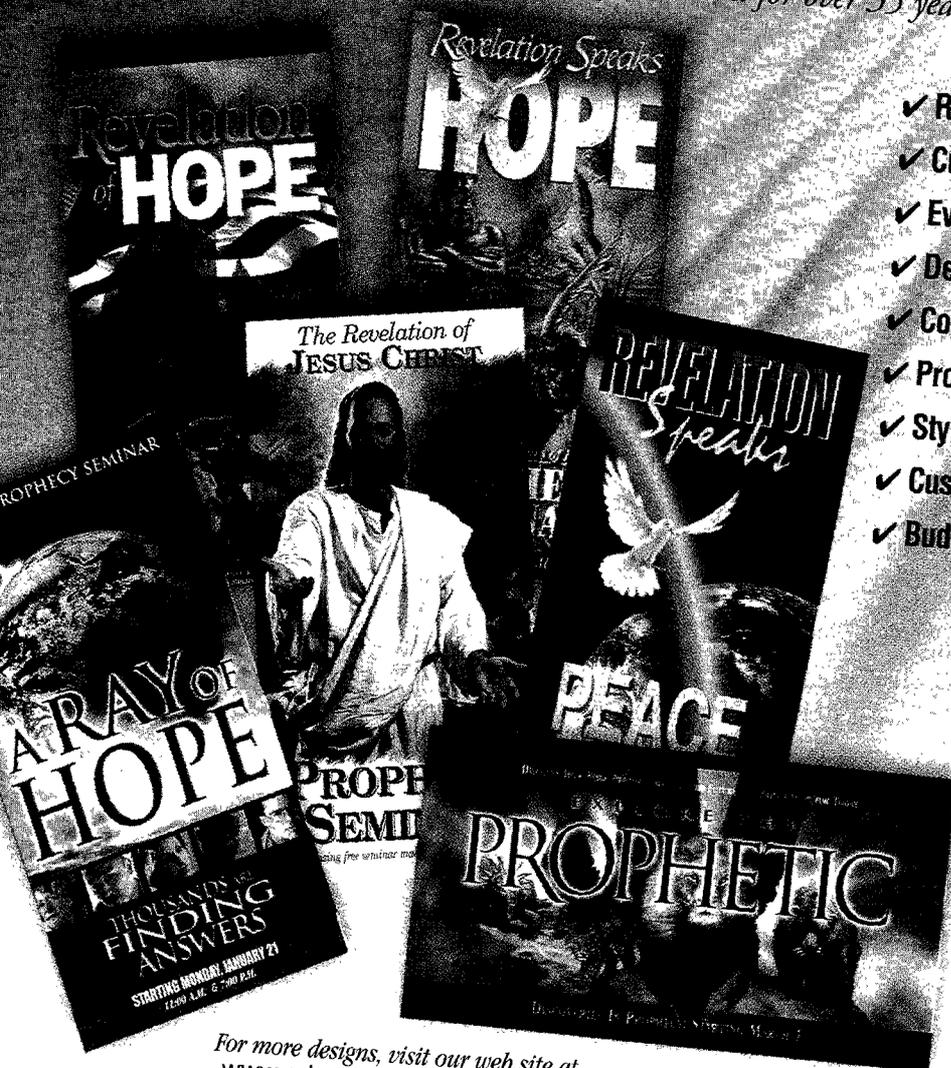
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Eden and the Israelite sanctuary

A study in God's abiding interest in harmony and restoration

Angel Manuel Rodríguez

This article is the second in a two-part series. The first article, "Genesis 1 and the Building of the Israelite Sanctuary," appeared in our February issue.

Genesis 2:4–3:24 contains terminology and concepts associated in the Old Testament with the theology of the sanctuary. This has led some to suggest that the Garden "was a type of archetypal sanctuary."¹ Although Eden was not a sanctuary in the sense in which the Israelite tabernacle was, we find in the narrative of the Garden the beginnings of the theology of the sanctuary. In what follows we will summarize important exegetical and theological studies on the subject by non-Adventist theologians and explore how their insights can contribute to a better understanding of the doctrine of the sanctuary.

1. Parallels

Eastern orientation. The Garden was located in the eastern section of Eden (Gen. 2:8) and, apparently, its entrance also faced east (Gen. 3:24).² The entrance of the Israelite sanctuary was also to the east (Ex. 27:13-16; cf. 38:13-18).³ In a sense the gate of the Garden functioned more as an exit than an entrance, while the gate of the sanctuary was an entrance, a return from the east.

Source of water. Eden was a source of abun-

dant water (Gen. 2:10). Water was used in the sanctuary to keep it clean and for the purification of the priests. There was a laver near the entrance of the sanctuary (Ex. 38:8).

A stream of water is sometimes associated with the Israelite temple (Ps. 46:4). In Psalm 36:8-10 the sanctuary is described as "a place of refuge from the harshness of life. . . . Note the word translated 'delights' (cadnêk) is simply the plural of Eden. . . . Here, 'the stream of [God's] delights' is identified with the 'fountain of life.'"⁴ Water becomes a symbol of life and God's blessings.⁵ Ezekiel takes up this image and associates it with the eschatological temple of God (47:1-12; cf. Joel 3:18; Zech. 14:8).⁶

Tree of Life (Gen. 2:9; 3:24). It is generally acknowledged that the tree of life was represented inside the sanctuary by the golden candlestick. It had seven branches and the cups on each branch had the form of almond flowers decorated with buds and blossoms (Ex. 25:31-36). "The presence of botanical terms, and the basic central shaft-plus-six-branches form, give the impression of a tree-shaped object."⁷ If this view is correct, then, the Garden and the sanctuary were places where the source of life was located.⁸

Gold and precious stones. The Eden narrative mentions gold and precious stones (2:12). The furniture of the tabernacle was covered with gold and one of the priest's vestments was decorated with precious stones (e.g. Ex. 25:13, 18, 24; 25:7). Some find here common elements shared by the Garden and the sanctuary.⁹ The term "onyx" is used in Genesis and in the sanctuary context (Ex. 27:7; 28:9-12). The terminological association is valid and supports the view that the Garden and the sanctuary do share some fundamental conceptions.

Cherubim. Cherubim are first mentioned in Genesis 3:24. Figures of cherubim were used to decorate the inner curtains of the tabernacle (Ex. 26:1, 31) and two of them were part of the ark of the covenant (Ex. 25:17-22).¹⁰ They stood there, like in Eden, as servants of God. The cherubim placed at the entrance of the Garden reminded people that God was still accessible to them.

Guarding the entrance. The function of the cherubim was to "guard [*shamar*] the way to the tree of life" (Gen. 3:24, NKJV); that is to say, they were protecting the sanctity of the Garden and access to the symbol of life. The



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Levites were placed around the sanctuary "to keep charge [*shamar*] of the tabernacle of the testimony" (Num. 1:53, NASB). They were responsible for protecting the tabernacle against anyone who may want to encroach upon the sancta.¹¹

Work of Adam. Humans were "to work [*cabad*]" and "to take care [*shamar*] of" the Garden (Gen. 2:15). Those verbs are again used together in Numbers 3:7-8; 8:26; 18:5-6, to describe the duties of the Levites in

to dwell (2:8, 15).¹⁶

We find similar ideas in the setting of the Israelite sanctuary. The sanctuary was where God and humans came together. But when we examine the similarities between the Garden and the sanctuary as places of encounter, the parallels with the Garden are not exact.

The Garden was created by God. Humans dwelt in it. God visited them, and there was perfect harmony between them.

scene.²⁰ In this scene God functions as a prosecutor²¹ investigating the crime committed by the couple. The story "follows step by step the procedure of a legal action."²² There is a discovery (8-10), an interrogation and defense (11-13), and then a sentence (14-19).

God is asking questions, investigating the nature and reason for the crime committed. We have in this story an investigative judgment in which God is searching for and analyzing the evidence. The obvious question is whether God already knew about the crime and if He did, then why was the investigation needed?

Umberto Cassuto, a Jewish commentator, raised those questions and suggested that "since the subsequent narrative portrays God as omnipotent, it stands to reason that He is not depicted here as one who is unaware of what is around him."²³ He adds that "the Judge of the whole earth calls man, in order to demand from him an account of his conduct."²⁴ According to others, the purpose of the questions is (1) to establish the facts and "to make clear to the man and the woman what they have done";²⁵ or (2) to allow "the man himself to acknowledge his crime";²⁶ (3) or even better, to move the culprit "into confessing his guilt."²⁷

This is the first judgment recorded in the Scriptures and includes an investigation followed by a sentence and its execution. During the investigation Adam and Eve are questioned by the Lord but surprisingly the serpent is not questioned at all; he is not judged in the same way the couple is being judged. The enemy is only condemned; a sentence is pronounced against him.²⁸

In the Israelite sanctuary God functioned as Judge of His people and of the world. According to Deuteronomy 17:8-13 Israel's "supreme court" met in the tabernacle and it consisted of priests and a judge. God entrusted to them with His judiciary authority.

Plan of redemption revealed

God revealed Himself in the

THE GARDEN AND THE SANCTUARY ARE A CENTER OF LIFE BECAUSE THE LORD IS PRESENT IN BOTH.

working, ministering, and guarding the sanctuary.¹² Adam was performing in the Garden a task that was later assigned to the Levites.

Dress of Adam and Eve. After the Fall God provided for Adam and Eve a dress of the skin of animals (3:21). In the sanctuary services the skin of the sacrificial animals, the hide, was given to the officiating priests (Lev. 7:8).

Two other terms used in the story of the Garden are also found in the context of the tabernacle. The verb *shakan*, "dwell," is used in Genesis 3:24 and in Exodus 25:8 (God wanted to dwell [*shakan*] among the Israelites).¹³ Genesis 3:8 describes the Lord as walking (*hithallek*; "to walk to and fro"; from the verb *halak*, "to walk") in the Garden. The same verb is used in Leviticus 26:12 and Deuteronomy 23:14 to describe the divine presence in the sanctuary. "The Lord walked in Eden as he subsequently walked in the tabernacle."¹⁴

2. Theological links

Meeting place of God and man. From a theological perspective the Garden of Eden was where God and humans met in a harmonious relationship. The Garden was not God's dwelling place,¹⁵ but rather a place created by God for humans in which they were

The tabernacle was built by humans. God dwelt in it. Humans went there to meet with God, and the purpose of the visit was to restore or preserve the relationship between God and humans.

The reason for the difference is that the Garden pictures the relationship between God and humans in a context free from sin and death. The tabernacle pictures the same relationship in the context of sin and death. Now God was the One who dwelt with humans because humans rejected the dwelling place God created for them.

Humans are described as returning, coming back from the east. The "east" in the Bible could be a symbol of good or evil.¹⁷ It is the place of enslavement, oppression (Ezek. 25:4), and idolatry (8:16). A return from the east was a symbol of submissiveness to God. Whenever the Israelites went to the sanctuary they were returning to the original experience of harmony and unity between God and humans that prevailed in the Garden of Eden. It was indeed an act of redemption, a re-creation.

Judiciary activity of God. In Eden God functioned as Judge. Scholars have found in Genesis 3:11-20 "a trial,"¹⁸ a legal process,¹⁹ a judgment

Garden not only as Judge but also as Redeemer. The death of Adam and Eve should have occurred immediately (Gen. 2:17).²⁹ The death penalty was not exhausted when God said to Adam, "you are dust, and to dust you shall return" (3:19, NAS). This death undoubtedly belongs to the penalty of sin; but Genesis 2:17 describes something beyond it. The divine warning "was not 'on that day you will become mortal' but rather 'you will die.' But that did not happen at all."³⁰ Their lives were extended because "God allowed grace to prevail."³¹

This expression of grace is encapsulated in Genesis 3:15 which offers assurance of a new life. The fact that the serpent is here a symbol of evil and that his head is to be "crushed" by the offspring of the woman suggests that there will be a final victory over evil and death.³² For the Christian community this victory has become a reality in Christ Jesus (cf. Rom. 16:20; Heb. 2:14; Rev. 12). The ultimate death of Adam and Eve was not put into effect because Christ is "the Lamb that was slain from the creation of the world" (Rev. 13:8, NIV).

Genesis 3:21 could also be pointing, in a pictorial way, to that promise of salvation: "God made for Adam and for his wife garments of skin, and clothed them." Nakedness and clothing are important motifs in the Creation and Fall narratives.

Before the Fall nakedness is the natural condition of Adam and Eve (Gen. 2:21). They were free to approach God, interact with each other and the rest of creation without having to mediate their presence through clothing. After the Fall their nakedness becomes unnatural; it stands as a symbol of their alienation from God. They cannot approach God any longer as they were created because their nature has been altered through rebellion. A metamorphosis is required, and it is symbolized in the act of clothing them.

God rejects Adam and Eve's solution to their nakedness, i.e. a dress of leaves, and dresses them with the

skin of animals. God Himself makes it possible for them to approach Him (cf. Ex. 28:42-43). Dressing someone signals in the Bible the bestowal of a new status (cf. Gen. 41:42; Ex. 28:40-41; Lev. 8:7, 13; Num. 20:26).³³

The act of investiture raised Adam and Eve from a state of alienation to the status of a person who can interact with God. He was restoring to them some of their lost dignity.³⁴ Obviously the interaction is not as before but it points to a future time when it will be fully restored.

By stating that Adam and Eve were dressed with the skins of animals, the text implicitly states that at least an animal was killed. The fact that this is not clearly stated should not detract from its significance. The biblical narrative seems to be "anticipating the notion of sacrifice in the slaying of the animals."³⁵

When we place Genesis 3:21 within its theological context the implicit death of the animal becomes indeed a sacrificial act. First, Adam and Eve were expected to experience ultimate death (2:17). Surprisingly, their life

was preserved. But it is precisely in that life-threatening context that the death of an animal takes place. The death penalty is not executed on them but an animal dies.

Second, the death of the animal is not an accidental detail in the narrative; it provides what Adam and Eve needed in order to restore their relationship with the Lord. Out of death comes hope and restoration for them.

Finally, the fact that God made the garments and dressed them suggests that God did for them what they were unable to do for themselves. He was graciously enabling them to approach Him. Those concepts belong to the theology of the sanctuary and its services in the Old Testament. In fact, what is embryonic or hinted at in Genesis 3 becomes a full-grown theological body of ideas in the Israelite sacrificial system.

3. Summary

The narrative of Eden provides some of the most important elements of a theology of the sanctuary and its

continued on page 30

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The "valley of the shadow of death"

Faith thinking aloud about dying

Borge Schantz

On August 17, 1999, I was scheduled to fly out from Denmark to Pakistan to visit some churches we had planted there. Wondering about some physical symptoms I had noticed in myself, the day before I left I met with a medical specialist, leaving specimens for the lab to work on. I don't suppose it's anything serious, I thought to myself as I left for Pakistan.

The test results caught up with me in Pakistan: I had colon cancer. I was advised to return home as soon as possible. An operation was scheduled in a month's time.

Visiting the newly established churches was an encouraging experience. It was rewarding to see the faithfulness of members in spite of some hindrances. Still, my visit was overshadowed by the ominous message from home. The word "cancer" is always disquieting, if not devastating.

At the time the disturbing message had reached me in Karachi, I had to decide between keeping it to myself or sharing it with others. It's probably very "Danish" to be private in such matters. However, I wanted contact, communication, intercession, and, honestly—also compassion. I felt I should be open and honest.

My church employment for more than 47 years in various capacities had brought me in contact with people in many parts of the world, and when I opened up the matter to

others, I received many comforting messages. Among the persons and groups who said they were praying for me were Lutheran ministers, Muslim friends, and Adventist fellow-believers in Asia, Africa, Australia, North America, and Europe.

Upon my return to Denmark, I was hospitalized. The operation lasted six hours, and I spent the next ten days in the hospital.

The oncologists recommended six months of chemotherapy. A little later, I developed pneumonia twice and had hernia surgery. For a person who had enjoyed good health in his 67 years, these seven months were a time of anxiety and fear that the cancer might have spread. It was also a trial for me to move in and out of the hospital and actually be hospitalized for 30 days.

The psychological effect of the "verdict"

Elizabeth Kübler-Ross in her book *On Death and Dying* analyzes certain stages people go through when they have been told that their days are numbered. They are as follows:

1. Denial and isolation (not me?)
2. Anger, rage, envy, resentment (why me?)
3. Bargaining (if I am good, I can live)
4. Depression (what's the use?)
5. Acceptance

These stages do not always come in that order, however, they can occur concurrently and are intermingled with feelings of hope, fear, anguish, and even terror. I recognized them as general outlines and dealt with them as such. So my experience went something like this:

1. *Denial*. It cannot be true. I am not sick. The medical people have made a mistake. I am strong. I have traveled in all kinds of situations and lived in four continents, sometimes under trying conditions. I have survived three wars. I come from a strong family, number six of eleven children, with parents that lived to an advanced age. It is a mistake. It cannot be true.

2. Then when it was proven to be true, the *Why* question emerged. Why should I get this terrible disease? I questioned my obedience to the health message with which I grew up but to which, perhaps, I was not always faithful.

An experienced nurse told me that I should never attempt to find out what had caused my cancer. It would be futile. Cancer hits people arbitrarily. On reflection I am positive that



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I did not experience anger, resentment, or rage. Perhaps a little envy when I watched healthy people.

3. The "acceptance" reaction was to fight the disease with all means possible—physical, emotional, and spiritual. I decided that this ailment was not going to get me. I was going to live a few more years. This, no doubt, meant a battle with its depressions, its "up's and down's."

My wife, Iris, and family stood wonderfully by my side in this decision and strengthened me in all aspects. Iris encouraged me to take one day at a time, to focus on the progress I had made during the previous 24-hour period, rather than thinking about, even fearing, the many future treatments or operations. Also I decided that I should have a special project to be involved in: a how-to book on evangelism in developing areas of the world.

4. Then came the *great moment of relief and joy*. After the operation itself, with some additional scans and examinations, the chief surgeon assured me that I could be considered cancer-free.

That was, of course, to the best of their knowledge. No one knew what really was going on in my body. In my case, there existed a propensity for recurrence, but the doctors felt that I was in a reasonably safe state.

5. Interestingly, now I experienced some *guilt feelings*. The man in the bed opposite me had died a few days after his operation.

Another patient, a professor in American history at the University of Copenhagen, was told that his colon cancer was beyond medical help. He received permission to use all the morphine he wanted to make the rest of his days as painless as possible. He was a Lutheran, and on several occasions we talked together about spiritual things and I had prayer with him.

He did not live for more than five months after the operation, dying at 53 years of age, leaving a wife and three children. When I attended his funeral in one of the main churches

in Denmark, my mind returned to the Why question.

However, now the issue was not why I got the cancer, but why I was spared the severe terminal consequences my friends had to suffer. I still have that feeling of guilt when I think of my two fellow patients who became my friends in a special way.

In the hospital ward I had the opportunity to share my belief in God and Jesus Christ as Savior with other patients who were in similar situations. It is amazing how prepared we are to talk about spiritual things when we are in a crisis.

Spiritual manipulation as a preparation for death?

All through my life as a minister, I have prayed and comforted many who suffered from cancer. Now the tables were turned. I was at the receiving end. What I had preached to others now was a reality in my own experience. I imagined, especially in the first weeks, that death for me was a possibility.

The first thought that came to me was that I should spend much more time reading the Bible, the Spirit of Prophecy, and other devotional literature. These were important in preparing me for whatever would come. I felt I had to be more spiritual if I were to be accepted by God. This was the "bargaining" state in my experience. It was really the idea: "If I am good, I can live."

Thankfully, my Seventh-day Adventist beliefs, theological training, and reflections took over. The questions came to me, "What was the actual motive for such exercises?" Did I really believe that reading the Bible and religious literature would make me more acceptable to God? Could I win special favors in my somewhat desperate situation by such actions? Could I influence God in such a way that He would more readily accept me, should the cancer be terminal?

Of course not! In my ministry I have taught and preached that salvation comes by faith and acceptance of

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Christ as my Savior. This has also been at the core of my personal faith and relationship with God. God's acceptance of us is by His grace. Anything I try to do to please God and make myself fit for His kingdom will only make the saving process more complicated. Works of any kind will not change God's dealing with me. He knows me. When this biblical truth dawned on me anew in the hospital, a wonderful peace fell over me. I thanked God for His mercy in dealing with human beings—with me.

Prayer as a bargaining commodity

In the "bargaining stage" of my experience, prayer also became a kind of "inducement." Would not more time spent in prayer, even extended prayers, make a person more acceptable to God?

My personal prayers were to prepare me to meet my Savior. In this preparation it is the content of prayer and a person's faith, rather than their frequency and length, that are of significance.

Important also is the motive for the prayer. When the principal purpose is naively to make one more agreeable and win favors with God, the whole purpose of praying is misunderstood. One cannot pray oneself into heaven. So also in the "bargaining" stage, my understanding of the theology of prayer prevailed to some extent, but I also moved on to new dimensions in my faith and prayer.

There were prayers for a miracle to happen. People in various parts of the world were praying for me. Many of these prayers, including my own, were for a miracle to take place. However, no miracle took place.

Miracles are rare. When they do occur, they are usually reported in other countries far away. Millions of suffering Christians in many countries send up their prayers for healing, food, employment, and protection in various disasters such as civil wars, earthquakes, and floods. It often seems to these people, and to us for

that matter, that God does not hear and answer prayers.

Do we have to reconsider our concept of the meaning and purpose of prayer? Do we need to revise our concept of miracles and their place in God's overall plan of salvation?

Miracles and prayer

I have no problem in accepting that, in both the Bible and church history, miracles have had a significant function in saving God's people when there was danger that they would be eliminated. We need only to read the story of Moses in Egypt, the wonders performed by Christ in His attempts to found His church, and the work of the apostles.

There are personal instances where God intervenes and answers prayer by performing a miracle. However, inspiration seems to reveal that God has a general plan for the salvation of humankind, and we as His children are part of that plan. The main thrust of His design is to get people into His kingdom, where there will be no more death, disease, hunger, or suffering. Our desire to add a few years to our existence in this world is perhaps more self-serving than fitting into the divine purpose. No doubt it is difficult from our narrow perspective to see the larger picture in God's redemptive plan. In a narrow sense, prayer requests something, a favor, from God. We sometimes pray like a child writing down a list of gifts wanted for Christmas.

In a broader sense, the main purpose of prayer is to bring us into closer contact with God, to admit our dependence on Him. On the one hand, prayer gives us a sense of need, helplessness, and unworthiness. On the other, it gives us an assurance of divine generosity, love, and forgiveness. That is more important than receiving material gifts, even healing and longer life.

Prayer draws us nearer to God, and the belief that one's sins are forgiven is the greatest source of peace. Along with this, intercessory prayer for fel-

low humans will draw us nearer to them in true, deep concern and love.

Ignorance of death

One of my observations when associating with fellow-patients in my hospital ward and listening to their anxieties was that there was a fear of whom and what they would meet if they should pass away. What would be on the other side? Was it hell, heaven, or nothing? This ignorance resulted in fear and uncertainty. One patient asked me what I believed about God and death but when I offered to tell him, he politely made it clear, that he did not want to be talked into any concepts that made any demands on his life.

In these moments, though I'd read and taught them many times, I found fresh comfort and tremendous peace in the realities of the Bible teaching about heaven, hell, and whom I would meet on the other side. Paul makes it clear that a Christian should have knowledge. "We do not want you to be ignorant about those who fall asleep" are his words (1 Thess. 4:13, NIV).

It is a great comfort to know from the Bible that there is no eternal burning hell waiting for those who refuse to accept Jesus as Savior (Mal. 4:1-3), and to know that the time between death and the resurrection at His second coming is like a sleep in a state of unconsciousness (John 11:11-14; 1 Cor. 15:51). After death, the next thing a person who died in Christ will experience is to see His face (Ps.17:15). When one is really facing these realities they become all the more precious.

Perhaps the most consoling words about dying are in Rom. 14:7-9: "For none of us lives to himself alone and none of us dies to himself alone. If we live, we live to the Lord; and if we die, we die to the Lord. So, whether we live or die, we belong to the Lord. For this very reason, Christ died and returned to life so that he might be the Lord of both the dead and the living" (NIV). ■

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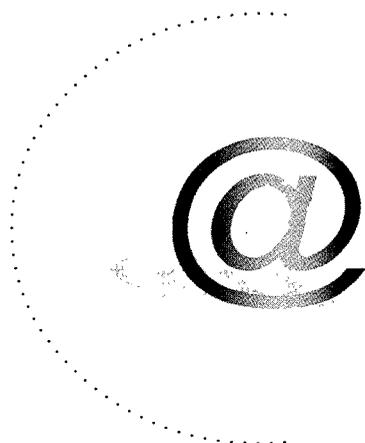
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Julia C. S. Vernon is chaplain of the Hospice of Bountiful in Grantsville, Utah.

Something out of the ordinary was going on at the camp meeting. "What's happening?" asked Pastor Knap* as he hurried toward a buzzing knot of teens and young adults.

"We're talking about evangelizing the Metro area," one of them replied. "This fellow asked if we wanted to, so we're planning how we can do it."

A 20-something deacon had been asking all the young people he encountered, "Who wants to evangelize this area?" Although pastors had been voicing concern about inactive youth, every one the deacons encountered responded with, "Yes! When can we start?"

"You can't do that. You can't just go out there and start evangelizing. You have to pick one of the local pastors to support you," Pastor Knap said.

As the young people recalled various inter-church rivalries and territorial disputes that had hung things up in the past, they began to express misgivings. The deacon answered, "No one church is going to sponsor this. We must do this as a united family of Seventh-day Adventist Christians, not just this or that church."

"But you can't do it that way," the pastor reiterated. "Congregations are concerned about who does what in their areas of influence, and you must be sensitive to those political realities. You have to play the game."

Several young people seemed to deflate.

They'd seen much of the dividing, weakening influence of such politics, and now felt their initial surge of hope for a new united initiative ebbing away. "Play the game." With those words, the Spirit's fire was reduced to a cold icon on the playing board of the church game.

Killing evangelistic enthusiasm

There are two very effective ways to give a sleeping pill to lay evangelism.

First, *control*. Order, organization, rules, accountability—these aren't bad. We need them to avoid excesses that bring shame to Christ's name. They can, however be carried too far, becoming micromanagement or, as Ellen White describes it a "one-idea" mindset.

We have had bad experiences with some "self-supporting ministries" whose methods are better suited to tabloids than to the Word of God. We try to avoid that by micromanaging awakened lay people. We sharply limit their work, insisting that they have to do it one particular way. They can't just go for it. Heaven forbid that an army of youth should start evangelizing without the appropriate controls of pastoral leadership.

Yes, when we allow lay persons freedom to do the work, there is a risk that someone will become a fanatic, teach false doctrine, or offend someone.

But whenever we go out and teach large numbers of unknown, uncontrollable, potentially unstable people, we run risks. We don't know who will take off into fanaticism. We don't know which ones will be offended and say slanderous things about us. We don't know how others will react. We do know that we might get hurt, insulted, mocked, or misunderstood. We also know that some souls will find Jesus. That makes the risk, the out-of-controlness of evangelism well worthwhile.

Jesus assures us that there is only one genuine control. As we enter the risky, uncontrolled world of evangelism, He says, "Lo, I am with you alway, even unto the end of the world" (Matt. 28:20). Walking side-by-side with Jesus is the real control, the real safety.

Second, *politics*. Too often, I've heard conversations like these: "We should have a joint project." "No way. You've never supported anything we've done. So we won't work with you now."

"If we hold an evangelistic series, we'll need a building, but we can't afford to rent one."

"You have four large churches in the area. Why not use one of them?" "Because each pastor says he won't support it if it's in another pastor's building."

"Can we work together on a crusade?" "No. You went out and formed another congregation instead of staying with us. Now you can just work on your own."

The real politics of the kingdom is a lot simpler. Paul asks, "Is Christ divided [by personality and territorial disputes]?" (1 Cor. 1:13). "For you are still carnal. For where there are envy, strife, and divisions among you, are you not carnal and behaving like mere men?" (1 Cor. 3:3, NKJV).

Then, Paul gives us this model: "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one. . . . For we are labourers together with God" (1 Cor. 3:6-9). We are not individual

political units, we are coworkers in the kingdom of Christ. Far from being individual rulers of congregational fiefdoms, we are servants of one Ruler, who asks us to work smoothly with His other laborers; the lay persons of our congregations.

Encouraging evangelistic enthusiasm

Now, let's look at two means of supporting awakened members.

Mentoring: Paul pictured new workers learning from experienced workers, and in turn passing those things on to still newer workers in an ongoing, personal relationship. "And the things that thou hast heard of me . . . the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. 2:2).

Working side by side with experienced people is one of the most effective teaching methods—the same method Jesus used with His disciples. To do that, we must be in an accepting, supportive relationship

with the awakening laity.

Modeling: Paul was a model as well as a teacher. "Be ye followers of me, even as I also am of Christ" (1 Cor. 11:1). "For this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, *for a pattern to them* which should hereafter believe on him" (1 Tim. 1:16, italics supplied).

While we dream of control and territorialism, we model and perpetuate a woeful method of church activity. We have a better method to model—Christ's mercy and patience. This model produces dynamic, grace-centered lay evangelists.

We can either discourage or encourage support to the newly awakened in our congregations. Either way, with us or without us, Christ will be true to His word—in the end, the sleepers will wake up and evangelize the world. ■

* Pastor Knap is a composite of the responses of several pastors over a week-long period.

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Using drama in Christian ministry

Gary J. Tolbert

Seventh-day Adventists have traditionally taken a dim view of drama. Ellen White's comments against theater of her day probably are the main reason. I have done a thorough search of her writings and concluded that she would not speak as negatively of Christian drama as some do, particularly when it is used with some specific guiding principles.

In this age of high-tech visual arts, apparent in movies, television, and computers, our visual information-gathering skills have become more acute, even as our auditory skills have perhaps taken more of a back seat. To completely comprehend a message, people need to "see" it, absorb it, and integrate it for an extended period of time.

This does not negate the importance of the spoken message. Communication, however, is enhanced if the eye can be focused on something happening on the worship platform. Preaching becomes more attractive when something visual is added than when it is presented as just a monologue from behind the pulpit.

Communication is a complicated science and an exciting endeavor, at least for those of us who are involved in public speaking or media broadcasting.

H.M.S. Richards, Sr., who started his radio ministry in 1926, had difficulty convincing Adventists that God could use radio in communicating the message! Today we not only

use radio widely, but employ drama in Bible stories over the air, allowing the listener to use imagination in visualizing the scenes described.¹

Without question, TV is the most powerful mass communication medium. Hollywood spends millions of dollars to put across their view of desirable morality and lifestyle. Using such a medium for spiritual teaching is controversial. It has taken courage to pioneer its use in and for the Church.

William Fagal of *Faith For Today* started using television in 1950, utilizing the "parable approach." Soon it became a worldwide ministry with a mass appeal. Today we have many radio and TV programs all over the world, presenting truth.

Drama in the Bible

Drama is not new. God used it to teach His people. Ezekiel's prophetic book is full of dramatic representations, which God used to convey a specific message. And who could forget the great drama of the Old Testament sanctuary, with each aspect of the temple and its sacrificial system symbolizing the great plan of redemption that the Messiah would bring? The sanctuary, particularly the daily sacrificing of the lamb, was a dramatic enactment of the salvation story, depicting the coming of the actual Lamb of God who was to take away the sin of the world.

Jesus employed a form of drama in His use of parables. He told stories and painted mental pictures to teach spiritual truths. He never taught without using parables (Matt. 13:34). Often His use of parables was specific and pointed.

At Simon's house, for example, a woman came in and anointed Jesus with expensive perfume and wept at His feet. Simon the Pharisee was unhappy that Jesus allowed her to do this. Jesus then told a parable about forgiveness and used the woman's dramatic actions to make His point to Simon (Luke 7:36-50).

Even Paul was shown something by the use of a kind of drama. On his way to Jerusalem the Holy Spirit moved a prophet named Agabus to meet Paul. Agabus took Paul's belt, tied his own hands and feet in a dramatic depiction of what awaited Paul in Jerusalem (Acts 21:10, 11).

Today the Adventist Church uses drama in its academies, colleges, and many churches to



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A few basic principles that should guide in our use of drama

- ◆ Our purpose should be to uplift Christ and His Word, not the actor's performance. Even though sometimes the dramatic scene may not be a biblical story but rather one from everyday life, the message should be what people go away with. Sometimes it will be entertaining, but the goal should be to communicate the message and to uplift Christ.
- ◆ It can be helpful to introduce a sermon or part of a sermon by a short drama. But in this usage the drama must not be an end in its self. Such drama must lead to a spiritual truth that is developed in the sermon. Sometimes a drama may be the sermon, but the biblical truth should not lose focus.
- ◆ Drama should not be used to shock people. Don't try to dramatize extreme and raw life conditions. Good taste is necessary. Rather than shocking people, surprise them. Such an approach will "engage their interest" and teach valuable biblical truth in the process.

demonstrate how following Christ can be done and is relevant to people today.

Ellen White and drama

What about Ellen White? I looked at over 100 references in her writings about drama and theater. There is a similarity in many of Mrs. White's statements, but one common theme is evident. Here's a statement that exemplifies it:

"Many of the amusements popular in the world today, even with those who claim to be Christians, tend to the same end as did those of the heathen. There are indeed few among them that Satan does not turn to account in destroying souls. Through the drama he has worked for ages to excite passion and glorify vice. The opera, with its fascinating display and bewildering music, the masquerade, the dance, the card table, Satan employs to break down the barriers of principle and open the door to sensual indulgence."²

In this and similar statements, Mrs. White condemns drama and other amusements that highlight sin. What she describes here in principle covers much of what we see on the TV and in today's theater. But she did see the use of drama as useful in the communication of truth, such as using the theater for an evangelistic meeting.³ In one place I found instruction to those who were learning to be actors.

Mrs. White's concern seems not to be so much with the medium (drama) as with what the medium usually attempts to depict. Her condemnations had to do with drama that seeks to "excite passion and glorify vice"; that which in the end "break[s] down the barriers of principle and open[s] the door to sensual indulgence." Just as the use of parable or story may be used to break down or to build, so also with drama. Drama itself is not the major concern, but the values drama seeks to portray are at issue.

Ellen White was strikingly progressive in her counsels to the Church. Much of what she said is helpful when it comes to the times in which we live. "Men are needed who pray to God for wisdom, and who, under the guidance of God, can put new life into the old methods of labor and can invent new plans and new methods of awakening the interest of church members and reaching the men and women of the world."⁴ "Whatever may have been your former practice, it is not necessary to repeat it again and again in the same way. God would have new and untried methods followed. Break in upon the people—surprise them."⁵

Along this line, Mrs. White makes a very pointed statement: "When new methods have been advocated, so many doubtful questions have been introduced, so many councils held that every difficulty might be discerned, that reformers have been

handicapped, and [thus] some have ceased to urge reforms. They seem unable to stem the current of doubt and criticism."⁶

In December 1888 Ellen White wrote about a dramatized Christmas program put on by the Battle Creek Sabbath School. The children wore costumes. Ella White, Mrs. White's six-year-old granddaughter, was in the program, dressed to typify an angel. The play was called "The Lighthouse" and Mrs. White said, "I was pleased with the Lighthouse, and the scene which had required so much painstaking effort was one which could have been made most impressive, but failed to be made as forcible and striking as it might have been when it cost so much time and labor in preparing it." In the letter she says that more thought and planning should have gone into it. She also said that what is enacted needs to become reality in the lives of the actors.⁷

The overwhelming counsel to us is that secular drama tends to be demoralizing. To take part in such plays that moves us away from our faith in God is not the will of God. But it is not right to avoid the medium of drama completely just because people use it to communicate questionable values. Drama with a spiritual purpose can enhance worship. God can use it to communicate truth.

A picture can convey more meaning than a thousand words. Drama can help engage more of the senses than just hearing, thus increasing worshiper participation. Difficult subjects can be handled tastefully and sometimes even humorously with great effect. Our goal should always be to uplift Christ and bring others to know and follow Him. ■

1 For example, *Your Story Hour*, a radio program begun in 1949 in Benton Harbor, Michigan. The "Uncle Dan and Aunt Sue" series continues today as an Adventist Supporting Ministry to encourage children to make sound decisions and build strong characters.

2 Ellen G. White, *My Life Today* (Washington, D.C.: Review and Herald Pub. Assn., 1952), 87.

3 Ellen G. White, *Ellen G. White 1888 Materials*, 4 vols. (Silver Spring, Md.: Ellen G. White Estate, 1987), 1173.

4 Ellen G. White, *Evangelism* (Hagerstown, Md.: Review and Herald Pub. Assn., 1970), 105.

5 *Ibid.*, 125-4.

6 Ellen G. White, *Testimonies for the Church* (Nampa, Idaho: Pacific Press® Pub. Assn., 1948), 6:141, 142.

7 Ellen G. White, *Letter #5*, December 26, 1888.

campus ministry in two major universities—the University of South Florida and the University of Central Florida. In the latter, in addition to being the facilitator of Campus Advent Outreach, I serve as a member of the United Campus Ministries.

This ministry has helped my work in many ways. I have learned to address the concern I have for students on the college campus. I have experienced a sense of personal spiritual fulfillment by seeing the work progress in an area that has often had to take second place to other pressing issues in ministry. I've found in campus ministry a source of outstanding young people and of a bank of rich talent and creative ability that can energize and revolutionize a local congregation to the point where it cannot remain the same.

Let me share a few things that I've learned over the years that can help open the way to prioritizing a campus ministry, making it a viable outreach ministry.

Search out the open doors

Prayerfully search for God's guidance to open doors of opportunity in contacting Adventist students and faculty to begin functioning as a core unit of fellowship. Perhaps these students will have friends or relatives on campus. Chances are you will find them in some of the most unusual places. The point is to find them and get them involved.

Once I found an Adventist professor on the faculty of the medical college. He had become inactive in the Church. I asked him to help me by being our campus ministry's faculty sponsor. He was surprised by the request, but was more than willing to assist us.

Some people may be hiding their faith for one reason or another, but they may still be able to play some kind of contact or even leadership role. Perhaps they are waiting for you to seek them out where they are and show them that they are not alone and that it's OK to be a committed Christian on their campus. They just have to know that you're there, and more importantly, that you're there for them. For them to just show up at your church could add much to your church program, especially if they become involved in the life of the church.

Begin organizing

Contact the appropriate department or office on campus to find out what is required

Ministry on the secular campus

An avenue for church growth

Daniel M. Forbes

I want to share Christ on my college campus but it's a highly secular school and I find it hard, especially when my professors don't profess Christianity or are openly opposed to it."

"I'm confronted daily with the theory of evolution in many of my classes."

"Several important exams are scheduled on Sabbath, and I don't know what to do."

Statements like these are common, coming from Seventh-day Adventist students in a secular university or college, especially where there might not be an Adventist presence for miles. Frequently such educational institutions are located in small communities. Even if there is a local church nearby, in many cases it is a small congregation with limited resources and pressing challenges that already demand its attention and tax its resources.

What could justify a pastor placing the initiating of a secular campus ministry near the top of his list of priorities? Why even begin when you already know it will involve working with state educational systems that are probably not church-friendly? Why follow unfamiliar regulations and guidelines? Why go through all that just to obtain official recognition as a student organization on the campus of a nearby state university or college, when you know that your request may be declined on the basis of some technicality?

For more than twelve years I've been working with youth and young adults in secular



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to set up a registered student religious organization. Begin the process by following the procedures that are provided by the department. More than likely you will need to have a small number of selected students to serve as officers of your organization. Look for Adventist students willing and committed to serve. You may even need to register for a class yourself to qualify to fill a necessary organizational or advisory position.

When your group is organized, on many campuses it will automatically become eligible to use the school's recreational facilities, meeting places, appropriate auditoriums, and other related services. Many universities will allow you to use other facilities without cost or for a small fee.

At these locations you may conduct weekly Bible studies or other activities. You may find that you are permitted to have information booths on campus at designated sites and times as well as the right to distribute literature, advertisements, and other material about upcoming events.

On our campus we've used evangelistic videos, brochures of upcoming meetings and other announcement procedures to invite students to events. We've also offered to give away gifts and other literature about our ministry. We've advertised mission trip opportunities and other similar events for young adults.

Some members of our group have chosen to go to designated areas on campus, giving out literature to interested students on a weekly basis, telling them who we are, and inviting them to our weekly Bible study meetings on campus. In doing this they met other Adventist students we did not know were on campus.

Perhaps it will be possible for you to be listed on your community's college Web site for the purpose of getting the word out to Adventist or former Adventist students and their friends that you are there to minister to them and that they are welcome to worship with your congregation.

As our church has, you also may

have volunteers to provide transportation for students, picking them up at a designated location on campus and taking them to church on Sabbath mornings.

Approach your Conference leadership to see if any funding is available to assist in such a ministry. You'll find, as I have, that leadership can be very responsive to this unique form of ministry and evangelism.

Make a spiritual home away from home

Let your message to the students be that your church wants to be their spiritual home away from home. Then find ways to show them that you're serious. Let the students know that you are happy to have them worshipping with you. Make sure they know when your church has fellowship dinners. Food is a great motivator for anyone, especially students away from home and living on a budget.

Consider doing what our church found to be successful: Have an extra Sabbath set aside for a fellowship dinner just for young adults and college students. We chose to have our dinners for the students in the homes of various church members. Attendance at such functions quickly rose and students began planning their schedules around such special functions.

Plan for a special Sabbath program once or twice a year where your church emphasizes secular campus ministry and welcomes the students back each semester. Find ways to let the students become involved in the worship service. Explore new and creative outreach ministries in which students can be involved. Encourage them to become active in other areas of church life as well.

One of the projects in which our group has been involved is a feeding and witnessing ministry to the homeless in our community.

A young adult prayer ministry for the needs of the youth and the church might never have happened had it not been for the willing efforts of the students to serve the church.

Our congregation has also volunteered to answer phones on-the-air for the annual telethon at the local public television station wearing T-shirts generously funded by our Conference Youth Department. We've even hosted our own student organized Special Olympics on a Sunday morning at the University's track and field facility.

It's surprising how quickly word spreads on campus when students learn from experience that a particular church is the place where they are appreciated and loved for who they are and what they have to contribute to the worship experience. When a congregation is willing to guide them and give them a chance to grow and exercise their gifts and talents for God, they appreciate it and it becomes a special place for them.

We have also found that after graduation, the spiritual bonds and friendships that have been made are so strong, causing some students to decide to stay in the area and become members of the local church.

Look at the campus ministry as a mission field

I am pastoring University Seventh-day Adventist Church in Orlando, Florida. It received its name many years ago because of its location on a street called University Boulevard. At one time, youth and young adult attendance was a dauntingly low point. Prayerfully our church made the secular student population a part of its mission.

Now the University Church is not merely known as the church on University Boulevard, but as a church for university students. It overflows with a growing number of young people who praise God and are truly loved and appreciated for who they are and what they have to offer by a more seasoned congregation that was willing to step out in faith and give secular campus ministry the priority it deserves. Our congregation is richer and better spiritually because of our ministry. ■

The Tower of Babel and the three angels' messages

Elijah Mvundura

The problem of ethnic pluralism and coexistence is now universal. In some ways, this has always been the case. Humans have forever feared diversity and striven for uniformity. That is why, throughout history, ethnic, racial, and religious minorities have been victims of exclusion or oppression. Alongside these conflicts there also exists an irrepressible longing for a homogenous society. Indeed it is this longing that often gives birth to the conflict!

The longing for a homogenous community can be traced back to the Tower of Babel. Against God's explicit order to disperse over the earth, many humans stayed put. The builders of Babel built a city and a tower whose summit would reach into the heavens. Thus they planned to make a name for themselves. But the well-known biblical account says that God came down, confused their language, and scattered them over the face of the earth (Gen. 11:1-9).

It is significant to note that insofar as linguistic and ethnic diversity was inscribed in God's command to disperse, diversity is a positive, divine intention—an intention, however, often opposed by humans.

Bernhard W. Anderson is certainly correct when he says that, taken by itself the story of Babel portrays a clash of human and divine wills. Humans tried “to maintain a primeval unity, based on one language, a central living

space, and a single aim. It is God who counteracts this movement toward a center with a centrifugal force that disperses them into linguistic, spatial, and ethnic diversity.”¹

Admittedly, Anderson's exegesis is not universally accepted. A majority of modern theologians follow their medieval predecessors in seeing diversity not as a divine intention but as a necessary evil, a result of human sinfulness. But Anderson supports his exegesis by situating the story of Babel in the larger biblical perspective. He contends that ethnic diversity corresponds with the rich diversity in the nonhuman creation: different trees, plants, birds, fish, animals, and heavenly bodies. And God not only affirmed this diversity at Babel but also at Pentecost. There the Holy Spirit worked not by making different nations understand the language of the Twelve, but rather by making each nation hear the gospel in its own language.

Anderson goes on to say that the eschatological portrayals of the consummation of God's historical purpose do not envision a homogenized humanity but rather a human unity which truly embraces diversity (Isa. 2:1-4; Rev. 7:9-12).² This may be illustrated by God's positive intention as He composed the nation of Israel in the form of twelve different tribes rather than as one monolithic unit.

Diversity despite rebellion against it

Anderson's interpretation gains additional force when viewed in the context of the great controversy between good and evil. For there was more than mere human hubris in the builders' aim to construct a tower “whose top will reach into heaven.” There was also the desire to immortalize their names and determine their own destiny (Gen. 11:4, NAS).

The aim and nature of the project strongly echoes the original ambitions of the devil. “I will ascend to heaven; I will raise my throne above the stars of God . . . I will make myself like the Most High” (Isa. 14:13, 14, NIV). If Lucifer was thrust to the earth because of his rebellion (verse 15), so were the builders of the tower cast down and scattered abroad over the face of the earth (Gen. 11:9).

Yet, despite the display of divine supremacy, the rebellion continued. “And when the dragon saw that he was thrown down to the earth, he persecuted the woman” (Rev. 12:13, NAS). Satan employs human instruments in his war against the saints (Dan. 7:21). That is



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why, in Daniel and Revelation, kingdoms are depicted not just as political powers but also as symbols of evil. "In apocalyptic perspective, history is the scene of a cosmic struggle between God and Satan, the ruler of the present evil age, who seeks to establish a rival kingdom and seduce human beings into his service."³

Taken as a paradigm of Lucifer's attempt to displace God as the Sovereign of the universe, the Babel story has been literally replicated repeatedly in the political history of the world. The idea of a universal empire, of bringing the whole world under one rule, as Pierre Manent noted, has had a powerful hold on people's minds.⁴

Marcel Gauchet observes that the logic of the empire is at its heart opposed to ethical monotheism, because a universal God demands universal dominion.⁵ Not without significance, all imperialistic projects, from the ancient Assyrian Empire to

Nazi Germany typically tried to wipe out linguistic and ethnic distinctions. They tried to undo what God decreed. But they were all undone by God's word. "So the people will be a mixture and will not remain united, any more than iron mixes with clay" (Dan. 2:43, NIV).

Apparently, the principle of diversity is a divine barrier that has frustrated the human-willed and devil-inspired drive toward universality and constitutional homogeneity. But this is not to say that God revels in, or is a source of human disunity. Far from it.

Uniformity does not necessarily mean amity and friendship among the nations, for if people do not divide along racial and ethnic lines they will do so along class, gender, or ideological lines. This is because human sinfulness is the real source of disunity and discord; unless it is uprooted, there will never be harmony.

This brings us to Abraham. Through him, God set in motion a

plan for universal harmony. Abraham was promised the very things that the builders of the tower had willed for themselves: a great name, a universal dominion, and immortality (Gen. 12:2-3).

Authentic unity according to the Cross

To be sure, it is through Abraham's seed—Christ (Gal. 3:16)—that "the sovereignty, the dominion, and the greatness of all the kingdoms under the whole heaven will be given to the . . . saints" (Dan. 7:27, NAS). But between the promise and its fulfillment stands the Cross. There Jesus died so as to "gather together into one the children of God who are scattered abroad" (John 11:52, NAS).

There "God was in Christ reconciling the world to Himself" (2 Cor. 5:19, NAS). If at the tower God came down and scattered, at the Cross He came down and gathered. Before His death, Jesus Himself said, "And I have other

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Babel and the eternal gospel

To put this dialectic into perspective, we must shade our view of diversity as a concession to minorities—a missionary strategy or a response to globalization. This calls for recognizing diversity as of divine origin as we place it near the very heart of the gospel, the eternal gospel of Revelation 14:6. It is significant that the universal call to worship the Creator-God (verses 6, 7) is followed by a universal declaration of the fall of Babylon, a symbol of rebellion against God (verse 8).

In this juxtaposition of the two powers who might be worshiped—the created or the Creator, the principles of “the two great powers contending for the supremacy of the world”⁹ come out in sharp relief. Whereas the national, ethnic, and linguistic identities of those who worship God is recognized and affirmed by God’s love and service to the individual, those who worship the beast and his image are unspecified and denied, signifying Satan’s indifference and hatred for human welfare.

In God’s love, which includes His call for human beings to love even their enemies (Matt. 5:43-48), we come to the deciding factor in the judgment announced by the first angel (Rev. 14:7). God’s wrath is directed at Babylon’s self-love, self-worship, and self-centeredness, reflected in its violent denial of human love, service, and diversity.

In a significant way, the confusion and restlessness of Babylon (verses 10, 11) can be fixed in the contradiction between its drive for Babel-like uniformity and the reality of human diversity which it ignores. This contradiction also explains why all human projects of homogenization and totalization whether at the level of politics (imperialism), economics (globalization), religion (ecumenism), or ideology (Hegelianism and Marxism) have failed and are destined to fail.

Only in Christ do “all things hold together” (Col. 1:17, 18, NAS). And with Christ at the center, holding all

sheep, which are not of this fold; I must bring them also, and they shall hear My voice; and they shall become one flock with one shepherd” (John 10:16, NAS).

This quality of unity, affirmed at Pentecost, did not mean sameness or the obliteration of linguistic and ethnic diversity. The gospel was to speak the languages of the world and not vice versa.

Accordingly, or at least by illustration, the New Testament, following the Septuagint, was written in Greek. Later it was translated into Syriac and Latin. Unfortunately, in the Middle Ages the clerical elite blocked the translation of the Bible into vernacular languages. It is significant to note that much of the clerics’ resistance to vernacular translations and their attempts to monopolize literacy stemmed from their Babel-like bid to build a universal Christian empire.

The Protestant Reformation and

the printing revolution of the sixteenth century shattered this dream.⁶ As the Bible was translated into vernacular languages, the gap between Protestants and Catholics widened to produce divergent theological and cultural traditions. The mass translation of the Bible was a consequential “starting point for the development of national languages and literatures,”⁷ and also a stimulus, opening the way for modern nationalism.⁸

In fact, all the national, religious, cultural, and ideological divisions of the modern West can be traced to the floodgates opened by the mass translation of the Bible and the Protestant Reformation.

Putting aside the consequences of this fragmentation, of interest here is the fact that the breakup of Christendom may well be seen as a rerun of the Babel story, a conflict of centripetal and centrifugal forces, in which the centrifugal won out.

things together, diversity does not degenerate into discord and relativism or nihilism. Instead, this whole becomes a cosmic symphony of divine wisdom and love (Rev. 7:9-12).

This symphony is the "mystery of Christ" mentioned in Ephesians 3:4. Here Paul echoes the "mystery of God" in Revelation 10:7. Significantly, in both contexts the phrase is linked with the consummation of the divine purpose in history, as revealed to the prophets.

As "the manifold wisdom of God," the unity of Jew and Gentile in Christ is to be "made known through the church to the rulers and the authorities in the heavenly places" (Eph. 3:10, NAS). That revelation of the mystery of God's love is what will inaugurate a new world order and bring history, as we know it, to an end. ■

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- 1 Bernhard W. Anderson, *From Creation to New Creation: Old Testament Perspectives* (Minneapolis: Fortress Press, 1994), 166.
- 2 *Ibid.*, 167.
- 3 *Ibid.*, 36, 37.

- 4 Pierre Manent, *An Intellectual History of Liberalism*, tr. Rebecca Balinski (Princeton, N.J.: Princeton University Press, 1995), 3.
- 5 Marcel Gauchet, *The Disenchantment of the World: A Political History of Religion*, tr. Oscar Burge (Princeton, N.J.: Princeton University Press, 1997), 116.
- 6 Elizabeth L. Eisenstein, *The Printing Revolution in*

Early Modern Europe (New York: Cambridge University Press, 1983), 148-186.

- 7 *Ibid.*, 163.
- 8 See Liah Greenfeld, *Nationalism: Five Roads to Modernity* (Cambridge, Mass.: Harvard University Press, 1992).
- 9 Ellen G. White, *The Desire of Ages* (Nampa, Idaho: Pacific Press® Pub. Assn., 1940), 324.



At the annual West Point of Evangelism, December, 2001, the General Conference Ministerial Association joined with the Voice of Prophecy and Pacific Union in honoring some whose life-long contribution to soulwinning has made great impact on Adventist evangelism. Pictured from left are: James A. Cress, ministerial secretary, Julia Norcott, *Ministry* managing editor; honorees, Donna and Lloyd Wyman, Eunice and Milton Peverini, W. C. Scales, Jr., (and his wife Pat), Mrs. Alma Tucker, Jo and John Rhodes, Clara and John Vanderburgh, Emma and Henry Feyerabend, Cathy Payne, Ministerial Resource Center coordinator, and Peter Prime, associate ministerial secretary for evangelism and church growth. *Photo by Eldyn Karr.*

Doing well by doing right

When my college mate, Ted Mohr, invited me to visit Penang Adventist Hospital (PAH) where he serves as president, I anticipated nothing more than one more tour of another denominational facility. Frankly, I expected a boring recitation of facts concerning buildings, patient counts, and medical specialties mixed with institutional good intentions for service to this area of Peninsula Malaysia.

What I discovered is ministry taking place in a variety of routine and unique services provided by dedicated medical leaders who have learned the secret of involving everyone possible—believers and nonbelievers alike—in a joint vision of service.

For any hospital to operate, certain basics must be present—competent professionals, adequate facilities, caring support staff, and patients. For a medical center to thrive, additional essentials include cutting-edge technology, financial stability, extraordinary customer-focused service, vision communication, and strong community support. I found all this and more.

Just five years ago, PAH was on the brink of bankruptcy with many advocating closure in hopes of merely clearing the debt. Nearly eighty years after the Adventists began this hospital under a sign reading, “free care for the poor,” the institution itself needed care.

Today, PAH is the region’s premier open-heart surgery center with two full-time heart teams available at any time. It is experiencing financial stability and a burgeoning international partnership with Loma Linda University, Florida Hospital, Rotary International, and the Islamic organization, Mercy Malaysia, to provide the gift of life for children who need mended hearts.

Through providential encounters between hospital administrators and

JAMES A. CRESS



Rotary International’s Immediate Past President, Abe I. Gordon, PAH provides desperately ill children with essential, lifesaving surgery that allows new hope for a normal life-span.

Well before the tragedies of September 11 and subsequent traumatic international events, Christian and Islamic groups had partnered with professional service clubs, educational, government, and NGOs to benefit the city of Penang as well as the wider community in Southeast Asia.

Dr. Joan Coggins and the Loma Linda University Heart Team, led in developing this program whereby children from Cambodia, Indonesia, Philippines, and Malaysia receive lifesaving surgery.



For example, I was privileged to meet Sop Pharat, age 14, and Hai Sambath, age 2 (both pictured above), representative of many Cambodian kids who have received heart repair through these exciting joint ventures. Rachael Phoon, care coordinator for the kids’ families says, “They are able to smile today because PAH’S Gift of Life program cared for them.” However, when

Hai met me, he definitely was not smiling at my intrusion.

New hearts for kids is not the only exciting ministry taking place at PAH. A variety of high-tech companies headquartered in Penang, Malaysia’s free-trade zone, have benefitted from the hospital’s wellness program. For example, Motorola Corporation, with over 14,000 employees, substantially reduced its medical costs by emphasizing preventative medicine and healthy life-styles in cooperation with PAH’s wellness teams.

Lois Mohr has discovered God’s reason for her being in Penang. “I always knew why Ted was called here, but now I understand my ministry,” she says. In less than a year, Lois has expanded

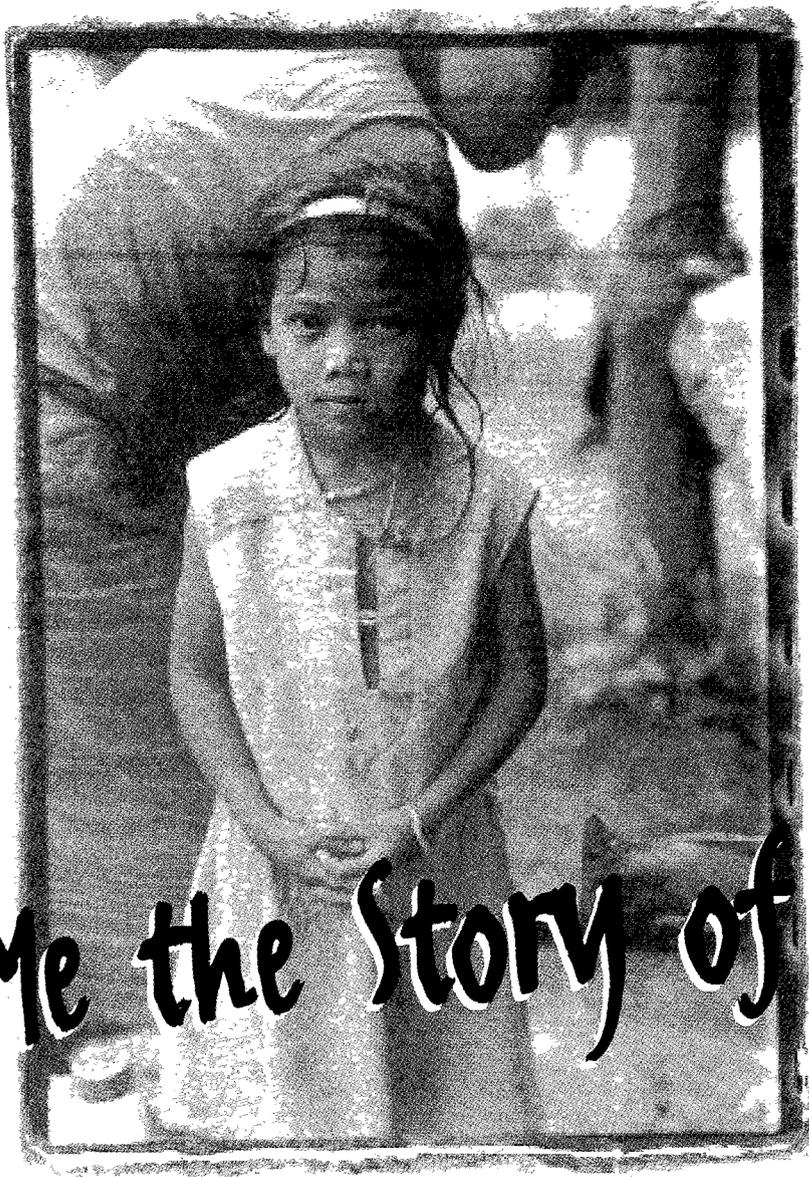


PAH’S volunteer services from seven to seventy volunteers who have contributed the equivalent of 200 work weeks for the ministry of the hospital. Lois also invites student nurses into her home each week for fellowship during which she shares fun, spiritual growth, and life-issues guidance.

PAH’S Bakery is regionally famous and has influenced sister organizations in other cities to provide top-of-the-line products and income-producing results.

Professionals on the medical, administrative, and service staffs are strongly linked to various community projects including leadership in Penang’s fantastic new church structure, perhaps the finest Adventist church in the division.

You can begin to see why my anticipation of a boring tour concluded with exciting discoveries of real-life ministry when the best of medical and spiritual ministries combine to successfully minister in Jesus’ way. ■



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The Ministerial Association is pleased to introduce Johnny Kan as special consultant for web site development

For several years we have operated a web site, www.ministerialassociation.com, which has primarily and effectively functioned as a sales outlet for Ministerial Resources or a registration site for events such as professional growth seminars or ministerial councils.

However, in determination to foster enhanced information, creative innovation, and greater interactivity, we are moving toward a reworking of our web-site to provide greater opportunities for service to pastors and elders.

In this process, we have asked Johnny Kan (pictured), an ordained pastor in Singapore, to guide our visioning. Pastor Kan, a graduate in engineering before studying theology, is well qualified to assist our planning. Currently he is completing his D.Min. from Fuller Theological Seminary.

Johnny began his ministry nine years ago as a school chaplain, then associate pastor, and now serves as pastor of the Jurong church at the conference head-

quarters. He also serves as leader of Natural Church Development and Small Group Ministries for the Singapore Mission. His ministry is hallmarked by experimenting with technology to effectively communicate the gospel.

Johnny Kan's spouse, Pik Yee Tan, is a medical doctor in private practice as a general practitioner and she also serves as the director for the Youngberg Wellness Center, Singapore.

Our objectives includes providing periodicals, continuing education resources, sermon and worship materials, and professional development opportunities online with open access to site visitors.—James A. Cress, *General Conference Ministerial Association*. ■

Eden and the Israelite sanctuary

continued from page 13

services in the Israelite system of worship. The linguistic links as well as the usage of similar imagery point to the clear connection between the two of them. This connection is even stronger at a theological level.

The Garden and the sanctuary are a center of life because the Lord is present in both. They are places where God and humans can come together for fellowship. In both places God judges the sin of His people and promises them redemption. In fact, the Lord actually prefigures the nature of that salvation by providing it symbolically through the death of a sacrificial victim. The Israelite sanctuary seems to have pointed back to the original harmony of God and humans and forward to its full restoration. ■

Nahum M. Sarna, *Genesis* (Philadelphia: Jewish Publication Society, 1989), 30.

3 See David Chilton, *Paradise Restored: A Biblical Theology of Dominion* (Tyler, Texas: Reconstruction Press, 1985), 29; Wenham, "Sanctuary Symbolism," 20.

4 Levenson, *Sinai & Zion: An Entry into the Jewish Bible* (Minneapolis: Winston Press, 1985), 132.

5 Wenham, "Sanctuary Symbolism," 22; Idem., *Genesis 1-15* (Waco, Texas: Word, 1987), 65.

6 See Howard N. Wallace, *The Eden Narrative* (Atlanta: Scholars Press, 1985), 77, 78.

7 Carol Meyers, "Lampstand," in *Anchor Bible Dictionary*, vol. 4, David Noel Freedman, ed. (New York: Doubleday, 1992), 142; see also, Idem., *The Tabernacle Menorah* (Missoula, Montana: Scholars, 1976), 174-181.

8 Wenham, *Genesis 1-15*, 62; cf. Frank B. Holbrook, "The Israelite Sanctuary," in *The Sanctuary the Atonement*, Frank B. Holbrook, ed. (Silver Spring, Md.: Biblical Research Institute, 1989), 31.

9 Cassuto, *Genesis*, 119, 120; Chilton, *Paradise*, 32-34; Wenham, *Genesis 1-5*, 65.

10 Wenham, *Genesis*, 86.

11 Victor P. Hamilton, *The Book of Genesis Chapters 1-17* (Grand Rapids: Eerdmans, 1990), 210, comments, "In such a capacity the cherubim function much like the later Levites who are posted as guards around the tabernacle, and who are to strike down any person who encroaches upon the forbidden sancta (Num. 1:51, 53)."

12 Wenham, "Sanctuary Symbolism," 21.

13 Wenham, *Genesis*, 86.

14 Wenham, "Sanctuary Symbolism," 20.

15 Contra Howard N. Wallace, *Eden Narrative*, 70-85; idem., "Garden of God," in *Anchor Bible Dictionary*, 2:907.

16 Gerhard von Rad, *Genesis* (Philadelphia: Westminster, 1972), 78.

17 See Leland Ryken, James C. Wilhoit, and Tremper Longman III, eds., "East," in *Dictionary of Biblical Imagery* (Downers Grove, Ill.: InterVarsity, 1998), 225, 226.

18 Von Rad, *Genesis*, 91; Walter Brueggemann, *Genesis* (Atlanta: Knox, 1982), 49.

19 Claus Westermann, *Genesis 1-11: A Commentary* (Minneapolis: Augsburg, 1984), 253.

20 Sailhamer, "Genesis," 52.

21 Hamilton, *Genesis*, 194.

22 Westermann, *Genesis*, 252.

23 Cassuto, *Genesis Part I*, 155.

24 Ibid.

25 Westermann, *Genesis 1-11*, 254, 255.

26 Hamilton, *Genesis 1-17*, 194.

27 Wenham, *Genesis 1-5*, 77.

28 See Westermann, *Genesis 1-11*, 255.

29 Wenham, *Genesis 1-15*, 68.

30 Von Rad, *Genesis*, 95.

31 Ibid.

32 Wenham, *Genesis 1-17*, 80.

33 Robert Oden, *The Bible Without Theology: The Theological Tradition and Alternatives to It* (San Francisco: Harper and Row, 1987), 100, 101.

34 See J. Gamberoni, "Labesh," in *Theological Dictionary of the Old Testament*, vol. 7, G. Johannes Botterweck, Helmer Ringgren, Heinz-Josef Fabry, eds., (Grand Rapids: Eerdmans, (1995), 462,35.

35 Sailhamer, "Genesis," 58.

Relating to ministers from other denominations

continued from page 4

With all these things in mind, George Knight's thought-provoking cover article is presented this month: "Another Look at Babylon: Cooperating With Other Christians?" When it comes to the matter of properly relating to other Christian people and organizations, it is important that we search out the will of God and the actual ways of our Lord as they are exposed to us in the Bible. Along with this, the objective historical material presented in this month's lead article presents us with the challenge to freshly and faithfully consider these important, far-reaching issues. ■

1 Gordon J. Wenham, "Sanctuary Symbolism in the Garden of Eden," *Proceedings of the World Congress of Jewish Studies* 9 (1981):19; Idem., *Genesis 1-15* (Waco, Texas: Word, 1987), 86. See also John H. Sailhamer, "Genesis," in *The Expositor's Bible Commentary*, vol. 2, Frank A. Gaebelin and Richard P. Polcyn, eds. (Grand Rapids: Zondervan, 1990), 43.

2 Umberto Cassuto, *A Commentary on the Book of Genesis: Genesis I-VI* 8 (Jerusalem: Magnes Press, 1961), 174;

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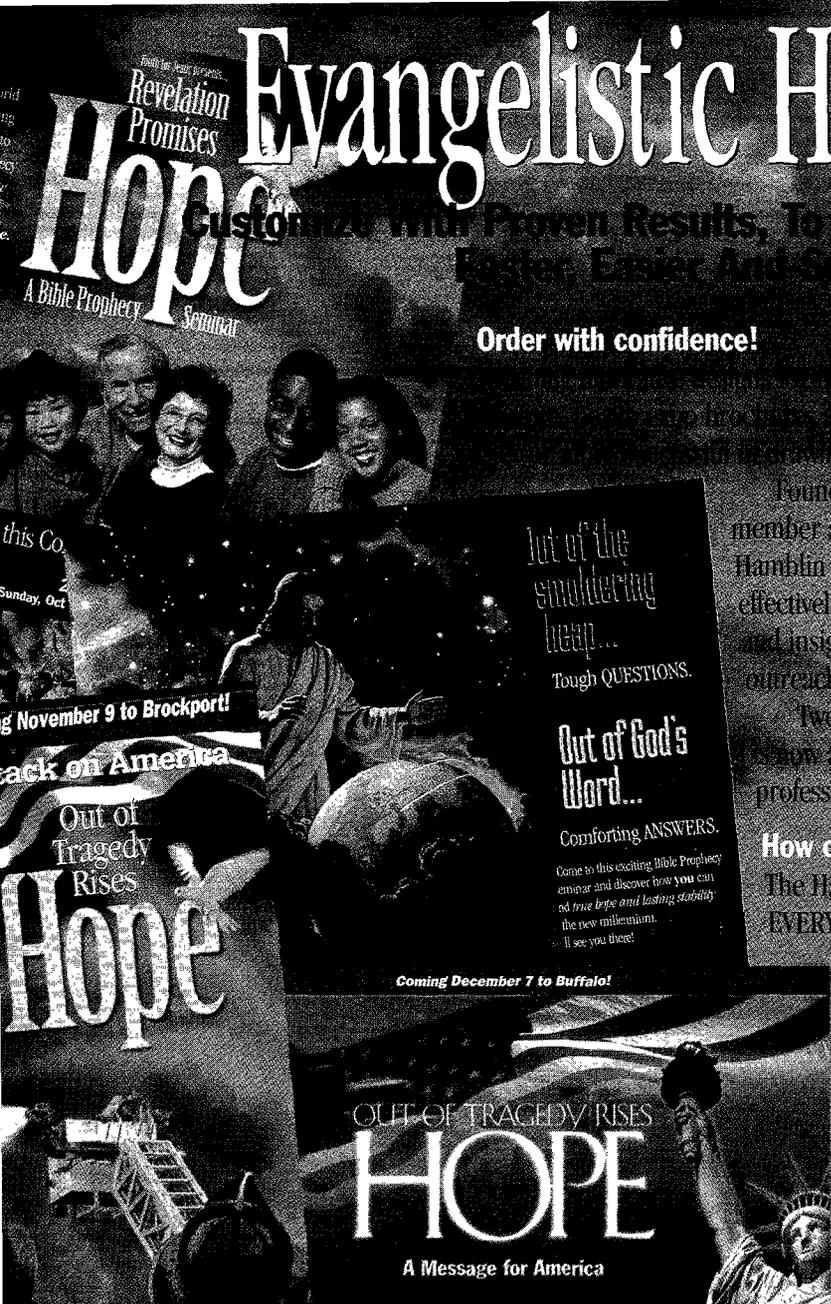
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