

MINISTRY

International Journal for Pastors

October 2004

PUBLIC WORSHIP: WHAT'S HAPPENING?



DID I MEET GOD DURING WORSHIP?

DO THE WORSHIPPERS LOVE EACH OTHER?

DOES THE CONGREGATION CARE ABOUT THE COMMUNITY?

DID I LEARN ANYTHING NEW?

WHAT IS THE BARF FACTOR?

5 Public worship: What's happening?

Six evocative questions for designers of dynamic worship

William Loveless

9 You are gifted

A Christocentric discussion of the sixteenth statement of Seventh-day Adventist faith

Roy Naden

19 Welcome to the ministry

A realistic, challenging, and inspiring description of ministry

Esther R. Knott

20 A pastor's personal prayer pilgrimage

A pastor's unfolding journey in building a life and ministry filled with prayer

Steve Willsey

22 Thank God for Hur: a look at the role of the associate pastor

The crucial nature of the calling and role of associate pastor

Charles A. Tapp

24 Short-term mission ventures

How your congregation can become involved in meaningful foreign mission ministry

Lary Brown

28 Sow 1 Billion update

Bettina Krause

Seventh-day Adventist Ministerial Association

Association Secretary James A. Cross

Editor William E. Cross

Associate Editor Robert M. Hays

Editorial Assistant: Leslie Baugartner

Professional Growth and Inter-church Relations

Nikolaus Scharnke

Contributing Editors: Charles C. Cross, John H. Cross

Editorial Board: Charles C. Cross, John H. Cross

International Editors: French John Cross

International Division: Zinaldo A. Santos

Consulting Editors:

Ben Chausen, Raoul Diederer, Teófilo Ferreira, Ron

Flowers, Michael Hasel, Roland Hegstad, Kathleen

Kuntz, Eldehard Muehler, Jan Raudsen, Robert Peach,

Angel Manuel Rodriguez, Penny Shell, William Shea,

Russell Staples, Richard Tibbitts, Ted Wilson, Edward

Zinke

Pastoral Assistant Editors: John C. Cross, Fredrick

Russell, Maylan Schurch, Loren Seibald

International Advisors: Alejandro Bulon, John

Duro, Andrews Ewaid, Paulus Naitah, Anthony Kent,

Ivan Manlich, Zachaeus Mathema, Gabriel Maurer,

Ivan Omara, David Osborne, Peter Roennfeldt

Pastoral Advisors: Leslie Baugartner, S. Peter

Campbell, Miguel A. Cerna, Joanne Hartwell, Mitchell

Reisner, Patricia O'Brien, Leslie Polard, Dan Smith,

Steve Willsey

Advertising Editorial Office

Ministerial Association Resource Project

Coordinator Cathy Payne

Cover Art: Peter Arnold, Inc., Wilmette

Digital Design: Harry Knox

Subscriptions: 12 issues: United States US\$29.99;

Canada and overseas US\$31.99; airmail US\$41.75;

single copy US\$3.00. To order, send name, address,

and payment to: Ministry Subscriptions, 12501 Old

Columbia Pike, Silver Spring, MD 20904 U.S.A.

Web site: www.ministrymagazine.org

Circulation queries, renewals, new subscriptions,

address changes: Email: norcott@gc.adventist.org;

phone: 301-680-6510; fax 301-680-6502.

To Writers: We welcome unsolicited manuscripts.

Editorial preference is to receive manuscripts on diskette

with name, address, telephone and fax numbers, and

Social Security number (if U.S. citizen or possessing a

U.S. Social Security number). Send editorial

correspondence to: 12501 Old Columbia Pike, Silver

Spring, MD 20904-4400.

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

Email: norcott@gc.adventist.org or

cross@gc.adventist.org (editorial offices).

Writer's Guidelines available on request.

Ministry (ISSN 0026-3147) is the official journal

of the Seventh-day Adventist Ministerial Association.

2004 is published monthly by the General Conference

of Seventh-day Adventists and financed by income from

publications. A \$10 per year subscription is available.

3123. Member Associated Church Press. Standardized

postage paid at Nampa, Idaho.

PRINTED IN THE U.S.A.

Volume 31 Number 10

Black and white: Reeds created to live and learn the Bible. (Photo by

William E. Cross, 1973). (Photo by William E. Cross, 1973).

Published by the General Conference of Seventh-day Adventists.

1938, 1940, 1977 by J. E. Phillips. Used by permission of

Madellana Publishing Co.

Thank you for the article, "Listen and Love: How Do You Treat Gay People?" (Carrol Grady, August 2003). I appreciate your courage in taking on a sensitive topic. Too many Christians, clergy included, are clueless when it comes to dealing with homosexuals. Just as there is no "template" for relating to heterosexuals, there is no right way to relate to homosexuals; except this: to treat them as individuals (with individual interests, backgrounds, and talents, etc.) and to love them as Jesus loves them.

There's no point in overreacting. All of us—homosexuals and heterosexuals—are sinners in need of grace. If we can't find it in church, where can we go?
—Stephen Chavez, Silver Spring, Maryland.

Carrol Grady writes as if retaining somebody into the fellowship of the Adventist Church were the highest good, to which almost anything else may be sacrificed. But homosexuals who want to go on practicing their sin while staying in the church may be compared to people who want to practice spiritism and stay Adventists.

Just picture one such member—we might call him Simon—who is aware of what the Bible teaches on the issue, but feels lonely without the company of beloved dead relatives through seances, or without the company of fellow Adventist members. Simon knows that his deep-seated longings are condemned by the rest of the church, and so keeps quiet about them, until "the burden of living a lie and pretending to be something he is not, finally builds to an unbearable pressure—it's so painful to have no one to talk to," as in the case of "Rogelio." "There is no good, easy answer that is simply going to fix things for this young person." Simon, like "Jeff," hears preachers talking about the

emptiness inside that Christ can fill, "follows Christ" but is "still painfully empty inside," so he wonders why not yield to the temptation of attending seances anyway. . . .

To meet Simon "with a reminder of biblical proscriptions and church standards is the approach most likely to snuff out the flickering flame of a struggling faith." So, what should a pastor tell Simon? Should he only "share the unconditional love God has lavished on us"? Should he also include "go and sin no more"? It is not difficult to figure out . . .
—Aecio E. Cairus, Allas, Philippines.

Like Carrol, I did not give much attention to the topic of homosexuality. But about three years ago my wife and I discovered that our child was in a homosexual relationship. As a pastor, I had thought that perhaps I might encounter a homosexual person sometime in my church, but I never dreamed I would encounter one in my own home. Thank you for publishing her viewpoint; the sentiments expressed in her article are very true.

I now see ministry in a new way. I now view ministry as demonstrating loving compassion to those who find themselves in the grip of not only homosexuality but any other issue that is often viewed as being outside the mainstream of what we consider "Adventist."

There are still some things that trouble me about the nature of homosexuality. But I have chosen to focus on the grace of God. I believe God's grace is just as real to a homosexual person who has a deep spiritual longing as is the grace of God to a heterosexual who also has a deep spiritual longing. How dare any of us try to deny God's grace to anybody, homosexual or heterosexual.

—Name withheld.

I have a good friend (I'll call him Mark) who is gay. He attended one of our colleges, majoring in theology and music. He knew he was "different" but was so busy accompanying choirs and soloists and studying that he didn't face his dilemma at that time.

After graduation, Mark became a music director at an academy. He took musical groups to surrounding churches and so enjoyed his teaching and music activities that he hoped to spend his life this way. Realizing that he was probably homosexual, Mark bought some audiotapes on the subject, hoping to understand himself better. He put the tapes in the glove compartment of his car.

While he was gone a few days, he left his car parked in another teacher's garage. The teacher's little girls were playing in the car one day and found the tapes and took them to their father.

When Mark returned, the faculty confronted him. He was asked to go into the janitor's closet while they made a decision. He laughs sadly today and says, "When I came out of the closet, they fired me." He says, "I was so depressed at getting fired that I didn't lift the covers off my head for two weeks."

Mark wanted to be "straight" like everybody else. Pastors prayed over him and he even got married. For two years [he and his wife] sang beautiful music together, but the marriage didn't work. They divorced but are still close friends.

He moved to a different area and started a successful career, teaching piano. We heard about this talented Adventist young man and asked if he would help our growing church in its musical program.

For about eight years he led out in our praise services, sang solos, brought in special music, and had Christmas and Easter programs, and taught our adult

continued on page 30

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 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.

Worship is a verb

Some time ago I took a long automobile trip alone. Knowing that such journeys call for hours in which the only thing to do is listen to whatever radio programming might happen to come in and out of range, I decided to expand my listening options and take along an assortment of musical CDs featuring some of the romantic classics of times gone by.

As I traveled north through New York State, I began listening to my selections and soon realized something: Many love songs from 50 or more years ago—at least those I had with me—consistently tended to center much more upon the object of love, that is, the particular person one is “in love” with, rather than upon the actual experience of love and its accompanying feelings; which tends to be the focus of contemporary love lyrics.

There was, for example, “The Man I Love,” “When I Fall in Love,” and “Because of You.” Then there were a number of songs whose titles simply consisted of the beloved’s name, like “Michelle,” “Ramona,” and the old classic, “O Danny Boy.”

But what do romantic lyrics have to do with Christian worship?

The shift from person-centered to experience-centered lyrics that one observes in romantic music and relationships has its parallels, it seems to me, when it comes to our relationship with God and how we worship Him. In other words, our public worship these days tends to center more upon the good feelings we experience, or wish to experience in worship, than upon the One we worship.

I am not saying that experiencing ecstasy as we encounter God’s love for us is somehow wrong or something about which we must second-guess ourselves the moment we have a posi-

WILLMORE D. EVA



tive, emotional feeling as we worship. After all, is there anything greater than experiencing the reality of being loved beyond measure by God, and feeling the responding tide of love flowing back from ourselves to Him? Knowing and experiencing these things is clearly crucial to Christian worship.

The problem comes when critical masses of Christians take on a consumer attitude toward worship. That is, when questions such as, “What’s in it for me?” become dominant in “the search for a more meaningful worship experience.” Or when someone thinks, “I could get better if I went over there” or “Am I getting all I should from my worship experience?” Or more crassly: “Have I cut the best deal I could by coming to this church?”

When such considerations become dominant, pastors feel pressure to concentrate their focus more upon the congregation’s complaints about worship and less upon the Lord being worshiped. Under these circumstances, it’s easy to come to the place where our priority is to accommodate the whims of our dissatisfied “customers” than to offer upward a worship pleasing to the God we gather to adore.

Though pastors cannot and must not, of course, ignore congregational

concerns, when such questions and attitudes become dominant, then we tend to become susceptible to attitudes and approaches to worship that are so “horizontal” in their emphasis that they may well be hurtful to all of us in the long run.

In thinking about all this, I am convinced that the set of six questions outlining the landscape of William Loveless’s cover article, “Public Worship: What’s Happening?” (see next page) are very healthy ones for us to consider.

For example, Dr. Loveless’s first question, “Did I meet God during worship time?” is definitely more productive and far-reaching than some of the other questions that regulate or dominate our thinking as we attempt to design dynamic worship within our congregations. Even important, frequently asked questions such as, “Will this music or that order of service communicate effectively with our young people?” important as they are, are in serious need of being balanced against more “vertical” questions such as, “When our young people worship with this congregation, do they know that they may in fact encounter God here?”

A tough question to ask and to answer? Of course! But one that at its heart suggests an array of implications and worthwhile issues.

So, when it comes to Christian worship—touching, evocative, and poignant as it may be and should be—what matters most is the One for whom and to whom it is all presented. It is our call to Him and above all His call to us that must in fact be heard when Christians worship; or why in fact are we worshipping at all? And in the end, what quality of meaning will it all have?

While we usually use the word worship as a noun, at its core it is a word of action, a verb, if ever there was one. ■

Public worship: What's happening?

William Loveless



William Loveless, Ph.D., is a professor at the School of Dentistry, Loma Linda University, Loma Linda, California.

What does your church's public worship say about the life of the body of Christ where you pastor? There's no shortage of ideas regarding public worship in most churches these days. Worship style is big with all kinds of differing opinions, often strongly expressed and claiming to have supernatural sanctions. Never mind that worship style and worship are cousins at best and not at all the same thing. Nevertheless, it seems to be a profitable endeavor to listen and watch for what we might catch by focusing on what is happening in your church at "worship time."

In a graduate class on public worship at La Sierra University, my students and I have, over time, developed a "report card" to be used during visits to public worship in area churches. The students visit churches representing four different worship traditions or denominational affiliations. To prepare, we created a useful reporting instrument comprehensive enough to be helpful yet not cumbersome. We agreed that it should reflect Scripture and allow for significant differences.

As currently refined, we have six questions that seem simple but probing when asked in a worship setting. We do not claim they are the best questions, and we invite all who read this article to contribute significant improvements. But it is important to affirm that we humbly approach worship in any place where

believers and disciples of Jesus gather.

Our goal is not to identify what is wrong but rather to find what is working so that what's working can be magnified so as to contribute to growing the worshiping community.

The six questions on our report card are seeking growth objectives:

1. Did I meet God there during worship time?
2. Do the worshipers love each other?
3. Do they care about the community?
4. Is there energy?
5. Did I learn anything new?
6. What is the barf factor?

We have no idea how many visitors come "to church" in Adventist churches week by week around the world—worshipers who have little or no knowledge of how worship is done or what worship is. We have framed these questions so that both a beginner and an experienced worshiper can be stimulated by examining them.

The implications attending each question are worthy of examination.

Did I meet God during worship time?

Another way to ask this question: How can I be open to God during public worship? The alternative question deals with positive intention as crucial in the mind of the worshiper. That is, God comes to those who want Him to do so more readily than to those casual worshipers who come to "get something out of church."

God and Jesus do come to us in unanticipated ways during worship. God is present "in church," but He needs us to help Him make contact, a truth well stated in *The Desire of Ages*: "Christ does not choose angels who have never fallen, but human beings, [men and women] of like passions with those they seek to save. . . . Divinity needed humanity; for it required both the divine and human to bring salvation to the world. Divinity needed humanity, that humanity might afford a channel of communication between God and [men and women]." The channel established involves prayer, song, sermon, and any verbal and nonverbal forms of communication "in church."

Do the worshipers love each other?

In class the students have come up with several supporting questions: How can I tell if they love each other? Do they speak to each

other? To me? Do I speak to them? Do they touch each other? Do they look at me and each other in the eyes? How do they occupy the space between them?

Worship research has demonstrated that "growing churches possess, on the average, a measurably higher 'love quotient' than do stagnant and declining ones."²

To determine the love quotient, these questions arose: How much time do members spend with one another outside official church-sponsored events? How often do they invite each other home for spontaneous social get-togethers or for meals? How generous is the church in doling out appreciation?

Two key love quotient principles were identified: laughter in church and hospitality. Unfeigned, practical love has a divinely generated, magnetic power far more effective than evangelistic programs, which depend largely on verbal communication.

Does the congregation care about the community?

In today's mobile society with people often driving miles to go to church a long distance from where they live, and when building committees choose church sites in lower cost locations, the real question can be phrased: What community or what area will the church be serving?

Most churches are surrounded by people who could be identified as neighbors. How can the neighbors tell if the church cares about them? What kind of outreach is encouraged—a proselytizing one or a disinterestedly benevolent one? Is there a balance?

Clearly it is the task of church members to use their gifts to serve non-Christians and to focus on the needs and questions that they may bring to the relationship. This is no easy task as demonstrated by our Lord: "Christ's method alone will

bring true success in reaching the people. The Saviour mingled with [men and women] as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me.'"³

Is there energy there?

Energy does not necessarily mean fast and loud. In our university class we phrased the question another way: When did the Spirit arrive, or when did the Spirit "manifest Himself"?

When in the order of service did divine energy inspire the congregation? We agreed that when one becomes aware of "divine energy," its presence is sensed. We recognize that inspiration constitutes an "inspiredness" that comes from the Holy Spirit. Whenever the Holy Spirit is truly at work (and His presence is not merely presumed), it will have a concrete effect upon the way a worship service is conducted, including the atmosphere of a gathering and the response of the worshippers.

People attending truly "inspired" worship typically indicate that going to church is fun. When worship is inspiring (has energy), it draws people to the service all by itself.

Did I learn anything new?

Class members agreed that worship is not a lecture or an academic exercise. This is not the focus of the question. The focus of the question goes right to the heart of God's creative wishes for His people.

Think of all the exciting and rewarding experiences God provides for people to see, hear, and feel in worship. How many ways can a song be sung or played or listened to! How many contrasting lessons can be taken from the preached Word—or for that matter from the enacted Word.

When we began to look at the variable possibilities that could be

included in a worship service, we saw how absolutely infinite are the ways God can come to us and communicate with us in ways we have never thought of. Just look at the list, which is not intended to be exhaustive:

Expository. An exposition of a biblical passage, often used in a sermon series.

Topical. An approach to a subject using several texts to explain the topic. Most evangelistic sermons are topical.

Thematic. Utilizing, just as it says, theme and variation. This approach can be done well by experienced and creative preachers.

Story. Narration of a Bible story, if well done, can be very powerful; it can also be very dull.

Dialogical. Two voices (preachers) in dialogue can produce a message twice as powerful and arresting—if they guard against quickly becoming predictable and ho-hum.

Drama. An insightful script, good acting, and a demanding director are the ingredients for effective church drama.

Choreography. Interpretative movement can provide a powerful communication medium. Careful choreography, talented and well-rehearsed participants with deep sympathy for the worship experience make the difference.

Music. Music of some form is an integral part of worship. In today's cultures, there are wide variations in sound preference and availability. The balance between worship and entertainment is sometimes difficult to distinguish. Sensitive appreciation for various tastes can establish an atmosphere of acceptance.

Prayer. Spoken prayer, sung prayer, silent prayer are all forms of worship prayer, and for centuries have been used effectively in public worship.

Silence. The Quakers brought to America a tradition of silence in public worship. The appropriate use of

silence in combination with other worship forms—prayer, preaching, and drama—has been experienced by most of us.

Puppets. Masquerading as a children's feature, puppets demand the attention of adults as well. In the hands of a gifted ventriloquist, puppets have taught many valuable lessons in church.

Architecture. When careful thought is given to the surroundings in which worship occurs—a chapel, church, hall, room, or outdoor amphitheater—the results can be rich and inspirational. The symbols of Christianity are many, depending on the time and place. Attention to landscaping and upkeep can become a positive witness.

In our class on public worship we agreed that in many worship services the range of new experience with any medium beyond preaching and music—vocal and instrumental—is sparse. Thus many Sabbath worshippers could have a new and possibly enlightening experience when presented with one or more of the worship mediums in the foregoing list.

The sermons, which many worshippers view as their major inspiration, should also be carefully prepared, convincingly given with passion to shed hopeful light on living in a world gone mad. Another way to phrase the question: Did I hear or see the gospel sung, preached, or enacted in worship? It's a big order, but God is more than up to it.

What is the barf factor?

This is not a flippant or careless question but a deeply serious, penetrating query, dealing with the very essence of public worship.

In our class, we concluded that the essence of public worship is directly related to the preparation the worshippers make to enter into God's presence as a worshipping congregation. We agreed that God can be worshiped in many ways, in many places, under differing circumstances. But when the saints "come to

church," there had better be some careful thought and planning.

To clarify this question, the opposite of careful thought and planning for public worship is exhibited in the barf factor. Time taken with thoughtless, wandering announcements, commentary about the obvious (such as the weather), involved reminiscence about one's connection to the speaker in an introduction, vacuous sing-alongs going nowhere, prayers that lapse into mini-sermons for the congregation instead of conversations with God—all qualify as the barf factor.

The primary "competition" to public worship today is television and the entire fast-moving media enterprise. Simply to ponder the money, time, rehearsal, and preparation that goes into the production of a 15-second commercial is instructive. Should worship preparation be treated less seriously? No.

When the various parts of public worship—reading of Scripture, prayer, music, announcements, preaching, enactment—are left to spur-of-the-moment processes or entered into in either a routine or casual way, worship deteriorates rapidly, and the Spirit is shackled by human indifference.

In class as we all reported our worship experiences of the weekend, we were amazed how very similar worship was in a wide range of worship settings ranging from free church worship to carefully defined ritual worship.

How predictable it all was. Our God, who created cardinals, parrots, kingfishers, and hummingbirds, must long for some worship creativity when He comes to church on earth to meet His people. He loves us and regularly draws near; for this we are grateful. Let's surprise Him next Sabbath! ▀

- 1 Ellen G. White, *The Desire of Ages* (Nampa, Idaho: Pacific Press® Pub. Assn., 1898), 296.
- 2 Schwartz, *Natural Church Development*, 36.
- 3 Ellen G. White, *The Ministry of Healing* (Nampa, Idaho: Pacific Press® Pub. Assn., 1905), 143.

Premium art.
More choices.
Best value.

GOODSALT
Now the world-wide leader in
Christian presentation art and imagery.



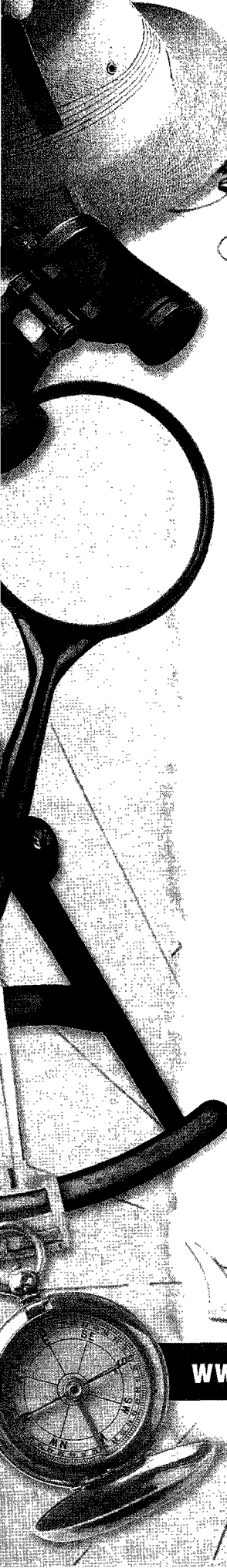
NEW!
GOODSALT
EASTER
COLLECTION
VOLUME 2

Our
royalty-free
collections are
produced from over
11,000 high quality art
and photographic originals
created by award-winning artists.



To view and purchase visit
www.goodsalt.com
or call (800) 805-8001

© 2004 Goodsalt Inc. All rights reserved. CD royalty-free
collections are for presentation use unless otherwise noted.



EXPLORING THE WORD

New Telecast by Satellite on the *Hope Channel*

PREMIERES OCTOBER 1 & 2

Friday 8:00 p.m. and Sabbath 10:00 a.m.
(Eastern & Pacific Time Zones)

Pastor Lonnie Melashenko's new telecast on the Hope Channel is designed as a Pastor's Bible Class for your church.

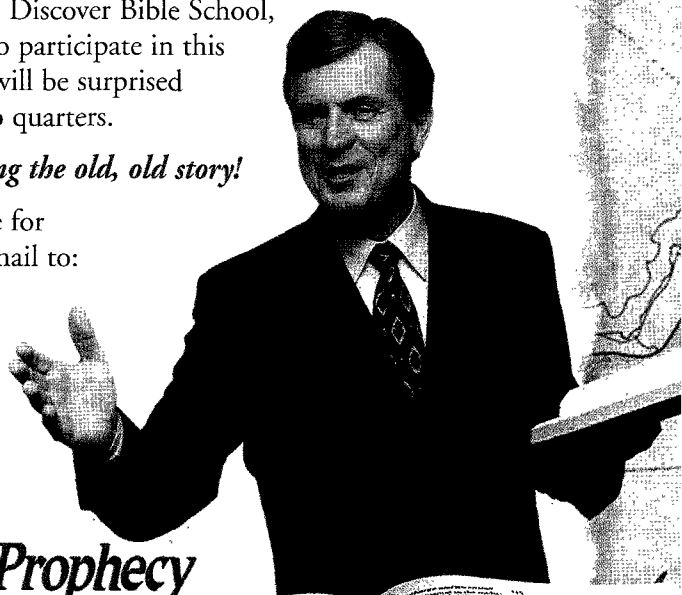
The weekly half-hour programs feature great themes and prophecies of the Bible, presented in a contemporary format with up-to-the-minute stories to illustrate the message, along with practical, personal applications.

Reap your interests from Sow 1 Billion, Discover Bible School, radio, and television by inviting them to participate in this systematic study of God's Word. They will be surprised how much they learn in just one or two quarters.

Don't miss this fresh approach to telling the old, old story!

Register your church as a downlink site for *Exploring the Word* by sending an e-mail to: register@exploringtheword.com

View *Exploring the Word* exclusively on the Hope Channel. Our website will provide additional resources.



The Voice of Prophecy

www.exploringtheword.com



You are gifted

Seventh-day Adventist Statement

of Faith #16: "God bestows upon all members of His church in every age spiritual gifts which each member is to employ in loving ministry for the common good of the church and of humanity. Given by the agency of the Holy Spirit, who apportions to each member as He wills, the gifts provide all abilities and ministries needed by the church to fulfill its divinely ordained functions. According to the Scriptures, these gifts include such ministries as faith, healing, prophecy, proclamation, teaching, administration, reconciliation, compassion, and self-sacrificing service and charity for the help and encouragement of people. Some members are called of God and endowed by the Spirit for functions recognized by the church in pastoral, evangelistic, apostolic, and teaching ministries particularly needed to equip the members for service, to build up the church to spiritual maturity, and to foster unity of the faith and knowledge of God. When members employ these spiritual gifts as faithful stewards of God's varied grace, the church is protected from the destructive influence of false doctrine, grows with a growth that is from God, and is built up in faith and love. (Rom. 12:4-8; 1 Cor. 12:9-11, 27, 28; Eph. 4:8, 11-16; Acts 6:1-7; 1 Tim. 3:1-13; 1 Peter 4:10, 11.)"

To all who accept God's infinitely generous gift of salvation, He bestows gifts through which we can render personal service to others. As soon as we discover security in His love, and the assurance of His abiding presence in every part of the spectrum of life experience, He gives us abilities to be active in ministry for Him. These acts of service bless the people we serve and give God glory, and they certainly give us personal pleasure.

Recent recognition

It is intriguing that Adventism, with

ROY NADEN



its commission to take the gospel to the world in the setting of the emphases of Revelation 14, came very late to understand the foundational character of this doctrine of the gifts of the Holy Spirit.

In 1872, the Adventist Press in Battle Creek produced a synopsis of the beliefs of the people that had adopted a church name less than a decade earlier. But we waited for more than a century, until 1980, for the biblical teaching of the gifting of all members for service to be officially voted part of the cluster of teachings we call our "fundamental beliefs."¹

There can be no doubt about the fundamental nature of this great truth, especially when one looks deeply into the heart of it: that *everything the church has been commissioned to do by our Savior can be accomplished only through the specific gifts or abilities God gives to every member of His family through the Holy Spirit.*

Paul's observation that by "beholding" we "are changed" (2 Cor. 3:18, RSV), occurs in two complementary ways: We are changed by keeping our daily focus on our Lord, and by seeing the needs of others and finding meaningful ways to address some of their needs through the gifts for service bestowed by the Holy Spirit.

Erwin McManus has observed, "If we were all-powerful, all-knowing, and all-present, how many of us would choose

to let servanthood be the ultimate expression of all that potential? Isn't the whole point of being God to be served? It would be for us, but not for Jesus."²

Just two kinds of gifts

Spiritual gifts come in two major categories: nurture of the saved, and outreach to the unsaved. As the world approaches its climax, gifts of outreach are intended to complete the work of sharing the good news with the world.

A vastly accelerated population growth in the last century continues and has added a vastness to our task that makes the fulfillment of it something beyond human devising. Only the use of the Spirit's gifts to individuals can accomplish this task. Ultimately, only unnumbered Pentecostlike experiences will see the gospel work consummated. It will be done, but "Not by might, nor by [human] power but by my Spirit, says the Lord Almighty" (Zech. 4:6, NIV); the same Spirit that gives gifts for service to each one of us.

When "outreach" gifts are appropriately used, people find their way into fellowship in the church as the experience at Pentecost affirms. As we look at the first-century Christian church, we read that "the Lord added to the church daily such as should be saved" (Acts 2:47).

But newborn Christians need to be nurtured to help them grow into maturity, thus the need for "nurture" gifts that build up the members of the family of God so we all "grow in grace" (2 Peter 3:18) in anticipation of the imminent return of Jesus.

The apostle Paul gives explanations of spiritual gifts in three of his letters: Romans, Ephesians, and 1 Corinthians. However, there is clear evidence that the Spirit has always given spiritual gifts to spiritual people. In the Old Testament we read of the gifting of artists to build



find stuff!

Addresses, books, churches, church products, event information, materials, ministry ideas, musicians, organizations, radio and tv broadcast times, speakers, statistics, and much more!

On the web:
www.plusline.org

On the phone:
1-800-732-7587
(Live support)

PlusLine

Sponsored by your local union conference and the North American Division of Seventh-day Adventists

and furnish the sanctuary (Exod. 35:35)—an important reminder for us to recognize and appreciate the gifts of artistry that come from God.

In Romans Paul describes our personal *preparation* for a life of service using the gifts of the Spirit. In Corinthians, he describes the *process* by which we receive these gifts. And in Ephesians we read the *purpose* or results of the service we render through spiritual gifts.³

Preparation for a life of service

Romans contains the Bible's only systematic development of the theme of righteousness by faith. The book reads like a thesis from a Hebrew university. Paul's intellect and theological understanding are nowhere more evident than when we read his treatise on the gospel addressed to the church in the world's capital of that day.

Paul begins by pointing out that the entire world is condemned in its sinfulness (Rom. 1–3). Abraham is his

example *extraordinaire* of salvation by faith alone (Rom. 4; 5). Then the apostle shows how the process of sanctification follows the act of being declared righteous by God (Rom. 6–8). Paul concludes his major theme by describing how Israel fits into the puzzle of a new age or eon (Rom. 9–11) in which God commissions all who believe, Jew and Gentile alike, to take the gospel to the world.

In over eleven chapters we follow the logic of this argument. Then as chapter 12 opens, we find a bridge from doctrine to duty—a device found in other epistles. The transition is signaled by his use of the word “therefore.”

Paul then makes this point: The moment we give ourselves to God and receive the gift of salvation, the Spirit adds other gifts—*gifts for ministry to others*. While most Bible students are fully aware of the development of the theme of righteousness through faith in the first 11 chapters of Romans, it is not common to recognize the first implication Paul describes for those who are declared righteous: We all receive spiri-

tual gifts. This is detailed in Romans 12. It begins: “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service” (Rom. 12:1).

From the time of the Exodus, Israel became involved with daily animal sacrifices, chief of which was the lamb offered twice a day and burned on the bronze altar of burnt offering. The glowing coals beneath that lifeless body slowly consumed it. There could not be any resistance. Paul uses this historical reality to remind his readers that because of the gift of righteousness given to them, they must in response give themselves to God as completely as a sacrificial lamb. He says this is a perfectly “reasonable” thing to do.

The word “reasonable” in the King James Version comes from the Greek, *logikos*, from which we get our English word “logical.” It is logical, perfectly appropriate, for those that receive eternal life as a gift from God to give themselves unresistingly to Him in thankfulness, in preparation for a life of service for Him.

And as we make the gift of ourselves to God, He molds our lives to make them like His. J. B. Phillips translates Romans 12:1, 2: “Don’t let the world around you squeeze you into its own mould, but let God re-make you so that your whole attitude of mind is changed. Thus you will prove in practice that the will of God is good, acceptable to him and perfect.”⁴

Paul continues the implications of this in his presentation on righteousness through faith using another metaphor. He says, “. . . be not conformed to this world: but be ye transformed . . .” (Rom. 12:2). He describes this experience as a metamorphosis, like a caterpillar emerging from its cocoon as a beautiful butterfly ready for flight and ready to grace our gardens.

The word “transformed” comes from

WWW.MINISTRYMAGAZINE.ORG

A season for everything and a time for every purpose.

Our faith may be constant, but personal, family and financial challenges keep changing. Trust Services can help. A unique

PLANNING FOR THE

Cycle of Life

mission of the Seventh-day Adventist Church, we provide useful financial, estate and gift planning information — with special sensitivity to our faith — so you can make sound decisions for the people and causes depending on you. It's not just for the wealthy, and it's not just for seniors. Throughout the life cycle, Trust Services helps you build financial security, protect loved ones and support the Lord's work. And because our services usually are free, Trust Services provides a unique opportunity for all Adventists to achieve their personal, financial and spiritual objectives.

Plan today for your cycle of life—for yourself, your family and God's kingdom.

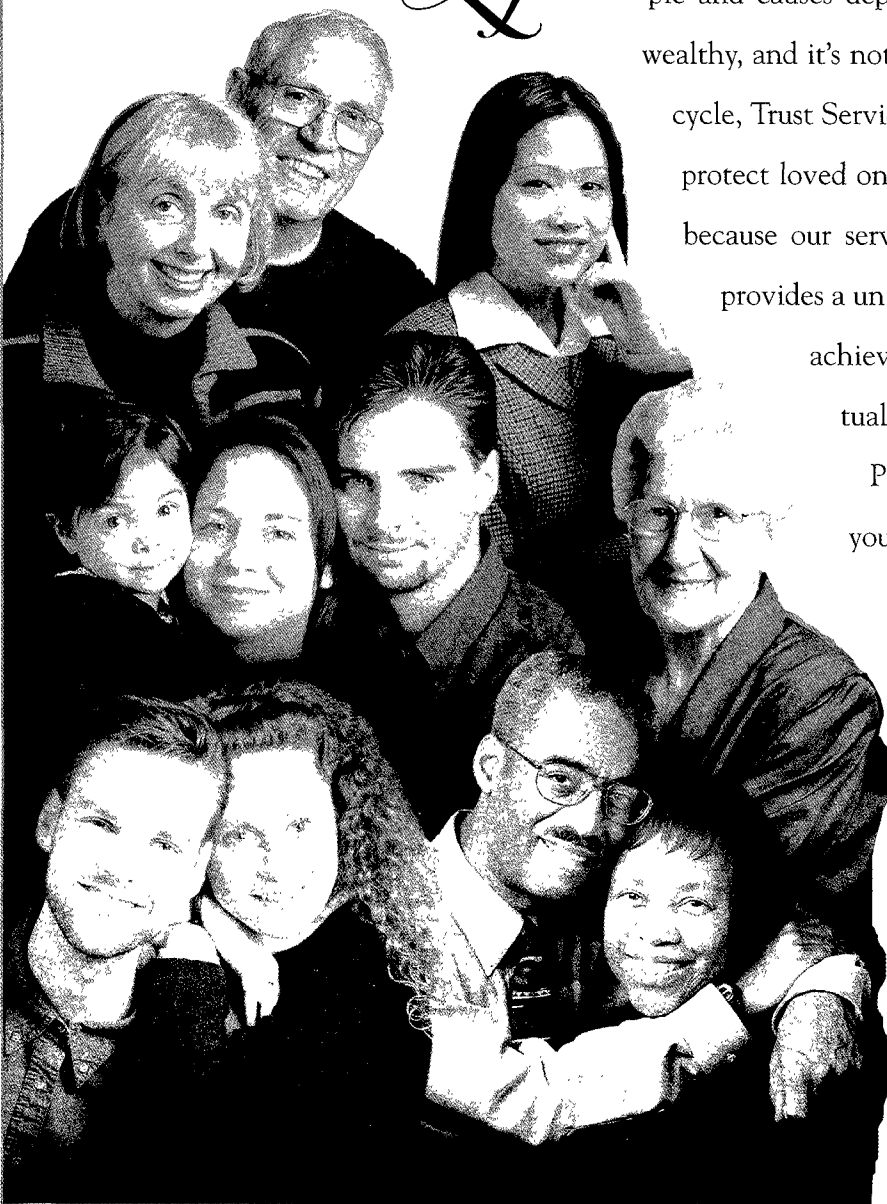
To meet with Trust Services
at Camp Meeting, call
1-877-WILLPLAN




SEVENTH-DAY
ADVENTIST CHURCH

Trust Services
General Conference of Seventh-day Adventists
12501 Old Columbia Pike
Silver Spring, Maryland
20904-6600 USA

www.willplan.org






**INTRODUCING THE NEW
ADVENTSOURCE WEB SITE**

Pastoring is one of the most rewarding jobs this side of heaven. But, it can also leave you feeling frustrated and harried because there aren't nearly enough hours in the day to accomplish everything you'd like. AdventSource can help. As the official distribution center for the Seventh-day Adventist church, you'll find all kinds of quality resources to save you time and make your ministry more effective. Our new web site is easy to use and lets you shop on your schedule.

VISIT WWW.ADVENTSOURCE.ORG
OR CALL 800-328-0525

**VISIT
WWW.ADVENTSOURCE.ORG TO
MMM.MAXIMIZE YOUR MINISTRY!**

AdventSource  SEVENTH-DAY
ADVENTIST CHURCH

the Greek *metamorphoo*. Paul elsewhere describes the experience as becoming a new creature (2 Cor. 5:17). And how does this new creation act? In Romans 12, Paul gives the answer. He says that when we experience our own personal metamorphosis, it constitutes our preparation to receive gifts through which we joyfully serve others (Rom. 12:6-13).⁵

The process of beginning a life of service

A second Pauline passage elaborates the *process* by which we enter a life of service—1 Corinthians 12–14. Chronologically, this is the apostle's first and longest elaboration on giftedness. In the flow of this epistle, we find the discussion of spiritual gifts follows a beautiful treatise on the passion of our Savior and the symbols of bread and wine we are bidden to receive "till he come" (1 Cor. 11:26).

Following the giftedness discourse is the triumphant presentation of the resurrection at the last day when "death is swallowed up in victory" (1 Cor. 15:54). After reading Paul's instructions on how

to cope with a long series of devastating moral and ethical dilemmas afflicting the church at Corinth (1 Cor. 5–10), these final Christological chapters are pure bliss.

In 1 Corinthians, Paul describes the three-fold *process* by which we enter ministry. "There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them in all men" (1 Cor. 12:4-6, NIV).

First, Paul states that *there is great variety in the gifts* the Spirit bestows. It is vital to have a spectrum of gifts in order to meet the spectrum of needs in outreach and nurture. For this reason it can be misleading to think that spiritual gifts are limited to the thirty or so named in the Bible. The gifts given to believers in the first century perfectly met their needs in outreach and nurture, and they continue to do so in our time.

For example, the gift that equips people to help others by "strengthening, encouragement and comfort" (Paul's definition of the gift of prophecy in 1 Cor. 14:3, NIV) is just as needed

today as at any time in history.⁶ The abilities or gifts believers receive today may be the same or similar to those of the first century, but some will be unique to our age.

Today the gifts can include abilities such as computer programming, printing, mission aircraft maintenance, and flying, skills undreamed of when Paul lived. His assertion, "There are different kinds of gifts, but the same Spirit," speaks to the great variety of gifts God distributes for service. And our first step in the process of entering into ministry is to become aware of the gifts God has given us, aware of the areas where we can serve with confidence, expertise, and success.

The *second* facet builds on the first and declares that *there is a vast array of needs to be met*. Paul says that "there are different kinds of service, but the same Lord," (1 Cor. 12:5, NIV). The Greek word translated "service" is *diakonos*, from which we get the word "deacon," which means a "servant . . . one who executes a commission."⁷ Servants do whatever needs to be done, whatever they are commissioned to do. And God's servants, the members of His church, are equipped and commissioned to do whatever needs to be done. God provides a limitless pool of unique abilities to ensure that the church is able to meet the human needs they encounter.

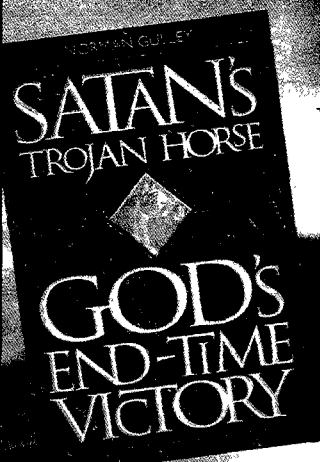
Our second step toward a life of ministry is to look for opportunities to use our gifts to serve others by meeting some of their needs. This service can be within the organization of the congregation where we worship or on a completely independent basis, for ministry operates in both ways.

The *third* facet is described in 1 Corinthians 12:6. God brings together the first two factors (gifts from the Spirit and specific human needs) and gives us *energy, motivation, and effectiveness in meeting those needs*.

Paul writes, "There are different

DELVE INTO GOD'S WORD AND CHURCH HISTORY

with books from your Adventist Book Center



SATAN'S TROJAN HORSE

Norman Gulley unmasks Satan's strategy to sever your dependence on Christ by nullifying, destroying, and counterfeiting all that He has done, all He holds dear, and all that connects you to Him. He draws crucial lessons for end-time victory from the lives of Christ and Bible characters, explores God's mighty works for His children, and shows how you can confidently survive the last days by clinging completely to Jesus—God's way to end-time victory.

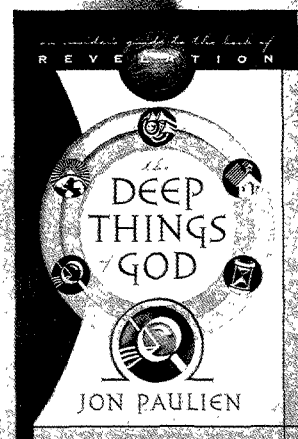
One of the most important books you'll ever read on preparing for the end-time

0-8280-1746-8. Paperback. US\$16.99, Can\$25.49.

THE DEEP THINGS OF GOD

World-renowned expert on Revelation, Jon Paulien brings the latest biblical scholarship to bear on this challenging book of the Bible, teaching readers how to draw out its message while avoiding bizarre and speculative interpretation.

0-8280-1812-X. Paperback. US\$14.99, Can\$22.49.



SECRETS OF A HAPPY HEART

Hyveth Williams takes a fresh look at the Sermon on the Mount, helping us grow spiritually through a deepening understanding of each principle. Geographical and historical details of the region, along with the culture and customs of the people to whom Jesus spoke, enrich our understanding of the Sermon on the Mount.

0-8280-1810-3. Paperback. US\$14.99, Can\$22.49.

JOSEPH BATES

Historian George R. Knight sheds new light on the first theologian and founder of the Seventh-day Adventist Church, who gave his estate to the new Advent movement and spent the rest of his life in unpaid service to his King. Second volume in the Adventist Pioneer series.

0-8280-1815-4. Hardcover. US\$16.99, Can\$25.49.

Sale

JAMES WHITE: INNOVATOR AND OVERCOMER

Volume one in the Adventist Pioneer series. By Gerald Wheeler. 0-8280-1719-0. Hardcover. Regularly US\$16.99, Can\$25.49. **Sale, US\$15.49, Can\$23.29.**

EXPLORING MARK

George R. Knight brings Mark's world down to ours with a user-friendly devotional commentary that goes behind the scenes and, with a new translation, unfolds the rich tapestry of Mark for contemporary Christians.

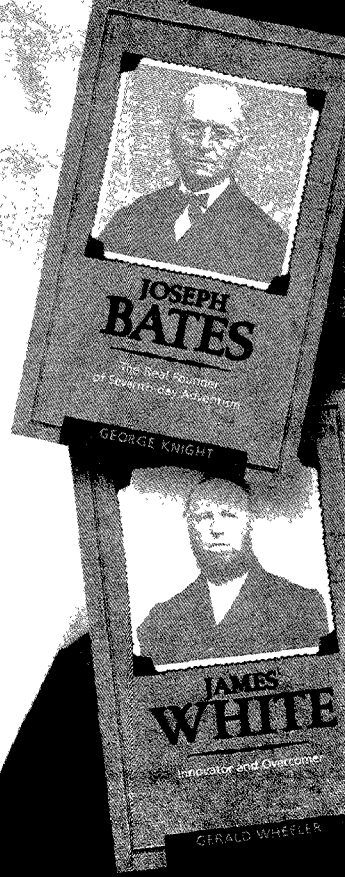
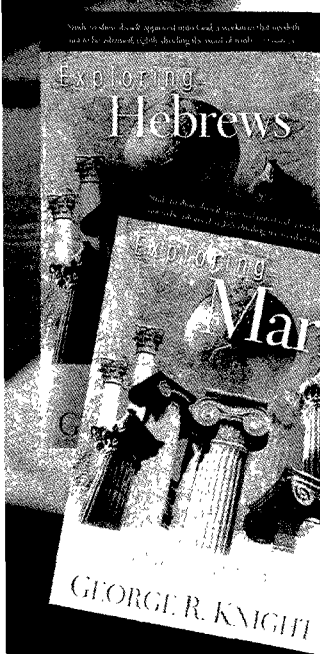
0-8280-1837-5. Paperback. US\$16.99, Can\$25.49.

Sale

EXPLORING HEBREWS

By George R. Knight. 0-8280-1755-7. Paperback.

Regularly US\$16.99, Can\$25.49. **Sale, US\$15.49, Can\$23.29.**



Price and availability subject to change. Add GST in Canada

TT



3 Ways to Shop

- Visit your local Adventist Book Center
- 1-800-765-6955
- www.AdventistBookCenter.com



REVIEW AND HERALD®
PUBLISHING ASSOCIATION
HELPING OTHERS PREPARE FOR ETERNITY

Attention Preachers!

The Annual *H.M.S. Richards Lectureship on Biblical Preaching*
will be held at Andrews University
on Sunday, Oct. 24 and Monday, Oct. 25, 2004!

Featured Speaker: Dr. Derek Morris



Dr. Morris currently serves as the senior pastor of the Forest Lake Adventist Church in Apopka, Florida, and as an adjunct professor of preaching at Southern Adventist University. From 1987-2001, he served as a full-time professor of preaching and pastoral theology at Southern Adventist University where he was honored with several awards for excellence in teaching.

He has completed a Doctor of Ministry in Practical Theology from Andrews University and a Doctor of Ministry in Preaching from Gordon-Conwell Theological Seminary. He has published extensively in *Ministry* magazine, particularly in

regards to effective biblical preaching. His on-going, popular, series of published interviews with some of the finest preachers in North America regarding their unique approach to the art of preaching has been a special blessing to many.

Dr. Morris is in demand as a speaker and preacher in both church and professional ministry settings across North America. His greatest joy is found in helping people to experience a life-changing encounter with the Lord Jesus Christ. His skill and commitment to the teaching and practice of preaching is deep and authentic. He is well prepared to be this year's featured presenter at the 2004 HMS Richards Lectureship on Biblical Preaching. Please come and be blessed!

SCHEDULE & TOPICS

THEME: *Reverent Listening, Sacred Speech: The Role of Listening in the Preparation and Delivery of Relevant Biblical Sermons*

Sunday, Oct. 24, 2004 -

9:30 a.m.- Lecture #1
"Listening to the Word"

1:30 p.m.- Lecture #2
"Listening to the Community"

5:30 p.m.- Lecture #3
"Listening to the Listener"

Monday, Oct. 25, 2004-

10:30 a.m.- Worship & Preaching Service
Sermon: "Christianity in the Marketplace"

Location: Chapel, SDA Theological Seminary
at Andrews University, Berrien Springs, MI

**All are welcome! No registration fees or cost of any kind!
Come sharpen your preaching skills and find inspiration!**

CEU Credit is Available!

Contact **Bonnie Beres** for further information at
(269) 471-3408

kinds of working, but the same God works all of them in all men" (1 Cor. 12:6). The "working" (NIV) or "operations" (KJV) comes from the Greek word *energes*, from which we get the English word "energy."

In coming to Jesus, we are connected with a highly motivating, limitless energy source. Through His Spirit, as we seek to meet human needs, we are given this energy or power. And this is what describes the third step in the process for us. When we see a need and know we have the gift to meet that need, the Spirit motivates us to serve: gladly, spontaneously, and effectively.

In all three of the presentations by Paul on giftedness, (1 Corinthians, Romans, and Ephesians), he uses the metaphor of the human body. Each part, or "member" as he calls it (1 Cor. 12:18), has an important part to play. For the finest functioning, each member must work—and work together with each other member. This sense of harmonious or integrated action is a key to both effective and efficient congregational operation in outreach and nurture through the Spirit's spiritual gifts (1 Cor. 12:13-27).

Further, in all three of these presentations, Paul emphasizes that the use of the gifts we receive from the Spirit can be effective only if we serve in love.

In the 1 Corinthians presentation, the emphasis on the necessity of serving in love is found in chapter 13. If I use any gift without love, "I am nothing" (1 Cor. 13:2). And comparing faith, hope, and love, he declares the greatest to be love (1 Cor. 13:13).

The Spirit's purpose in gifting

Paul's third presentation on spiritual gifts is in Ephesians, where the apostle describes the *purpose* of service gifts and the results that follow when they are "discovered" and used.

As in Romans it is in the second half of the letter, the practical application section, where we read about these gifts. After naming key spiritual gifts (apostles, prophets, evangelists, and pastoral-teachers), Paul explains what their use accomplishes: "So that the

body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ" (Eph. 4:12, 13, NIV).

When we enter into service, when we use our gifts in service, we become more and more like our Servant-Model, Jesus! This revelation about spiritual gifts is a rich treasure. It is the other side of the coin Paul so skillfully presents in Romans.

"Works of the law," he warns, can never make us righteous like Jesus. But "works of service" through the Spirit's gifts invite us into a fellowship in which our attention is constantly focused on Jesus, and in the process we become changed, our characters develop, and we become more and more like Him.

At the last day, Jesus will commend the redeemed for the fact that they showed compassion, that they served others, that they used their gifts in outreach and/or nurture. There is no better evidence that we have established a close and intimate relationship with Jesus than that we use the spiritual gifts we have received for the service we have been called to do.

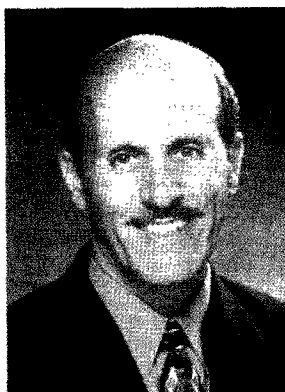
As Jesus explained, at the last day He will personally commend the service of His faithful by saying: "For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me" (Matt. 25:35, 36, NIV).

Having considered the biblical descriptions of the *preparation, process, and purpose* involved in the reception and use of spiritual gifts, there are three brief practical questions to address in conclusion.

What is a spiritual gift?

A spiritual gift is an ability; something we can do. There is no need for us to go to a class to learn how to begin to use our gifts. It is something we can do—and do now! The Spirit has given us each a cluster of abilities so we can

THIS YEAR, GIVE FREEDOM.



HOW GOD DELIVERS THE DESPERATE AND HEALS THE HOPELESS

BROKEN CHAINS

*Finding Peace for
the Raging Soul*

DOUG BATCHELOR

The sharing book
for 2005!

0-8163-2042-X. Paperback.
Single copy: US\$1.99, Can\$2.99
10 for US\$14.90, Can\$22.49.

Based on the extraordinary biblical account of Jesus and the demoniac of Decapolis, ***Broken Chains***, by Amazing Facts president Doug Batchelor, unfolds the wonderful power of God to deliver the desperate and heal the hopeless.

If you or someone you know needs freedom from the shackles of guilt, bad habits, and a shattered life, this book is the key to unlock those chains of despair.

Pacific Press® *Where the Word is Life*

© 2004 * Prices subject to change. 243/45590

Available at your local ABC, 1-800-765-6955, or online:
www.AdventistBookCenter.com

COMING TO YOU FROM THE BORDERS OF OUR NATION'S CAPITAL ...

FINAL EVENTS IN BIBLE PROPHECY

MARCH 4 - 26, 2005

2005
WASHINGTON, D.C. AREA

Pastors join the NAD, Amazing Facts, and the Hope Channel, for this fresh, dynamic evangelism event. This unique satellite series will be different than all the rest when you use the following available tools:

Revive your membership and reclaim lost members with '04 REVIVAL. Revival tools available. Check www.04revival.com

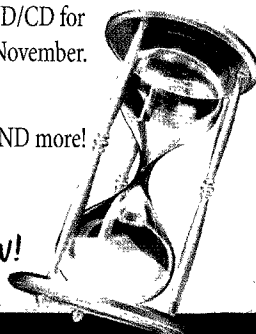
NET 05 Pre-work training programs and manual will be available for churches and individuals

All new Final Events Interactive DVD/CD for outreach and followup available in November.

Other online Resources

Exciting New Handbills AND more!

Mark Your
Evangelism
Calendar Now!



WWW.NET05.ORG
WWW.FINALEVENTS.COM
916-434-3880

Doug Batchelor

be of service as soon as we come face to face with a particular need.

Spiritual gifts meet people where they are, and they are helped. Understanding in this domain is not reserved for theologians; it is essentially simple and practical. Gifts for service are bestowed on everyone who is loved by Jesus and loves Him in return.

Over a number of years teaching the theme of spiritual gifts in the Theological Seminary at Andrews University, and at the same time conducting research that involved thousands of subjects in the United States of America and elsewhere, several points became clear.

To begin, there are just a few basic categories of gifts. They include teaching, counseling, helping, nurturing, inviting individuals to accept Jesus as Savior, and leadership. Using scientifically validated research instruments, we found a comparatively low percentage of church members, around 10 percent, with the evangelistic gift.⁸ This is understandable when you think of an army—a common church metaphor.

The number of support troops must be much greater than the number of soldiers on the front lines. And the book of Acts reminds us that Peter, using his Spirit-imparted gift of outreach, saw 3,000 individuals accept Jesus and enter the church at Pentecost. But in the following months, those 3,000 required the service of many other nurture-gifted people.

When do we receive our spiritual gifts?

Based on the words of Romans 12, we can assume that we receive our spiritual gifts the moment we give ourselves to Jesus. And this leads us to consider the practical question of the relationship between our natural talents and our spiritual gifts.⁹ In general, talents are part of our genetic inheritance and can be fostered by our familial environments.

Great sculptors, teachers, musicians, counselors, helpers, orators, and leaders have natural talents. They can be used for good or ill. The use of such talents in unbelievers tends to be used to bring glory to self. But at conversion we give

ourselves, including our talents, to God.

Ellen G. White observes, "We surrender ourselves to Him with all that we are and have. These gifts He returns to us purified and ennobled, to be used for His glory in blessing our fellow-men."¹⁰ Yes, God gives us back our "talents" so that we can use them as "spiritual gifts" for service, to meet human needs, and in this process give glory and honor to Him.

We can almost always observe the same abilities in individuals both before and after conversion. But the way in which these abilities are used changes dramatically.

Can God give us gifts of service unrelated to former natural talents? Of course! But observation will indicate that this is not as common as seeing natural talents, through the metamorphosis Paul describes in Romans, being returned to us as spiritual gifts.

How do we identify our personal gifts?

Over a period of ten years, a series of five Ph.D. dissertations at Andrews University explored the relationship of giftedness to personality characteristics.¹¹ Using advanced statistical methodologies, we identified the personality profiles associated with each basic category of giftedness.

It was highly significant to learn that *God calls us into paths of service that are a good fit for our personalities.* God ensures that the Spirit's gifts for service are a perfect match for "who we are."

It also demonstrated that some of God's family members who, traditionally, may not be given opportunities for some lines of service (for example, women and young people in leadership) *can already have those gifts, and the church needs to recognize the gifts and facilitate their use.*

In the final analysis however, results are the best evidence that our service is rooted in God's gifts.

◆ When we serve others through our spiritual gifts, we will enjoy our ministry, for we all derive pleasure from doing the things we are "gifted" to do.

◆ When we serve others through our spiritual gifts, we will bless them, and

their appreciation will be an affirmation that we have used our spiritual gift well.

◆ When we serve others through our spiritual gifts, we will, in general, enhance the ministry of our congregations, and there will be unity, joy, and progress in "one body" (1 Cor. 12:20).

At the end of this age, all gifted souls will hear the words of their Servant Leader, "Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. . . . I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me" (Matt. 25:34, 40, NIV). ■

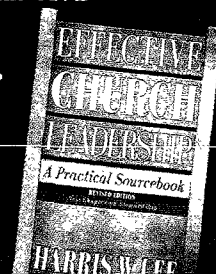
Roy Naden, Ed.D. (retired) is a professor of religious education at Andrews University. He lives in Bainbridge Island, Washington.

- 1 See (no named author) "The Fundamental Beliefs and 'Growing in Christ'; Proposal for a New Fundamental Belief" *Adventist Review, North American Division Edition* (June 2004), 42, for a comprehensive overview of the nine steps in the development of our statement of faith between 1854 and 1980. For a discussion of the probable reason for the delay in understanding that spiritual gifts are distributed to all the members of the church, see Roy Naden, *The Lamb Among the Beasts* (Hagerstown: Review and Herald Pub. Assn., 1996), 270-273. See Fritz Guy, "Uncovering the Origins of the Statement of Twenty-seven Fundamental Beliefs" in *Spectrum* (vol. 32, issue 3, 2004), 19.
- 2 Erwin McManus, *An Unstoppable Force* (Loveland: Group Pub., 2001), 156.
- 3 See Roy Naden, *Your Spiritual Gifts: Making the Great Discovery* (Berrien Springs: Instructional Product Development, 1989), chapters 1-4.
- 4 J. B. Phillips, *The New Testament in Modern English* (London: Collins, 1959).
- 5 See Elizabeth O'Connor, *Eighth Day of Creation* (Waco: Word Books, 1984), 13-15.
- 6 See Jeffrey G. Sobosan, *Christian Commitment, Prophetic Living* (Mystic: Twenty-Third Publications, 1986).
- 7 *The Analytical Greek Lexicon* (London: Samuel Bagster and Sons Ltd., 1967).
- 8 Peter Wagner wrote that he had expected between 3 percent and 6 percent of a congregation to be so gifted, and later came to the conclusion that the distribution would not exceed 10 percent. See C. Peter Wagner, *Your Spiritual Gifts Can Help Your Church Grow* (Glendale, Regal Books, 1979), 177.
- 9 See Lloyd Edwards, *Discerning Your Spiritual Gifts* (Cambridge: Cowley Publications, 1988), 12.
- 10 Ellen White, *Christ's Object Lessons* (Melbourne, Australia: Echo Pub. Co. Ltd., n.d.), 328.
- 11 These were all my students, and I was privileged to chair each of these dissertations in an ongoing attempt to understand better the natural "clusters" of spiritual gifts and explore a possible connection between gift clusters and personality profiles. This research utilized the 16 PF instrument.

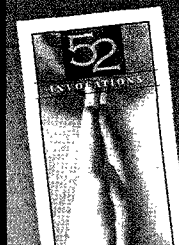
A COMPREHENSIVE COLLECTION OF PROVEN LEADERSHIP PRINCIPLES

US \$12.95

PLUS 18% SHIPPING



INTENTIONAL, SINCERE AND POETIC PRAYERS FOR GOD'S PRESENCE IN WORSHIP



EACH US \$2
20-49 COPIES US \$15
50 COPIES US \$20
\$1 + (EACH) US \$1

PLUS 18% SHIPPING

EFFECTIVE SOLUTIONS FOR THE ACCUSATION AND OCCURRENCE OF MISCONDUCT

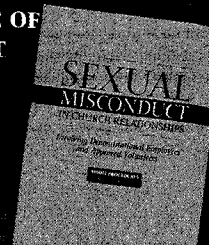
US \$1.25 EACH

US \$10 20-49 COPIES

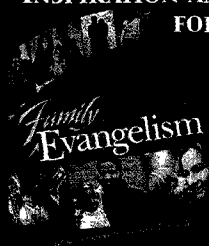
US \$15 50 COPIES

US \$25 \$1 + (EACH)

PLUS 18% SHIPPING



INSPIRATION AND RESOURCES FOR RE-IGNITING THE POWER OF CHRISTIAN FAMILY



US \$14.95

PLUS 18% SHIPPING

AN EXCEPTIONAL RESOURCE FOR THE MOST DIFFICULT CONVERSATION

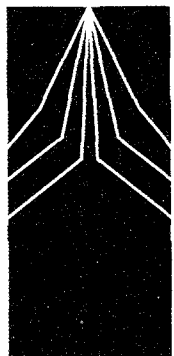
US \$14.95

PLUS 18% SHIPPING



GENERAL CONFERENCE MINISTERIAL ASSOCIATION
12501 Old Columbia Pike • Silver Spring, MD • 20904

All of these titles and more are available at
www.ministerialassociation.com/resources
or tel 301-680-6508 • fax 301-680-6502



Adventist Professionals' Network

Join Us!



Good news! The steady growth of the Seventh-day Adventist Church and its institutions has created a demand for qualified personnel who can support its worldwide mission with their talents and education.

In response to this need, the General Conference has launched the Adventist Professionals' Network (APN)—an electronic global registry of Adventists who hold a degree in any field and have an email address. APN assists Adventist institutions and agencies in locating candidates for positions in areas such as teaching, ministry, health care, management, administration, and research as well as consultants and personnel for mission service.

Once registered, APN members can find job opportunities in Adventist organizations, join one of many Adventist professional associations, and network with thousands of Adventist professionals around the world. Members are protected from solicitations and unwanted mail.

Enter your professional information directly in the APN secure website, free:

<http://apn.adventist.org>

**Encourage other degreed Adventists to join APN and enjoy its many benefits.
For questions and comments on APN, contact us through apn@gc.adventist.org**

PLEASE CIRCULATE OR POST

Welcome to the ministry

Editorial Note: This welcome to the gospel ministry was given as part of the dedicatory service of the December 2003 graduating class at the Andrews University Seventh-day Adventist Theological Seminary, Berrien Springs, Michigan. The closing sentence of the address is from the final verse of the song, "So Send I You," which was sung at the conclusion of the service.

ESTHER R. KNOTT



I realize that some of you have already served as pastors, and some will be just starting. In either case you are all graduating from the seminary. When I was asked to give this "welcome to ministry," I began to think about what it is that I am welcoming you to. Here are some reflections growing out of my 18 years of pastoral ministry.

Welcome to the greatest *life* you could ever be called to live. It is a life, not a job.

Welcome to living in a glass house. Let it remind you to be authentic, genuine, and honest.

Welcome to the *joy* you will receive when you are told that your sermon made a difference in someone's life. Let it remind you that the *hours* spent in preparation are worth it.

Welcome to the *criticism* you will receive when you are told that your sermons have moved to meddling in people's lives. Let it remind you that the message we preach is not to help people feel at home in this world but to help them have a home with God.

Welcome to the joy of *dedicating* a

child. Let it remind you of your own children, and let them know that they are a priority in your life.

Welcome to the joy of *performing* a wedding. Let it remind you of the sacredness of your vows.

Welcome to the joy of *baptizing* someone into the fellowship of Jesus Christ and His body of believers. Let it remind you of the value God places on others and that finding lost children is the passion of God's heart.

Welcome to the role of *comforter* as you mourn with those who grieve. Let it remind you that your task is to prepare people for eternity.

Welcome to exhausting days. Let them remind you that your call is to *equip the saints* for ministry. Multiply yourself.

Welcome to days when you are so involved with others that you forget to eat. Let it remind you that the joy of your journey is food that others often know nothing of.

Welcome to the joy of serving. Let it remind you to disciple others so that

they will also have the joy of serving.

Welcome to some lonely times on your journey. Let it remind you of your colleagues in ministry. Pick up the phone, drive some distance, seek fellowship and accountability.

Welcome to notes of appreciation. Let it remind you that the members of your congregation welcome those (handwritten) notes too.

Welcome to technical difficulties with the PA system and PowerPoint. Let them remind you that God's word says, "Not by mic nor by PowerPoint, but by My Spirit, says the Lord."

Welcome to a "job" where you get *paid to study and pray*. Let it remind you that it is a *holy* task.

Welcome to personal losses, struggles, and mistakes. Let them remind you that God's Word is sure. With every comfort you receive from God, He will be able to use you in ways you never imagined.

Welcome to dreams and visions that are bigger than you and seemingly impossible to fulfill. Let them remind you that accomplishing God's purpose is not about *your* degree, *your* competence, or *your* talents, but about your *surrender and dependence* on God.

Welcome to serving the Master. Remember, someday He will say, "Well done, My faithful servant. Come share My throne, My kingdom, and My crown." ■

Esther R. Knott is associate pastor of Pioneer Memorial Church, Berrien Springs, Michigan.

WWW.MINISTRYMAGAZINE.ORG

A pastor's personal prayer pilgrimage

Steve Willsey



Steve Willsey, D.Min., is associate pastor for pastoral care and spiritual formation, Spencerville Seventh-day Adventist Church, Silver Spring, Maryland.

From my earliest memory, prayer was a practice I used to request favors from God. In the beginning the prayer, said at bedtime—"Now I lay me down to sleep, I pray the Lord my soul to keep"—had been prompted by my parents. I'm sure I had only the vaguest notion of who was being addressed, but whoever it was, He would protect me from any harm that might be lurking about in the darkness.

Like so many, I also learned a prayer to repeat at mealtimes, "God is great, God is good, and we thank Him for our food." This was an acknowledgment that God had something to do with the origin of the food my mother had prepared.

These childish prayers set the foundation for adolescence, when I was able to begin speaking spontaneously to God, using my own thoughts and words to tell Him about my needs. Yet these more personal prayers were conditioned by what I heard from my parents and other adults in our church.

I well remember accompanying my father to the weekly prayer meeting. Though becoming weary with the long, repetitious prayers, I did learn language and a certain prayer format. I first used these prayers in emergencies and then at more frequent intervals to tell God my expectations. All told, throughout those early years, I never conceived of prayer as anything other than an exercise in claiming from God all that I needed.

Progress

At some point in my young life, I read that "prayer is the opening of the heart to God as to a friend,"¹ a thought that could have revolutionized my prayer journey early on had I allowed its truth to actually reach me. That the revolution did not occur probably says something about my relationship with my parents.

They did not create a climate for intimacy in our home, so I never learned to share either my dreams or burdens. I came to understand their role as providers for my own welfare and that of my four siblings; home was a safe place, but it did not provide much emotional support. I dreamed of what I wished my life could be and made plans to fulfill those dreams, but I did not divulge this inner self to anyone—an early experience that later limited my willingness to be open and vulnerable to others or to God.

My relationship with God was similar to that with my parents. I told Him about my needs but never went into the language of intimacy. I prayed for help to resolve crises, for courage, for protection, and for the safety of my family and friends (not to mention an occasional petition for all the colporteurs and missionaries of the world).

These prayers were offered before bed, sometimes in the morning before I left my room, and regularly before confronting a difficult class or situation at school.

The prayer format I used during those years is known as Simple Prayer, the style we all use to begin our journey. Centered in self-needs, it is used to petition God for health, safety, and prosperity.

In this prayer the petitioner doesn't seek to be with God for His own sake. So there is no sharing of the heart. If I had never advanced beyond Simple Prayer, my spiritual journey would have remained stunted.

Not only was more intimate prayer not modeled for me, but my religious life was also stifled by legalism, making it almost impossible to understand God's desire to have a real relationship with me. I could not open my heart to God as a friend because I saw Him as my judge, waiting to record my misdeeds. I didn't feel safe to open myself to Him.

The awakening

Only after developing an understanding of grace—well into midlife—and receiving assur-

ance of my salvation did I really feel a longing to know God as a friend. Immersing myself in spiritual literature, I came to understand that building a relationship with Jesus is similar to that with an earthly friend. It requires time and effort and courage, the opening of oneself on the very deepest levels.

I participated in workshops and retreats. I learned to practice spiritual disciplines that were mostly prayer forms. These advanced me beyond the selfishness of my own prayer life to God-centered experiences of adoration and intimacy. Among the disciplines were meditation, journaling, spiritual reading, and devotional prayer, sometimes called "prayer of the heart."

With the revelation that prayer is about my relationship with Jesus came an eagerness to begin using these disciplines regularly. As I have experimented, I have found them all to be helpful in drawing closer to the heart of God.

I have come to appreciate a description of prayer by Susan Muto, "Prayer in the end is about this all-consuming love relation between God and Us," she wrote. "It is a conscious realization of the union that is already effected between our souls and God by grace. The immediate end of prayer may be to consider some mystery of Christ's life, to resolve a problem, to seek guidance for a practical course of action. But the ultimate end of prayer is always communion with God. It is receptivity to his self-communication in silence and in the course of life situations. It is continually discovering God at the center of our being so that we can carry him into the midst of our doing."²

I now revel in my intimate moments with God. Sometimes I use no words in my prayer; instead I am there only with Him, being as open as possible, waiting for whatever might be. At other times my prayer is one of adoration or thanksgiving; other times I tell Him about my plans or about the events in my life, as I would any friend.

Occasionally I listen to see if there is anything God would say to me. When He does speak, it is always in a still, small voice or in an impression that gives me confidence that He is there and that He cares.

Often I record my prayers in a journal, an especially helpful exercise because it allows me a bit of analysis of events in my day. Discovering how God spoke to me through an encounter or how He used me to support or comfort someone else is critical to my growth.

Crisis times

During the time of my wife's battle with cancer, I experienced a real crisis of faith. Though I understood on an intellectual level the randomness of crises, I still expected God to heal her. When He did not, I was deeply disappointed and wondered whether asking for His intervention was ever appropriate. I have grown through my hurt, but that experience has left a profound impact. Questions remain for which I have only begun to find answers.

I am absolutely convinced that God knows me intimately and that His response to my requests for intervention is based on what is best for me at that time, as well as how my

own little life fits into the cosmic struggle between good and evil.

Miraculous events that change the course of history seem to me to be rare, occurring when God determines that faith could be created or His own name honored. It also may be that those generations or cultures that had less opportunity to understand His nature could expect interventions more regularly.

Obviously, my conclusions are based on limited observations. Were it possible to see into the dimensions where God operates, I would likely be surprised at how personally involved He is with our lives. There is no question but that He wants us to tell Him about our struggles.

Requesting wisdom and courage to deal with them is a mark of a maturing prayer life; expecting them to always be removed is attempting to create the paradise on earth that is promised only after sin has been eradicated, and will fail to bring into our inner being the refinement we all need, as long as we are this side of that paradise.

A different focus

For this reason my simple prayers
continued on page 26

Make an Eternal Difference Sponsor a Child Today



☐ Yes, I will sponsor a child for \$20 U.S. a month. ☐ Send me more information.
REACH International 1-800-869-1412 www.reach.org • P.O. Box 34, Berrien Springs, MI 49103

Thank God for Hur:

a look at the role of the associate pastor

Charles A. Tapp



Charles Tapp is associate pastor, Sligo Seventh-day Adventist Church, Takoma Park, Maryland.

Should I remain as an associate pastor or should I start looking for a position as a senior pastor?" My friend and ministerial colleague seemed anxious on the other end of the phone. My advice was short and frank. "Don't go looking for any position, but be prepared to answer the call that comes from God." I reminded him of 1 Peter 5:6, "Humble yourselves, therefore, under God's mighty hand, that he may lift you up in due time" (NIV).

My friend did not argue with me, but shared a few of the frustrations he was experiencing in his current role as an associate pastor. One incident is typical and telling. After spending an hour at the hospital bedside of one of his parishioners, he was about to pray, when the elderly saint asked him, "When was the *real* pastor coming to visit?"

By "real," she was referring to the senior pastor of the church. In her mind this visit was merely a tune-up to prepare her for the main event. After all, he was only the "associate."

The message came through loud and clear: The ministry of an associate pastor is not as valued or appreciated as that of a senior counterpart.

This experience would be almost comical if it wasn't for the fact that it was true. Having been in ministry for more than twenty years, I've had the opportunity to be both an associate as well as a senior pastor. I, too, can relate

to the frustration that was felt by my friend and many others.

The reason

But why is the role of the associate looked down on by so many, including the associates themselves? Is it in fact a second-class form of ministry? A lot of the answer, it seems to me, has to do with the thinking that to be an associate is to be second in command.

Another common misconception that many hold regarding associate pastors is that they are not as qualified as the senior pastor. In some cases this may be true, but in many cases the associate is just as qualified and experienced as the senior pastor, and could be more so in some areas of ministry.

In many situations one is asked to serve as an associate not because they are less qualified, but because they may have specialized in a particular ministry area and being an associate would provide them the opportunity to focus more in that area than if they were in the senior role. For instance, how many senior pastors do you know who are able to spend a great deal of their time in youth or children's ministry? This is where the associate could be extremely beneficial to a particular church in providing quality specialized ministry.

Another misconception many have about associate pastors is that they are all hoping to be senior pastors one day. This may be true of some, but not all. Most associate pastors view their position not as inferior to that of the senior pastor, but simply different. Paul's counsel in another context says it best: "The eye cannot say to the hand, I don't need you. On the contrary, those parts of the body that seem to be weaker are indispensable, and the parts we think are less honorable we treat with special honor" (1 Cor. 12:21-23, NIV). The apostle makes it clear that no one's function in the Body of Christ is more important than another's, just different.

While that is so, having been an associate can prove to be extremely beneficial if one day the person is called to serve as the senior pastor. Being a Joshua is helpful in succeeding Moses as the leader of God's people. But the point is: "Be content whatever the circumstances" (Phil. 4:11, NIV).

Moses, Aaron, and Hur

One of the best illustrations typifying the

role of the associate pastor is found in Exodus 17. Here we find the Israelites threatened by the Amalekites. Knowing that the Israelites were not prepared to face this fierce enemy, Moses directed Joshua to choose from the various tribes a band of soldiers that would fight the battle. On the following day, as Joshua and his army attacked the enemy, Moses, Aaron, and Hur stationed themselves on a hill overlooking the battlefield.

Everyone knows Moses and Aaron, but who is this Hur? Jewish tradition has it that Hur was the husband of Miriam and the grandfather of Bezaleel (Exod. 17:10). All of this is important, but what matters most was his presence on that mountain with Moses and Aaron.

With his arms outstretched toward heaven and holding the rod of God in his hand, Moses prayed for the success of the armies of Israel. But as the battle progressed, it was discovered that as long as Moses' hands were reaching upward, Israel prevailed. They were victorious! But as the day drew on and Moses became weary, Aaron and Hur had to hold up the senior man's hands until the setting of the sun when the enemy was eventually put to flight.

If either man had not been there with Moses that day, the outcome might have been different. Yes, it's true that Moses had the rod of God in his hand, but the rod had to be held up, and Moses needed help doing so.

As he became weary, Aaron and Hur put a stone under him and both

men held up Moses' hands, one on each side. Because these two men understood their role and stood by their leader, Israel was able to celebrate victory.

But imagine what would have happened if Aaron and Hur had not been secure in their role as associates. What if they saw this as an opportunity to become the senior leader? Or what if they viewed this as an occasion to embarrass or show up their leader?

The role Aaron and Hur played in Israel's success is similar to the one the associate pastors play in the success of the local church (and in many other roles in the church). It is their responsibility to give support to the

senior pastor. This does not mean that the associate only cares for the duties that the senior pastor discards, or that the associate's role is to be defined by the senior.

Gifts determine one's purpose (Prov. 18:16), and it is the associate's role to utilize the God-given gifts and abilities he or she has been given for the carrying out of the overall mission of the church, while at the same time holding up the hands of the senior pastor.

I thank God for the Hurs. These godly men and women continue to play a vital role in the mission of the church, in being faithful to their God and the calling He has given them. ■

Power Up with CHIP!



SUMMIT 2004

Vancouver, British Columbia
November 10-14

- Health Evangelism
- CHIP Leadership Training
- Scientific Presentations
- Spiritual Renewal



Join the 200 churches in North America that have been trained to offer CHIP for church revitalization and health evangelism.

Register at Adventist Plusline www.plusline.org • 1-800-732-7587

Want more info and free video? 1-866-732-2447

Adventist CHIP Association • www.adventistCHIP.org • info@adventistCHIP.org

For anyone with a passion for health ministry!

CORONARY HEALTH IMPROVEMENT PROJECT

ARCHIVED MINISTRY ARTICLES AVAILABLE ONLINE January 1928 – June 2003

- ◆ Visit www.ministrymagazine.org
- ◆ Click on "Online Archives"
- ◆ Click on the link to the "Online Archive Resources Area"
- ◆ Download the free DJVU browser plugin (accessible by clicking on any MINISTRY issue)
- ◆ Search by author, subject, keyword, phrase, etc.

Short-term mission ventures:

Putting the congregation back in missions

Lary Brown



Lary Brown, D.Min., is pastor of the Florence and Reedsport Seventh-day Adventist Churches in Oregon.

Missionaries are generally full-time denominational employees. When it comes to finding, funding, and overseeing missionaries, the General Conference is, organizationally speaking, the main level of the church on which this occurs. Church members are involved through their prayer ministry for missions abroad and their financial support of the church's mission advance through their generous giving.

While such traditional missionaries are still very much a part of the church's worldwide work, some new approaches to mission have come to the fore in recent times.

Global Mission pioneers are an example of outreach generated by the official structure of the church. This is often accomplished through indigenous workers. Adventist Frontier Missions is another example, a creative effort that concentrates on utilizing the best the church can offer through volunteers who become involved in long- and short-term cross-cultural service.

Short-term service

There is yet another trend in missions—short-term ventures sponsored by individuals, congregations, or other church entities. Advances in transportation and communication have brought a new dynamic to missions at both the tactical and strategic levels.

Air travel makes virtually all inhabited regions of the earth far more accessible than ever before. Travel to distant points is no longer a prohibitive investment either in terms of time or financial resources. Thus it's no longer only the long-term career missionary who finds it possible to be personally involved in missions.

Many students at Adventist colleges take a year away from their classes to work in cross-cultural mission. Church members not employed by the denomination use their own time and resources to participate in "mission trips" of different kinds.

These short-term missions, usually lasting from one to three weeks, may involve traditional public evangelism or more creative ministries, such as building projects, medical services, instruction in health and hygiene, or a variety of other services.

The travel and the ministries involved may be organized by congregations, by schools or other institutions, by independent ministries or media ministries, or simply by interested individuals. At times they have been organized by entities within the denominational structure such as conferences and unions, who have acted as unofficial short-term mission agencies for congregations or individuals seeking mission experience.

Such personal, short-term involvement in missions has raised the level of mission awareness among the membership, at least in some regions of North America. This development brings some advantage to believers both on the sending and the receiving end.

The great potential that lies just ahead is truly amazing. One central route toward fulfilling that potential is the strengthening of the participation of local congregations as the organizing, sending, and supporting entities in short-term mission projects.

Evangelistic outreach activity, for example, involves the expenditure or exercise of a combination of resources, including time and energy of workers, skill and experience, spiritual giftedness in various areas, and financial and other material assets. With such resources and a receptive audience, quality results may be expected.

Each of these resources is present at a variety of points in the body of Christ. The church can make these resources most available in their most advantageous form—in the fellowship of a local congregation.

The work of missions is to reveal the good news of Jesus Christ in His fullness to the world. The work of the Holy Spirit includes revealing the truth about Jesus to the world. The identity of mission work with the Holy Spirit is unmistakable. He must be the motivating and guiding force in missions. Missions must be carried out in keeping with His revealed principles of operation.

It is true that the Holy Spirit works fundamentally in the minds of individuals, but not in a disjointed, individualistic manner. Each of Paul's discussions of the gifts of the Holy Spirit (Rom. 12:3-8, 1 Cor. 12:4-31, and Eph. 4:11-16) explicitly places the gifts in the setting of the body. The complementary nature of spiritual gifts indicates that He intended to work through individuals functioning together as a united group.

When it comes to worldwide missions, that group is the worldwide church: Paul recognized the Holy Spirit's authority in the leadership in Jerusalem (Acts 15). That group is also the local body: the Holy Spirit chose to manifest His missionary commission to Paul through the hands of members in his local congregation at Antioch (Acts 13:1-4). The Spirit works through united people, and the basic level of unity in the church is the local congregation.

The congregation and mission

The congregation is the entity best suited to generate financial support for individual missions, to identify and gain experience in the use of spiritual gifts, to encourage and train volunteer missionary groups, and to develop in them a sense of teamwork and accountability. Representatives of a well-prepared congregation, working in concert with believers at the mission site, are situated to present an audience with a much richer demonstration of the workings of the body of Christ than is likely without that supportive body and that sense of unity and accountability. And of course the more complete the revela-

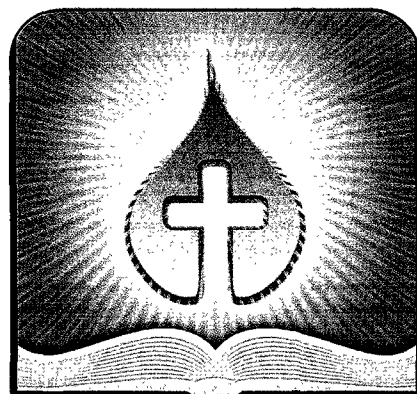
tion of Christ, the more successful the mission.

Many engage in short-term missions not only for the expected benefit to those who have not heard the gospel, but also in the anticipation of a blessing to be received by believers at home in the missionaries' country of origin. Increased congregational involvement offers a great potential blessing in this regard as well. Even though only a small number of members may be sent on a mission, the home congregation as a whole benefits from a reawakening of a sense of the overall mission of the church. If members are sent as a team as part of a congregational effort, they experience the working of the Holy Spirit in that collaborative context. Mission volunteers gain experience in the exercise of their spiritual gifts, and see evidence that the gifts are designed to function as part of a united body. Even before departure to the mission site, volunteers gain an enhanced sense of their congregation as a working unit, motivated by a sense of shared responsibility. They return home eyewitnesses of the principle that cooperative, concerted efforts bring satisfactory results. Such an experience in the lives of members must bring an enduring blessing to any congregation.

The role of the congregation

A congregation may begin to take ownership of a mission event by becoming involved early in the process, in the preliminary planning phase. Members may be asked to help research potential mission sites and budgets and present them to the church for an initial decision to conduct the mission.

The congregation may choose the time, the place, and the scale of mission it wishes to support. They may be asked to propose or help select the ministries that will be included in the mission, such as adult evangelistic presentations, children's or youth programs, health services or presentations, building projects, or other



ACTS 100

acknowledgement • communion • training • service

Daily Bible Reading Calendar

As you are planning for the new year, consider the power your congregation can experience by consistent feeding upon God's Word. The benefits include:

- ◆ Drawing closer to God and growing in their walk with Him.
- ◆ Developing a willingness to serve.
- ◆ Promoting spiritual discipline.
- ◆ Strengthening prayer life.
- ◆ Growing stronger witness.
- ◆ Building real results church growth.
- ◆ Increasing involvement in church life.
- ◆ Enhancing generosity of time, talents, and treasure.
- ◆ Stirring a burning heart for God's will.

—www.mastersline.com

Fresh ideas for developing
your church's spiritual life
www.ministerialassociation.com

If you interact with people
of other faiths,

YOU NEED THIS!

EMERGENCY MINISTRY

INFORMATION AND RESOURCE FOR CLERGY

*A Collection
of Services
and Prayers
from
Distinctive
Faith Groups*

This information is provided as an aid
clergy of various denominations beca
they may be called upon to do en
gency ministry. It does not consti
theological endorsement of any
We hope it will enable you to mi
more effectively from your religiou
spective to individuals of various f

Because of its popularity,
we have issued a revised
edition.

Quantity	Price
1	Free with SASE
5	US \$5.00
10	US \$7.50
20	US \$10.00
50	US \$15.00
51 and over	US \$.25 each

(Price includes a durable, plastic sleeve
plus shipping and handling.)

Order From

Ministry Professional Growth Seminars
12501 Old Columbia Pike
Silver Spring, MD 20904 USA
Phone 301.680.6518; Fax: 301.680.6502
E-mail: 104474.206@compuserve.com

services. They may select the size of
team they wish to send.

Mission team members and their
congregation may identify together
with the mission more readily if the
team members have been selected
formally by the congregation from
among those who have applied to
take part.

Many who participate in short-
term missions have very little
preparation for what awaits them at
the mission site. They often don't
know what to expect, and they have
not prepared in advance to work
together as a team either with one
another or with the believers at their
destination. Congregational involve-
ment provides a setting for training to
prepare team members for the experi-
ence of cross-cultural mission and for
the ministries they will provide.

The team, once selected, should
regularly update the congregation on

progress in planning and preparation,
and communicate regularly from the
mission site. They benefit substan-
tially as the congregation at home
supports them in prayer.

After the mission is completed, the
congregation may evaluate the mis-
sion experience and its results. They
will then have seen the results of their
choices and their planning, and be
able to propose modifications as need-
ed in any future mission activities.

Short-term volunteer missionary
activity provides a unique opportunity
to practice and demonstrate the har-
monious workings of Christ's Spirit in
the worldwide church. It is increas-
ingly a part of the effort of the church
to complete the gospel commission.
The church should engage in this work
by means of a reasoned strategy, not
impulse. This work must reveal order,
humility, and unity worthy of the One
in whose name it is done. ■

Prayer pilgrimage

continued from page 21

have changed in their focus. Rather
than asking Him to deliver me from
all hardships, I tell Him what I'm fac-
ing and ask Him to accompany me
through each one. If He chooses to
remove a barrier, I am thankful; if He
does not, I know He is with me, sup-
plying what I need. That is enough.
When I pray for others, I am just as
interested in their spiritual welfare as
I am in what God might do about
their physical needs.

What's important is that God is
with me and cares about every day of
my life. I believe that is the real
importance of Job's story. "When Job
recognizes God's immediate presence
to him, he is given a new and differ-
ent resource for the problems he
endures. In seeing God, Job is
engulfed by a reality so different from
human expectation that he is lifted
out of the human perspective. When
Job lives in the immediacy of God's
presence—when Job sees God rather
than just hearing about God—Job

lives with someone rather than living
for something. The intensity of God's
life, which is the activity of God's
willed presence, becomes more real to
Job than the presence of his tor-
ment."³

I have experienced my own "dark
night of the soul." There are periods
of dryness when God doesn't seem
close at all, but there are also wonder-
ful times when He is so close I can all
but feel His breath.

I now know that prayer is the key
in the hand of my faith, and I am
committed to using that key in order
to unlock heaven's vast storehouses.
Those storehouses aren't filled with
hard currency or even magic elixirs,
but they have opened a thrilling jour-
ney of spiritual adventure. That
journey is far from over, and there is
much more to learn about prayer and
God and truth. ■

1 Ellen G. White, *Steps to Christ* (Nampa, Idaho:
Pacific Press® Pub. Assn., 1892), 93.

2 Susan Muto, *Pathways of Spiritual Living* (Doubleday,
1984), 123.

3 Arthur Vogel, *God, Prayer and Healing* (Eerdmans,
1995), 112.

Life preservers

Christ's great commission to spread the gospel to the whole world before He returns evasions far more than merely a checklist of "nations warned" as a result of bold proclamation. Jesus intends that new born believers will be ongoingly preserved, nurtured, and built into His body as strong disciples.

Far too often we expend great energy and resources to recruit new members and forget the essential necessity to "keep what we reap." *"When men and women accept the truth, we are not to go away and leave them and have no further burden for them. They are to be looked after. They are to be carried as a burden upon the soul and we must watch over them as stewards who must render an account. Then as you speak to the people, give to every man his portion of meat in due season, but you want to be in that position where you can give this food."*¹

Specific help for your work of grounding and building new members begins the first weekend of October when Lonnie and Jeannie Melashenko (pictured below) celebrate the Voice of Prophecy's Diamond Jubilee year by launching a new venture, *Exploring the Word*, a "Pastor's Class on the air" to be televised by the denomination's Hope Channel.



These half-hour presentations by satellite will cover the entire spectrum of the church's doctrines during a calendar year. *Exploring the Word* will be the largest Bible class of its kind in the world. Throughout the North American

JAMES A. CRESS



Division and eventually (through translators) across every Division, Adventist churches everywhere on the planet will have access to a weekly top-flight doctrinal Pastor's Bible Class.

In addition providing a practical tool for establishing new believers, *Exploring the Word* will be useful in following up interests from Sow 1 Billion and every type of broadcast and print media utilized by the church and for home Bible studies and small groups as well.

What are the benefits? Every church can offer a Pastor's Bible Class on a weekly basis, which encourages people to come to an Adventist church each week. Following every lesson, Pastor Melashenko will make a direct appeal, which calls for a decision from every student. He also will encourage students to counsel with local church leaders and pastors for assistance as they grow in their spiritual journey or as they move forward to prepare for baptism.

A "missing link" has plagued media ministries and churches for decades. Broadcast listeners and Bible correspondence course students are often ready for local follow-up, but there is no "hook" to connect them to a local congregation for regular study and fellowship.

Thousands of local Adventist churches opt out of trying to conduct ongoing doctrinal classes: The pastor is too busy; the pastor preaches at three or four and sometimes a dozen other churches;

there aren't enough inquiring "seekers" to merit the huge investment of time to teach one or two students each week in a formal class setting; it isn't practical. Some congregations delegate the doctrinal class to a lay person who feels unqualified to teach or, worse, feels qualified to wax eloquently and endlessly on their own pet theories or private interpretations. Still other churches wait until the next evangelist comes to town.

If the action is really at the local congregation, then it's time for a paradigm shift. Time for a better way to ground new members in their belief and to connect interested individuals (Sow 1 Billion, media contacts, local interests, correspondent students, or small groups and home study fellowships) to local Adventist churches.

In celebrating the 75th anniversary of the vision of VOP founder, H.M.S. Richards, the Voice of Prophecy again takes the lead in producing these weekly half-hour televised classes for airing on Sabbath mornings worldwide. To make this amazing venture most effective, however, we as local congregations, must prioritize our ministry to new believers and determine to utilize this outstanding resource.

Please meet with your elders right now and make arrangements to be included in the roster of class sites, which will be listed in a "locator file" at <www.exploringtheword.com>.

Every VOP radio and television broadcast, as well as each of the Internet Web sites will direct people to "join Pastor Melashenko this weekend" at a site nearby to their location.

How appropriate to conclude 2004, Year of World Evangelism, with this creation of a new net to gather and preserve the catch which the Lord's bounty provides. ■

1 Ellen G. White, *Evangelism*, 345.



Sow 1 Billion update

Sow 1 Billion is an extraordinary world-church initiative seeking to print and distribute 1,000 million invitations to study the Bible. Hundreds of millions of these small tracts have already been printed in many different languages, from Kiswahili to Creole; Amharic to Tigrina; Mongolian to Hindi. This massive global project is a joint effort between the General Conference, its 13 world divisions, and various lay organizations of the church.

Sow 1 Billion challenges a dominant paradigm of evangelism, a paradigm that places the responsibility for sharing the gospel largely on the shoulders of "evangelism professionals." In contrast, the premise of *Sow 1 Billion* is that every church member can and should be involved in sharing their faith on a daily basis; that when Jesus said to "Go into all the world and preach the good news" (Mark 16:15, NIV), He wasn't talking just to pastors, or teachers, or evangelists. He was talking to every believer—no matter what their age, skills, nationality, education, background, or gender.

Did you know?

♦ The scope of *Sow 1 Billion* is unprecedented. A mere 1 percent response rate will result in 10 million requests for Bible studies.

♦ If all the *Sow 1 Billion* brochures were laid end to end they would cover a distance of more than 72,000 miles—enough to circle the globe three times.

♦ The World Health Organization estimates that an average of 4.2 people live in each house of the world. Therefore, potential coverage of these Bible study

BETTINA KRAUSE



invitations could reach more than 66 percent of the world's households.

Asia

♦ Adventists in Korea have reported that, with 2 million brochures already distributed, they already have 40,000 new Bible studies as a result of *Sow 1 Billion*. They plan to distribute a further 28 million invitations.

♦ In the first week of December 2003, Adventists in Japan ran *Sow 1 Billion* Bible study invitations in 14 national newspapers, including two that were exclusively for children and teens. This was the first time in Japan that a potential reading audience of 35 million had ever seen a message from the Seventh-day Adventist Church.

The 15,000 church members in Japan are also hand-distributing 5 million brochures. The union's 140 church-based Bible schools are rushing to meet the rising demand for Bible lessons. There has been an 800 percent increase in the requests for Bible lessons when compared to this time last year.

♦ Earlier this year, the 400 church members in Mongolia, all relatively new Adventists, began working toward their goal of placing a Bible study invitation

leaflet in every ger, or traditional round canvas-covered house, in the country.

♦ Results are coming in from Taiwan, where Adventists are distributing 8 million Bible study invitations—an extraordinary goal considering there are only 4,000 church members. Half a million invitations have been distributed since September, and already 380 people are taking Bible studies as a result. If this response rate continues, there will be more people taking Bible lessons than there are members in this territory.

♦ Adventists in the South Asia-Pacific region are well on the way to meeting their goal of 95 million brochures and are finding creative ways to draw attention to the effort. For an entire week in mid-September, every employee of the South Philippine Union—including janitors, secretaries, department heads, and the president—visited 20 major cities and distributed 500,000 *Sow 1 Billion* brochures. They joined with lay people and held parades through main streets while teams of young people handed out brochures to office workers.

Inter-America and South America

♦ With a combined goal of 226 million brochures, Adventists in Inter-America and South America have taken the *Sow 1 Billion* challenge to heart.

♦ A quarter of a million Adventists in South America are currently involved in distributing Bible study invitations. In Brazil, one congregation received 369 Bible study interests from just one Sabbath afternoon effort.

♦ On the first Sabbath in November on the Caribbean island of Grenada, all church members joined together to dis-

tribute *Sow 1 Billion* invitations. Across the island, they handed out 60,000 brochures in one afternoon. They visited almost every home on the island.

Africa

♦ Early data from East Central Africa shows that there has been an average response rate of 20 percent in each region, with one country—Burundi—showing a 41 percent response rate.

♦ In Kenya alone some 400,000 people have requested Bible studies; 2,572 people have already been baptized as a direct result of the *Sow 1 Billion* effort.

♦ In Africa, the biggest challenge is finding the resources for following up Bible study requests. These divisions are unique in that, where some western countries will be very happy with a 1 or 2 percent response rate, they project a 30 or 40 percent response rate in some areas. There is a need to find innovative approaches to giving Bible studies, with an emphasis on small group studies rather than individual correspondence lessons. Voice of Prophecy and other groups are also working to help provide alternate, low-cost Bible study resources.

Europe

♦ Secularism and postmodernism pose extra difficulties for *Sow 1 Billion* in Europe. Coordinators in Norway, Poland, Bulgaria, Spain, the Netherlands, Romania, and other European countries have planned their *Sow 1 Billion* efforts with these challenges in mind.


♦ In Poland, for instance, the *Sow 1 Billion* brochure features nationally known celebrities, including an actor and a musician—both Adventist Church members—who explain how the Bible has changed their lives.

Euro-Asia

♦ Adventists in Euro-Asia were not content with their original goal of 22 million brochures and are printing 50

Adventist Preaching

VOL 8



Don Schneider
President, North American Division

In four stirring sermons, Pastor Schneider shares personal stories that bear the theme of his ministry—the joy of knowing Jesus. He says, “I enjoy every day because of my walk with Jesus. It’s always a joy to meet people who need to know Him, too.”


Sermons

It's All About Love
Wow! You Look Good to Me
I Wish I'd Never Done It
Some Things Are Too Good to Keep to Yourself

Bonus features

Delightful and entertaining interviews with Don and Marti Schneider
Visions for Victory, Schneider's part in Global Evangelism.

Beginning November 1
Holiday Specials on all
Adventist Preaching DVDs



Call 800-ACN-1119 or visit www.acn.info to add the latest release of great Adventist Preaching to your DVD library. \$24.95 plus s/h.

million brochures in nine languages. Their goal is to have each brochure personally hand-delivered, and they are combining *Sow 1 Billion* with their already strong small group movement.

♦ In the Ukrainian city of Chernovtsy, 150 people—mainly young people—were baptized in June because they responded to a *Sow 1 Billion* invitation to study the Bible.

South Pacific

♦ In the South Pacific, the *Sow 1 Billion* goal is 6 million Bible study invitations. They began handing out their “Try Jesus” cards in March and are combining this effort with television advertising in some areas, along with a special video offer. Already the Bible Correspondence School in Sydney is reporting a steep increase in requests for Bible studies.

North America

♦ North America has set a combined goal of almost 26 million brochures. Church leaders say they are pleased by the enthusiasm with which the effort is being taken up. The church in Quebec, Canada, was assigned 100,000 cards but has requested 1 million in French and 200,000 in English. The church in Alaska, with a membership of just over 3,500, is distributing 214,000 cards.

♦ The Voice of Prophecy Bible School, which is acting as a clearing house for *Sow 1 Billion* responses for some conferences, reports that by the end of July, they had already received 17,262 requests for Bible studies. ■

Bettina Krause, LBB, is special assistant for global initiative to Jan Paulsen, president, General Conference, Silver Spring, Maryland.



Three-in-One International Conference on Ministry

- ① Church Planting and Ministry
—SEEDS
 - ② Biblical and Ministry Topics
—Adventist Theological Seminary
- AND
- ③ Compassion in Ministry
—HIV/AIDS Conference

♦ ♦ ♦

June 22 - 27, 2005

(General Conference Session starts June 29)

♦ ♦ ♦

From the first trumpet's sound
to the final consecration prayer
you'll find . . .

- ♦ Inspiration
- ♦ Ideas
- ♦ Challenges
- ♦ Worship
- ♦ Education
- ♦ How-to's

Enjoy . . .

- ♦ General Session and
- ♦ Major Track Speakers
- ♦ Your choice of
Break-out Seminars
- ♦ Networking
- ♦ Exhibits

Qualifies for . . .

Ministerial and Health CEUs

www.nadei.org

(visit often for updates)

ContactSEEDS@nadei.org

269 471-6706 or

800 255-7568 (US only)

Fax: 269 471-8324

Letters continued from page 3

Sabbath School classes. He was part of the church's social group, he visited in our homes, and he was our friend. Some of us closer friends knew he was gay. We accepted him as a single, celibate male.

After one of our Saturday evening programs, one of the church members realized Mark was gay. This member began a phone campaign, telling people, "Mark is gay, our children are in danger, our church will be full of homosexuals. . . ."

Soon, our happy, growing church [got sick and] died.

What surprised me to the core was, after these people worshiped, prayed, studied, and sang with Mark for eight years, the words "gay" or "homosexual" brought to some of our members' minds child molestation, orgies, etc.

It has been about five years since this happened. I am [now] active in a different Adventist church. I still hurt when I think of people I worshiped with and loved, and then saw how these, my Christian friends, mistreated Mark, a celibate male, because of the word "gay."

—Name and location withheld.

I wish to express appreciation for Roy Naden's general thrust in his brief response on the nature of Christ in *Ministry* (June 2004).

After a careful study of the vast writings of Ellen White (see my book, *Crosscurrents in Adventist Christology*), I have come to a similar conclusion. We must be very careful lest we give people the impression that Christ was fallen as we are.

In speaking of the birth of Seth, Ellen White writes: "Seth was a worthy character, and was to take the place of Abel in right-doing. Yet he was a son of Adam, like sinful Cain, and inherited from the nature of Adam no more natural goodness than did Cain. He was born in sin" (*Signs of the Times*, Feb. 20, 1879). Yet concerning Christ's birth she says that He was "born without a taint of sin, but came into the world in like manner as the human family" (Letter 97, 1898, in *The Seventh-day Adventist Bible Commentary*,

7:925). The contrast between Seth and Christ is sharp and clear.

If Christ possessed a sinful nature as Seth did He would have needed a Savior. Like Seth, He would have had to walk the path of repentance, conversion, and the new birth. Without a Saviour, Seth would have been lost.

Christ certainly came into this world in full humanity (Heb. 2). Even though Christ took upon Himself our fallen nature, He was without corruption, defilement, pollution, or sin in Himself. Naden quotes, "We should have no mis-giving in regard to the perfect sinlessness of the human nature of Christ" (*The Seventh-day Adventist Bible Commentary*, 5:1131).

Was Christ like Adam before the Fall or after the Fall? I would say both. He was like Adam before the Fall in His sinlessness, purity, and holiness of mind and character. He was like Adam after the Fall in the frailties, infirmities, and weaknesses of the flesh. As Naden says, "Jesus was affected by sin but not infected."

Those who speak of Christ possessing a sinful human nature indicate that they do not thereby believe that Christ was sinful; only that He could be fully tempted like the rest of humanity. Why use a term then, that could be misunderstood? If I go around saying that my friend John has a cancerous growth, most people would understand that John has been infected by cancer. If I turn around and say all I mean is that John has a growth which has the possibility of becoming cancerous, people would question the wisdom of my speaking of a cancerous growth.

I think the same applies to speaking of Christ possessing a sinful nature. Let me avoid misunderstanding if all I mean is that Christ has a full humanity with the potential for temptation and sin.

If I were to err with regard to the human nature of Christ let me rather err on the side of His sinlessness than His sinfulness. I would rather present Christ in my writing and preaching as my sinless Lord than my sinful Savior. I do not want to be misunderstood. ■

—Eric C Webster, editor, *South African Signs of the Times*.

"...be yourselves built into a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ."

Seminar in a Box was developed for the sole purpose of supporting ministers and lay leaders in their efforts to build on the foundation of Christ. Each of the twenty-nine video seminars contains a wealth of resources and guidance from successful ministry professionals on subjects ranging from church planting to marriage counseling. These are essential tools and with them any Christian leader can build on their ministry in ways they might not have thought possible. Each presentation is concise, well organized, well illustrated and practical. Each will help you build the portion of His house you've been called to build.



For a complete listing of seminar subjects visit www.ministerialassociation.com/resources

Empowering Your Personal Life

Effective Pastoral Ministry

Dynamic Evangelism

Powerful Preaching and Worship

AND MUCH MORE

Meaningful Special Services

church

**Seminar
in a Box**

AVAILABLE IN PAL AND VHS

**\$24.95 EA./\$19.95 EA. FOR 6 OR MORE
PLUS 18% SHIPPING**

THE TOOLS YOU NEED TO DO HIS WORK

General Conference Ministerial Association • 12501 Old Columbia Pike, Silver Spring, MD 20904 • tel 301-680-6508 • fax 301-680-6502

WESTPOINT OF EVANGELISM

Transforming the World for Christ

A council for pastors, evangelists and anyone interested in evangelism

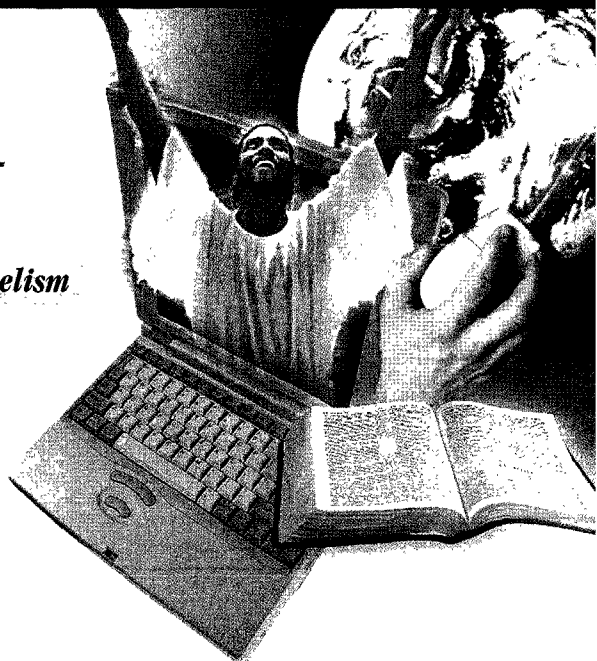
December 5-8, 2004

(Sunday 6:00 p.m. through
Wednesday Noon)

GRAND VISTA HOTEL, Simi Valley, California

Why You Should Attend

- One of the year's best evangelism learning experiences
- Learn from some of the North American Division's outstanding evangelists
- Discover how to make evangelism simple and powerful in your local church



Hotel Reservations: (805) 583-2000

(Group name: "WestPoint" — Reservations cutoff date: Nov. 22, 2004)

Register for WestPoint by printing and sending us the online
Registration Form found at our website listed below.

A Plethora of Seminars for You!

- | | |
|---|--|
| • Last-day Delusions | —Safe? |
| • Using Multi-Media Evangelism
—Principles and Practices | • Secrets of Both Sleep and Rest |
| • Report from Front Lines of
Evangelists | • Learning to Cope with Stress |
| • Making Public Appeals | • Principles of Health Evangelism |
| • Gaining Decisions the Jesus Way | • Lay Evangelists at Home |
| • Presenting the Sabbath
Winsomely | • What Can We Know About the
Holy Spirit? |
| • Genetically Engineered Foods | • Jewish-Adventist Churches |
| | • Muslim-Adventist Work |

Other Speakers/Presenters:

Steve Wohlberg	Lonnie Melashenko	Jim Gilley
Kurt Johnson	John Webster	Larry Witzel
Malcolm Maxwell	Mark Finley	Bill Tucker
	Cleveland Hobby	

Sponsoring organizations: Voice of Prophecy and Pacific Union Conference in association with
Amazing Facts, Faith For Today, It Is Written, The Quiet Hour, and North Pacific Union Conference.

For Further Information: Pacific Union Conference Ministerial Department: (805) 413-7254
E-mail: vivienne@puconline.org • Website: www.westpointofevangelism.org

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

CHANGE SERVICE REQUESTED

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

Milton Adams

**Shawn
Boonstra**

**Robert
Folkenberg**

**Bettina
Krause**

**Jerry &
Janet
Page**

**Randy
Roberts**

**Louis
Torres**

Mike Tucker

**DeWitt
Williams**

**Hyveth
Williams**