

MINISTRY

International Journal for Pastors

October 2005

Remember
the Seven Habits
of Spirit-empowered
Preaching

Make Prayer
and Ministry
of the Word
No. 1

Keep
Watch
Over
Yourself

Uplift
Christ and
Him
crucified

Humble
Yourself
Before God
Prior to
the Sermon

Preach the
sermon to
yourself
first

Pray for the
Empowerment
of the
Holy Spirit

Affirm the
Holy Spirit
Before and
After the
Sermon

IN
EVERY
ISSUE

Letters

3

Editorial

4

Pastor's Pastor

30

5 Seven habits of Spirit-empowered preaching

Every person who presents the Living Jesus to their congregation needs the empowerment of the Holy Spirit.
Jud Lake

9 Hospitality: a ministry for all

One Sabbath—total oblivion. Another Sabbath—complete inclusion.
John Arthur

11 Worship and witness in the twenty-first century: Do we need a change?

Adapting to our ever-changing world is one thing. Staying faithful is another.
Borge Schantz

15 A look at suffering—again!

He could have prevented my granddaughter's death. But He didn't.
Rose LeBlanc

17 Anointing the sick: ritual or teaching?

With the emphasis on the Healer rather than the healers, the Lord clearly shines through.
Davide Mozzato

21 The bishop, husband of one wife: What does it mean?

Ever heard of a "one-woman man" or a "one-person spouse"? Well, now you have.
Nancy Vyhmeister

25 Salvation: core of the sermon

Preaching salvation remains nonoptional.
Patrick Boyle

MINISTRY

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

Association Secretary James A. Cress

Editor Nikolaus Satelmajer

Production Consultant Myrna Tetz

Editorial Assistant Sheila Draper

Professional Growth and Interchurch Relations
Anthony Kent

Contributing Editors: Jonas Arrias, Sharon Cress, John M. Fowler, Clifford Goldstein, Anthony Kent, Peter Prime, Joel Sarli, Kit Watts

International Editors:

French John Graz

Inter-American Division Felix Cortes

South American Division Zinaldo A. Santos

Consulting Editors:

Ben Clausen, Raoul Dederen, Teofilo Ferreira, Ron Flowers, Michael Hasel, Roland Hegstad, Kathleen Kuntaraj, Ekkehardt Mueller, Jan Paulsen, Robert Peach, Angel Manuel Rodriguez, Penny Shell, William Shea, Russell Staples, Richard Tibbits, Ted Wilson, Edward Zinke

Pastoral Assistant Editors: John C. Cress, Fredrick Russell, Maylan Schurch, Loren Seibold

International Advisors: Alejandro Bullon, John Duroe, Andrews Ewoo, Paulraj Isaiah, Anthony Kent, Ivan Manilich, Zacchaeus Mathema, Ivan Omana, David Osborne, Peter Roennfeldt, Bruno Vertallier

Pastoral Advisors: Leslie Baumgartner, S. Peter Campbell, Miguel A. Cerna, Jeanne Hartwell, Mitchell Henson, Norma Osborn, Leslie Pollard, Dan Smith, Steve Willsey

Advertising Editorial Office

Ministerial Association Resource Project
Coordinator Cathy Payne

Cover Illustration

Subscriptions: 12 issues (double issue for July/August): 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

Queries/renewals/new subscriptions/ address changes: ministrymagazine@gc.adventist.org (email); 301-680-6510 (phone); 301-680-6502 (fax)

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 20904-6600. 301-680-6510 (phone); 301-680-6502 (fax); ministrymagazine.gc.adventist.org (editorial office email).

Writer's Guidelines available on request.

Ministry (ISSN 0026-5314), the international journal of the Seventh-day Adventist Ministerial Association © 2005, is published monthly (except for July/August, when a double issue will be published) by the General Conference of Seventh-day Adventists and printed by Pacific Press® Pub. Assn., 1350 N. Kings Road, Nampa, ID 83687-3193. Member Associated Church Press. Standard mail postage paid at Nampa, Idaho.

PRINTED IN THE U.S.A.

Vol. 77 Number 10

Bible credits: Texts credited to NEB are from The New English Bible. Copyright © 1961, 1970 by the Delegates of the Oxford University Press and the Syndics of the Cambridge University Press. Reprinted by permission. Texts credited to NIV are from the Holy Bible, New International Version. Copyright © 1973, 1978, 1984 by the International Bible Society. Used by permission of Zondervan Bible Publishers. Bible texts credited to RSV are from the Revised Standard Version of the Bible. Copyright © 1946, 1952, 1971 by the Division of Christian Education of the National Council of the Churches of Christ in the USA. Used by permission.

THINK OF THE MOMENTS OF HIS CRITICAL PENETRATION OF PAIN AT THE CROSS. WONDERFUL, HE RESTORES US BACK TO DIVINE GRACE.

Soul-stirring

I must respond to Will Eva's final editorial in your September (2005) issue by simply saying it was soul-stirring. I read in it a call back to the "primitive godliness" that made this movement just that—a movement. I heard in it the voice of three angels crying out to a church with noble intentions but waning spiritual power. "Behold, the Bridegroom cometh! Go ye out to meet Him!" Thank you, Brother Eva, and Amen.

—Mark A. Howard, pastor, Hastings and Revelation Promises Hope Seventh-day Adventist Churches, Michigan

The awe-inspiring, winning force of our Savior

Thanks for Bert B. Beach's article "Tending Our Own Spiritual Fires" (June 2005). It moves me to recognize my needs of being a helpless individual. The awe-inspiring, unmeasurable winning force of our loving Savior is sufficient for us to uphold whatever dimensions of our capacity needed to brace and keep us alive.

We consider ourselves mendicant. God gave us that marvelous endowment in which to succeed and to develop our spiritual disability. It's our lucky personality to embrace and to reach the length of His sustaining power, wherein, it could shake the rotten waves of our stiff-necked bearing.

There's no other reason to bend with our human's entity but to choose Him and to dedicate fully all our cherished hope and perseverance.

Think of the moments of His . . . pain at the cross. Wonderful, He restores us back to His divine grace. We shall see our Savior soon.

—Madame Estrella Anacleto Jordan, Prilly, Switzerland.

Bert Beach's call for "Tending Our Own Spiritual Fires" (June 2005) by a personal restudy of *Steps to Christ* is most timely. It can provide a barrier against the tsunami of ego-centered literature drowning a totally unaware laity. However, setting a God of "everlasting love," against God as "severe judge" calls for harmonization. Recall that *Steps to Christ* was first printed with "The Sinner's Need of Christ" as chapter 1—just as Paul focused on human need in chapters 1:8–3:19 of Romans. In the case of *Steps*, some called for a more cautious approach. Whereby, "God's Love for Man" was written and became chapter 1.

To harmonize God's love and anger, we might consider John Bunyan's book *The Intercession of Christ*, where he insists that "God keeps a very strict house among his children . . . *God has a great dislike of the sins of his own people* [italics his] and would fall upon them in judgment and anger, much more severe than he doth, were it not for Christ's intercession." "You [Christians] have I known above all others," says God, "Therefore you will I punish for your iniquities." "Certain I am," says Bunyan, "that God is no countenancer of sin; no not in his own people: nay, he will bear

it least of all in them" (page 40, op. cit.).

Adventists have ever proclaimed the need of Christ's role as Intercessor between humanity and the Father. Our fear of the Father is what glorifies Him for the gift of His Son as our Intercessor. Hence, let us read *Steps* in Paul's saving order—chapter 2, then chapter 1.

The Laodicean malaise afflicting all of Christianity exists from its neglect to hear from our pulpits the "rebuke and chastening" our loving Savior recommends. Saddest of all, Jesus is being shouldered aside by a narcissistic laity looking for personal fulfillment by "developing a relationship with the Father"—or worse, succumbing to the siren spell of false spirits. Preaching the pure Word of Christ is our great need. See John 12:47, 48.

—Norman L. Meager, Dayton, Ohio.

Sexual promiscuity and ministerial accountability

We commend you for having the courage to raise awareness of pastoral sexual misconduct ("Pastors and Sexual Infidelity," by Mark Carr and "Pastors and Sexual Misconduct" by Nikolaus Satelmajer, June 2005). The issue is certainly a thorny one, at best. We would all agree that there should be better policies and guidelines in effect for how to handle sexual misconduct in the ministry when it inevitably occurs. Although *The Church Manual*, *The Minister's Handbook*, *Testimonies on Sexual Behavior*, *Adultery and Divorce*,

continued on page 31

Free

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

Images of a pastor: My first pastor

NIKOLAUS SATELMAJER



I was almost 13 when I first went into a church building to worship. Up to that point, I had met only with small worship groups in homes. On that Sabbath, however, not only did I go into a church building for the first time, I experienced another “first” as well: I met a *trained* pastor. All this happened within a week after my parents and I arrived by a ship from Germany.

The pastor was Stuart R. Jayne. The church was the Richmond First Seventh-day Adventist Church (now the Patterson Avenue Church). As new immigrants, neither my parents nor I spoke English. Ruth Jayne, a gracious lady and wife of the pastor, translated for us. And though translating is never the same as knowing the language, and a lot of things passed me by—I nevertheless picked up from Pastor Stuart R. Jayne images about what pastors should do, images that have never left me. Here’s what I learned:

Children are important. He showed genuine interest in the children and youth. When he told a children’s story, he became a part of the children’s group. They were comfortable with him. Of course, children were also comfortable being with Jesus, so the pastor had a good example to follow.

Preaching with enthusiasm. He delivered his sermons with enthusiasm

and a smile. Even though I understood little, I caught his enthusiasm. I looked forward to his next sermon. I also experienced that same enthusiasm when, years later, I heard a priest deliver a sermon in Máteszalka, Hungary, even though I did not understand a word.

Visitation. He made a number of visits to our home. He showed interest in our efforts to settle in a new country, and we looked forward to his visits, which never seemed long enough.

Compassion for the sick. Several months after our arrival my mother became critically ill. My father and I panicked. The physicians did not offer much hope. The pastor came to my mother’s hospital ward and knelt beside her bed and prayed. I understood only a few of his words but knew he was praying for my mother (who, by the way, just turned 91). After he prayed with my mother, the women in other beds asked for him to pray with them. Soon he was praying with most of the other 13 women in the ward.

These are only some of the roles of a minister. After I became a pastor, I started learning the many facets of the work of a pastor.

How then do you describe the work of ministry? The pastor is a preacher, teacher, evangelist, theologian, listener, planner—and that’s just the start of the list. I have mentioned a few ministry roles I saw in the work of Stuart R. Jayne, who is now waiting for the promised resurrection. Whatever type of ministry you are doing, you know the complexity, challenges, and joys of ministry. You also must have individuals who gave you a positive view of ministry, just as Stuart Jane did for me.

Ministry has a long tradition of addressing the many facets of the work of ministers, whether as pastors, teachers, chaplains, or denominational leaders. *Ministry* has been a companion to ministers for more than 75 years and with God’s blessing it will continue to be. We cannot be your mentors, only your companions. We count it a privilege to be your partners in ministry.

The articles in this month’s issue focus on some critical roles of ministers. I thank my predecessor and friend, Dr. Willmore D. Eva, for working with the articles in this issue so that we are able to present them to you in final form. It’s my prayer that they will be a blessing. ■

“But you . . . pursue righteousness, godliness, faith, love, endurance and gentleness. Fight the good fight of the faith. Take hold of the eternal life to which you were called when you made your good confession in the presence of many witnesses.” (1 Tim. 6:11, 12, NIV)

Seven habits of Spirit-empowered preaching

Jud Lake



Jud Lake, Th.D., D.Min., is professor of preaching and pastoral theology, Southern Adventist University School of Religion, Collegedale, October 2013

The empowerment of the Holy Spirit is indispensable to Christian preaching. Preachers may be able to present the letter of the Word of God and hold the attention of audiences with interesting stories and PowerPoint presentations, but the sowing of the gospel seed will not be successful without the life-giving power of the Holy Spirit.¹

Preachers have described this empowerment as “the sacred anointing,”² “divine unction,”³ and “the smile of God.”⁴ In recent years this subject has received significant attention in homiletical literature.⁵ Arturo G. Azurdia III, for example, in his excellent work, *Spirit Empowered Preaching: Involving the Holy Spirit in Your Ministry*, writes that “the power of the Holy Spirit is the *sine qua non* of gospel preaching, the one thing without which nothing else matters.”⁶ He then provides a helpful description of this empowerment: “It may be surprising for some to discover that when the Spirit of God powerfully attends the preaching of the word, one of the common indicators is a heightened sense of quiet; not shouts and ecstasies, but rather an unnatural silence. The ever-present coughing ceases. The incessant movement of people is overcome by a dramatic stillness. And suddenly, though the features of the preacher’s face and the timbre of his voice are still identifiably his, the words coming forth from his mouth seem to have been sent from heaven itself.”⁷

Recently while I was explaining and illustrating the heart of righteousness by faith in one of my classes at Southern Adventist University, the students became exceptionally quiet. I was caught up in my message at the time and didn’t really think much about it. Later my daughter, who was taking the class, told me that when I was explaining this subject something happened. “Dad, I sensed a strange silence in the room, and nobody around me moved. For the first time, I really understood an important aspect of righteousness by faith previously unclear to me.” Needless to say, this testimony deeply moved me and created in me a profound yearning for more of the Holy Spirit’s empowerment in my teaching and preaching.

What must the preacher do to experience the sacred anointing? I suggest seven weekly habits based on Scripture and the writings of seasoned preachers that will bring the smile of God on our preaching. It is vital to remember, however, that these seven habits are an expression of our desire to cooperate with the Spirit of God, to surrender to His divine guidance and empowerment, never to use Him for our own ends.

Habit 1: Make prayer and ministry of the Word preeminent in your weekly ministry.

This habit reflects the practice of the apostles in the early church: “But we will devote ourselves to prayer and to the ministry of the word” (Acts 6:4, RSV). Instead of giving in to the pressure of social ministries, which they considered important (Acts 6:3), the apostles established their priorities as prayer and ministry of the Word. As a result, “the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith” (Acts 6:7, NIV; see also 9:31; 11:21, 24; 12:24; 13:48, 49; 16:5; 17:11, 12; 19:20).

These apostolic priorities should be our priorities. “If you are a pastor,” declares David Eby, “your priorities, your calling, your focus is determined. No ‘ifs,’ ‘buts,’ or ‘maybes.’ Preaching and prayer are ‘prime-time’ for you.”⁸ So let us pray every day—passionately, earnestly, purposefully, and with determination. Let us make prayer a “conspicuous and all-impregnating force and an all-coloring ingredient” in our sermon preparation and preaching.⁹ Let us work diligently on the sermon all week long without procrastination,

faithfully and accurately interpreting, applying, and illustrating the text. Let us live in the Word and preach out of it. Surely a habit such as this will lay the foundation for the Spirit's mighty work in our life and preaching.

Habit 2: *Keep a careful watch over yourself—daily, hourly.*

In his farewell message to the Ephesian elders, Paul admonished them: "Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood" (Acts 20:28, NIV). Richard Baxter, the famous Puritan pastor in seventeenth century England, carefully expounded on this text in his classic work, *The Reformed Pastor*. Speaking forcibly to preachers he wrote, "See that the work of saving grace be thoroughly wrought in your own souls. Take heed to yourselves, lest you be void of that saving grace of God which you offer to others, and be strangers to the effectual working of that gospel which you preach; and lest, while you proclaim to the world the necessity of a Saviour, your own hearts should neglect him, and you should miss of an interest in him and his saving benefits."¹⁰ These words ought to be memorized by all preachers of God's Word. How can one expect to be anointed with the Holy Spirit in the pulpit without a daily, hourly surrender to His transforming power? So "watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers" (1 Tim. 4:16, NIV).

Habit 3: *Uplift Christ and Him crucified.*

Apostolic preaching was permeated with the person and work of Jesus Christ (Acts 5:42; 8:5, 35; 9:20; 11:20; 17:2, 3). Paul's central focus was Christ: "When I came to you, brothers, I did not come with eloquence or superior wisdom as I proclaimed to you the testimony about God. For I

resolved to know nothing while I was with you except Jesus Christ and him crucified" (1 Cor. 2:1, 2, NIV). So today our central focus should be the same. As we engage in weekly sermon preparation, let us keep uppermost in our minds the "one great central truth . . . in the searching of the Scriptures—Christ and Him crucified." Ellen White reminds all preachers that "every other truth is invested with influence and power corresponding to its relation to this theme."¹¹ Let us therefore make it a habit to lift up Jesus in our sermons and bring nothing into it to supplement Him, the wisdom and power of God.¹² Surely, maintaining this Christ-centered focus will result in "a demonstration of the Spirit's power" (1 Cor. 2:4, NIV) during our preaching.

Habit 4: *Humble yourself before God in anticipation of the sermon.*

"I came to you in weakness and fear, and with much trembling. My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power so that your faith might not rest on men's wisdom, but on God's power" (1 Cor. 2:3-5, NIV). One of the most striking characteristics in these words is the absence of self-reliance. Putting his rhetorical skills aside and discarding his philosophical inclinations, Paul delivered his messages to the Corinthian church with exclusive trust in the power of the Holy Spirit to change lives. His preaching "was not a matter of enticing words or of human wisdom," exclaimed H.M.S. Richards, Sr., "but with demonstration, a showing forth, an evidence, a proof of the Spirit and of power."¹³ As such, Paul humbled himself and put his trust in God's power rather than his own wisdom.

We must follow Paul's example. Power in preaching does not come from loud speaking, flinging arms, eloquent sermonizing, or brilliantly crafted arguments, but from "a demonstration of the Spirit's power."

The experience of this power, however, begins in the study when we humble ourselves, discarding self-reliance and surrendering to the power of the Spirit. There we must work hard on the sermon, but not rely on our own wisdom and homiletical prowess to the exclusion of the Spirit. "Our greatest strength is realized when we feel and acknowledge our weakness."¹⁴ Then we can experience the smile of God, even before we get up to preach.

Habit 5: *Preach the sermon to yourself first.*

Richard Baxter was an enthusiastic advocate of preachers preaching to themselves. "Preach to yourselves first," he admonished, "before you preach to the people, and with greater zeal."¹⁵ To preachers who fail to practice what they preach, he said: "If such a wretched man would take my counsel, he would make a stand, and call his heart and life to an account, and fall a preaching to himself, before he preach any more to others."¹⁶ In *The Saints' Everlasting Rest*, he maintained that every Christian should plead with his or her own heart "in the most moving and affecting language" and urge "it with the most weighty and powerful arguments." This "soliloquy," or "preaching to one's self," as he described it,¹⁷ has a powerful application to contemporary preachers. We need to take our completed sermons and earnestly and passionately preach them to ourselves, heeding our own admonitions and allowing the Spirit to work on our own hearts before we bring the message to the people. This will prepare us to preach with greater passion and surrender to the Holy Spirit.

Habit 6: *Pray repeatedly and specifically for the empowerment of the Holy Spirit upon the preaching of your sermon.*

"If you then, though you are evil, know how to give good gifts to your children, how much more will your

Father in heaven give the Holy Spirit to those who ask him!" (Luke 11:13, NIV). While this promise applies to every Christian, it certainly has application to the preacher. Let us hold it up before God, therefore, and claim this great blessing for our sermon all week long. Never stop, never tire of asking specifically for this efficacious empowerment upon the sermon.

Renowned expositor D. Martyn Lloyd-Jones, said it best: "Seek Him! Seek Him! What can we do without Him? Seek Him! Seek Him always! But go beyond seeking Him; expect Him. . . . This 'unction,' this 'anointing,' is the supreme thing. Seek it until you have it; be content with nothing less."¹⁸

Habit 7: *Affirm in your heart the ministry of the Holy Spirit immediately before and after you preach.*

The Metropolitan Tabernacle where Charles H. Spurgeon preached during the late 1800s contained 15 steps leading up to the pulpit on each side in a great sweeping curve. It has been said that as Spurgeon slowly mounted those stairs before preaching, he muttered to himself on each one, "I believe in the Holy Ghost."¹⁹ In the backdrop of seeking the Spirit all week long, I suggest that as we approach the platform to preach, let us repeatedly offer to God this affirmation and prayer: "I believe in the Holy Spirit and claim His anointing upon me as I preach the Word." Then let us preach passionately in the confidence that God has heard our prayer. When the sermon is finished, let us thank God repeatedly for the gracious presence of His Spirit and leave the results in His capable hands. May these seven habits bring the mighty power of the Holy Spirit into our preaching of the Word. ■

Zondervan, 1981), where he also describes the Holy Spirit's empowerment as "apostolic anointing" (45) and "the dew of heaven" (50).

- 3 E. M. Bounds, *Power Through Prayer* (Chicago: Moody Press, 1979), 101.
- 4 D. Martyn Lloyd-Jones as cited in Sargent, 17; original source, *Revival* (Wheaton: Crossway Books, 1987), 295.
- 5 See, for example, Dennis F. Kinlaw, *Preaching in the Spirit* (Nappanee, Ind.: Francis Asbury Press, 1985); James Forbes, *The Holy Spirit & Preaching* (Nashville: Abingdon Press, 1989); Tony Sargent, *The Sacred Anointing*; William C. Turner, "Holy Spirit and Preaching," in *Encyclopedia of Preaching*, eds. William H. Willimon and Richard Lischer (Louisville: Westminster John Knox Press, 1995), 227-229; Stephen Olford and David Olford, *Anointed Expository Preaching* (Nashville: Broadman and Holman Publishers, 1998); Arturo G. Azurdia III, *Spirit Empowered Preaching: Involving the Holy Spirit in Your Ministry* (Ross-shire, Great Britain: Mentor, 1998); and Roy B. Zuck, *Spirit-Filled Teaching: The Power of the Holy Spirit in Your Ministry* (Nashville: Word Publishing, 1998).
- 6 Azurdia III, 100.
- 7 Ibid., 111, 112. For another vivid description of Spirit empowerment slightly different but more comprehensive, see D. Martyn Lloyd-Jones, *Preaching and Preachers* (Grand Rapids: Zondervan, 1971), 324, 325.
- 8 David Eby, *Power Preaching for Church Growth: The Role of Preaching in Growing Churches* (Ross-shire, Great Britain: Mentor, 1998), 29.
- 9 Bounds, 41.
- 10 Richard Baxter, *The Reformed Pastor*, reprint (Carlisle, Penn.: Banner of Truth Trust, 1994), 56.
- 11 *The Seventh-day Adventist Bible Commentary*, Ellen G. White Comments (Washington, D.C.: Review and Herald Pub. Assn., 1980), 6:1084.
- 12 See White, *Gospel Workers*, 160; for very helpful pointers on preparing Christ-centered sermons from both testaments, see Bryan Chapell, *Christ-Centered Preaching: Redeeming the Expository Sermon*, 2nd edition (Grand Rapids: Baker, 2005); Sidney Greidanus, *Preaching Christ from the Old Testament: A Contemporary Hermeneutical Method* (Grand Rapids: Eerdmans, 1999); and Graeme Goldsworthy, *Preaching the Whole Bible as Christian Scripture: The Application of Biblical Theology to Expository Preaching* (Grand Rapids: Eerdmans, 2000).
- 13 H. M. S. Richards, *Feed My Sheep* (Washington, D.C.: Review and Herald Publishing Association, 1958), 169.
- 14 White, *Testimonies for the Church* (Nampa, Idaho: Pacific Press Publishing Assn., 1948), 5:70.
- 15 Baxter, "A Sermon Preached at the Funeral of Mr. Henry Stubbs," in *The Practical Works of Richard Baxter in Four Volumes* (London: George Virtue, 1846; reprint, Ligonier, Penn.: Soli Deo Gloria Publications, 1990), 4:974.
- 16 Idem, *The Reformed Pastor*, 55.
- 17 Idem, "The Saints Everlasting Rest," in *Practical Works*, 3:316. For an enriching study of Baxter's thought on preaching, see Murray A. Capill, *Preaching with Spiritual Vigour: Including Lessons from the Life and Practice of Richard Baxter* (Ross-shire, Great Britain: Mentor, 2003).
- 18 Lloyd-Jones, 325.
- 19 John Stott, *Between Two Worlds: The Art of Preaching in the Twentieth Century* (Grand Rapids: Eerdmans, 1982), 334.

1 See Ellen White, *Gospel Workers* (Washington, D.C.: Review and Herald Publishing Assn., 1915), 284-289.

2 The first part of the title of Tony Sargent's *The Sacred Anointing: The Preaching of Dr. Martyn Lloyd-Jones* (Wheaton, Ill.: Crossway Books, 1994), is taken from Charles H. Spurgeon (iii). See Spurgeon's *Lectures to My Students*, reprint (Grand Rapids:

acknowledgment • communion • training • service

Local Church Prayer Coordinator

A congregation's prayer ministry undergirds all other ministries and provides opportunity for the church to become more intentional about prayer.

The prayer coordinator is a member who has a passion for prayer and has experienced what it means to connect with God personally.

Job Description: Help integrate prayer into the total life of the church and calendar of events.

Qualifications: Strong personal prayer life; spiritual maturity; spiritual gifts to organize, encourage, and assist others; a good reputation in the church, the confidence of church leaders, and sufficient time to attend key prayer events.

Work Suggestions:

- ◆ Identify people who have an interest in intercessory prayer.
- ◆ Research and evaluate the church's current prayer ministries.
- ◆ Establish a prayer group and plan prayer initiatives.
- ◆ Provide opportunities for participants to share their experiences.
- ◆ Organize prayer partners to pray for specific people or needs.
- ◆ Plan prayers for worship, prayer chains, prayer retreats, evangelism prayer groups, day of prayer activities, and prayer walks.

—Joy Butler, South Pacific Division

www.ministerialassociation.com

If you're wondering how to fill these...

There's

HOPE

Hamblin's Outreach Publishing Enterprises

Providing Handbills & Supplies for Evangelism, Health & Bible Prophecy Seminars

Many people in your area are searching for community and friendship. They want real relationships. Some may not know it yet, but they need Jesus – and you have what they need. Bring these people in by planning events which meet their heartfelt needs such as cooking schools, tasting

events, supper clubs, lifestyle and health seminars, parenting classes, singles ministries, concert series and family life programs. Give us a call toll free at 1-800-274-0016 and ask for Daphne or Ray or visit us online at www.handbills.org. Let us help you fill your pews for Jesus.

Listen to what others are saying!



"I first learned of the Hope Handbills through an advertising brochure sent from The Hamblin Company. I filed it away with the intention of

reading about its benefits later. Later never quite came until I heard of a colleague in our territory that used it with great success. I tried it. It works! The handbills are effective, flexible, affordable, attractive, and most of all, get results! Our personal goal in the work of pre-work evangelism is to clear as many obstacles and generate as many interests to create an environment that is conducive for the reception of the gospel. God is using The Hamblin Company to produce quality advertising materials that represents well the truths we proclaim."

Derek Lane, Pastor
Berean Seventh-day Adventist Church



"The past few weeks have been hectic; meeting deadlines and such. Dr. Pipim, Israel, the rest of the staff and

I, are most grateful for the hard work that the Hamblin team has put into making the display booth for CAMPUS ministries. Our prayer is God will abundantly bless The Hamblin Company's staff. Personally I have never worked with more kind and personally caring professionals as the people who work for The Hamblin Company. You know how to make your customers feel more than just a customer."

Gratefully
Alanna Knapp, Administrative Assistant,
Campus Ministries
Ann Arbor, MI



"The advertising that the Hamblin team did for us had great results. We found your team members super to

work with from the first phone call, to the on-time mailing and the many guests that we had for our meetings. I met one family that had come to the meetings and asked if I could come by and pray for their daughter. As I was in the hospital room with their family the father was telling me about the meetings and all that they meant to their family. Then he said, 'by the way thanks so much for sending us that brochure. We thought we moved out here for our family, now we see God's hand in us being here, it's about our new church family!'"

Dave Livermore, Senior Pastor
Kelso-Longview SDA Church

Call or email Daphne or Ray at: Phone: 1-800-274-0016 • Email: hope@handbills.org • Order online at: www.handbills.org

Hospitality: a ministry for all

John Arthur

With the worship service over, I was heading for the fellowship hall, where a lovely potluck lunch was waiting. As I was about to enter the hall, a dear, elderly saint stopped me and asked, "John, isn't there a verse in the Bible about once a person has known the message and then stops going to church, there is no hope for that person?"

"Yes," I agreed. "Hebrews does say something to the effect that, 'If we sin willfully after we learn the truth, there is no more sacrifice for sin.' I think that's around chapter 10."

"Yes," Bob replied. "I think it's right after the verse that tells us not to stay away from church. And, you know, I got lots of family that don't go to church. What's going to happen to them?"

My elderly friend seemed quite distraught, and, knowing a little of his family's experiences I said, "Bob, let me tell you something that happened to me back in the fifties. Have you the time?"

"Sure. I always like your stories," Bob responded.

So I began. When I was about 17 or 18, on a Friday I had gone to a certain city to collect payment for a rather lucrative transaction. Not wanting to have a lot of cash in hand as I traveled on the bus, and planning to spend the weekend with a single uncle whom I had-

n't seen since he had moved there, I purchased a return ticket and pocketed a few coins.

Because of delays en route, banks, shops, and even my business contact had closed when my bus arrived. Hiking to my uncle's address, I discovered that he had moved and the apartment administration didn't have his new address or phone number; however, they did have his work address and phone number. Hurriedly calling his place of employment, I discovered that it, too, was closed for the day. What was I to do?

Returning to the bus depot, I placed my suitcase into storage and, because the depot would close after the last bus of the day, stepped out onto the city sidewalks. All night I walked around that city. Finally, as the Sabbath dawn was breaking I returned to the bus depot, retrieved my suitcase, went to the restroom, washed, shaved, and changed into my suit and tie. After returning my suitcase to the locker, I once again stepped out into the city and headed, on foot, of course, toward the only Seventh-day Adventist church address of which I was aware. Hopefully, I'd meet Uncle there.

Arriving about an hour early, I loitered around the area. After a time a neatly dressed man stepped briskly to a basement door and unlocked it. I greeted him cordially, but he bluntly dismissed me, entered the building, and relocked the door. Finally, at about 9:15, the building opened and people began streaming in. I found a seat near the rear of the sanctuary on the right-hand side. At least now, I could be warm, but as a young man with only a skimpy lunch and no supper the previous day, and no breakfast, I was tired and hungry. All through Sabbath School and the church service, I tenaciously strove to stay alert.

There I sat. No one spoke to me. No one asked me to sign a guest book. No one welcomed guests. One or two people moved to sit in the pew that I occupied, but then moved to another. When the Sabbath School separated for classes, no one asked me to join their class or suggested a youth group. I was avoided as if I had the plague. After the sermon, as we were filing out, the pastor cordially shook the hand of each person ahead of me, and they warmly exchanged platitudes. Then as I moved forward, the pastor, ignoring me, enthusiastically grasped the hand of the per-

John Arthur is a
pseudonym

NEW FROM
TEACH Services, Inc.

TS Available at
Your local
Book Store
or by calling...

The Blessed Gospel
\$6.95
The Four Gospels
in one story.
"A moving religious experience."

The Making of Midge
by William T. Olson
\$12.95
"See how her
family and church
helped Jesus
make Midge."

LAMBS Among WOLVES
by Wendie MacQuinn
\$18.95
Living the life of
Christ

The Book of Hebrews
by M.L. Anderson
\$20.95
"Hebrews is an entry into
the heart of the
Blood of Jesus..."

The Celtic Church
by Leslie Harding
\$14.95
A Study of the
beliefs and practices
of the Celtic Church.

Christian Patriotism
by James T. Jones
\$2.95
"Yet we may still
ourselves to
be forced out of God's
promises."

1-800-367-1844

son behind me with another exchange of pleasant words.

As the people mingled around out-of-doors in little clusters before leaving, I lingered, too timid to interrupt any group. Still no one spoke. Finally everyone was gone and the church was locked. There I was, alone, a hungry, weary youth, with only a bus ticket home, at a church where I thought I could have felt welcome.

As I shared this story with Bob, before I had gotten far into the story, a number of other members had drifted within earshot and seemed quite

know better,' he added, 'but if they need me really bad here, I come in. After all, these people treat me better than our church does.' "

"You see, Bob," I replied, "there may be people out there who we think have turned their backs on Jesus, but maybe we've chased them away from the church by the way we have behaved (or misbehaved), and they have only turned their back on the church."

"By the way, John, have you ever been back to that church?" Bob asked.

THAT CHURCH ALMOST MADE ME FEEL LIKE I WAS A CELEBRITY.

interested. Suddenly I was interrupted as a listener exclaimed, "And you stayed an Adventist after that!"

"Oh, yes. My home church wasn't like that!"

Another voice spoke up, "Could we be guilty of treating a stranger like that?"

And immediately a remorseful answer came, "We've done it. And worse."

For several more minutes the little group discussed the consequences of that kind of behavior and other negatives toward strangers or even people they knew who seemed to be different. Finally, a rather thoughtful, quiet member commented, "You know, that experience and some of those other things are the reasons why so many of our youth and new converts fall away. Don't you agree, John?"

"Could very well be," I replied. "In fact, I broke the Sabbath (as some may charge) that day and went to my uncle's work place after church and found *him* there. He told me that he had gone to that church once, had experienced, more or less, the same thing, and never went back. 'Yes, I

I thought a moment. "As a matter-of-fact, I haven't. But," I hastened to add, "it's not for that reason. I've just never been in that city over the Sabbath since. I believe that there are a number of churches there now. And I'm sure I'd be welcome in any one of them."

As a footnote: I found myself, alone on the Sabbath, in a different city some years later. Remembering the above experience, I decided to put the "city-center" congregation there to the test.

Loitering until lots of people were entering together, I tried to slip in quietly, casually, unnoticed. It didn't work. When I finally got into the sanctuary—after being asked to sign the guest book and with bulletin in hand—I found a seat away from the crowd, and several people soon joined me. I was invited to join three different Sabbath School classes. The pastor spoke with me before Sabbath School and after the worship service. I had several invitations for lunch and afternoon functions. That church almost made me feel like I was a celebrity. ■

Worship and witness in the twenty-first century: Do we need a change?

Borge Schantz



Borge Schantz, Ph.D., was the pioneering director of the Adventist Center for Islamic Studies. He now lives in

As we have entered the twenty-first century, our church faces many challenges, one of the greatest being, *How do we adapt to the ever-changing world we face while, at the same time, staying faithful to the message we have been commissioned to bring to that world?*

Confronting this challenge

To begin, in the process of bringing our proclamation methods up to date—while keeping the core of the Advent message intact—we must be aware of potential dangers. For instance, we could be tempted to accept, indiscriminately, methods that have been successful in other religious traditions without thinking through the larger implications of those methods. No doubt we must study effective communication, but we can accept only what is inside a framework of sound biblical principles.

A delicate task

Leading people to Christ is a delicate balance between preacher, message, methods, and target persons. Still the main reason for church growth will always be the target person's own seeking after the meaning and purpose of his or her life. It is the person's nostalgia for heaven; it is the sinner's longing for peace with God, even if these thoughts aren't consciously on their minds. For those who don't want it, there's nothing we can do.

However painful, we must remember that the Master talks about shaking the dust off our feet when people are not ready to listen.

At the same time, a watering down of the Advent message is unacceptable. The art of making disciples should not be attained by lowering standards. The values the Adventists stand for must be kept and must remain the framework for outreach. In this delicate process we should jealously guard our teachings. Our message is powerful; we need a witness worthy of it.

Analysis of the development of church growth principles

Today there is talk about the use of spiritual gifts and a possible lack of them in Adventist churches. Some argue that if we had more healing services and were to introduce the gift of tongues, we would see more progress.

To understand the emphasis some evangelical groups put on the application of certain spiritual gifts (based on an extreme interpretation and understanding of some Scripture passages), the following background could be of help. The summary is incomplete, but it outlines some reasons for the developments of the general church growth trends.

1. Historically the initial emphasis was on bringing people to Christ. The church should grow by additions of individuals. This concept was strongly influenced by the Western individualism, where the *I* and *me* are in the center. The voice from the so-called mission fields reacted negatively because in other parts of the world it is the family, the clan, the tribe, and the group that are important. Persons are part not only of a family but of a wider fellowship. Bible texts show where Noah and his family entered the ark, and Joshua said that he and his household would serve the Lord.

2. On this background the term *church growth* came in use. The focus somewhat shifted to the church. Many books and courses on the church growth principles appeared. The results of this new emphasis, however, did not reach expectations. Sure, some churches grew, though often due to members transferring their membership to a nearby church with a more attractive program. And some of these desirable churches got such a large membership that pastors were unable to do justice in care and concern, while others lost so many members that they had to be closed.

3. In this way the concept of *church planting* came into the picture. New churches should be established specially in geographical areas where there was no church. Thereby the Christian message could be spread out. Some have wrongly interpreted church planting to mean that there was a need for a “new” church because the older churches were not able to conceive of new ideas and were not fit to accept newborn Christians. The church planting champions use interesting slogans, such as *It is easier to get babies than to*

special gifts has caused conflict and division as many members impacted by the Pentecostal movements sweeping through their church felt that they had no need for this extreme emotional experience.

The celebration movement

Adventists have felt the winds of change as well. “Celebration” churches were established, though many had a short life span. They did not really fit into the Adventist ethos and traditions. In connection with the question of spiritual gifts, what brings

means; this can be expressed in song and music. Still, when God reaches out to people, His way of doing it is within the borders the Word of God has set for beliefs, practices, and purposes of worship.

Church programs must not have a dividing effect

Studies were made of an evangelical church in California with more than 4,000 members, old and young, from all walks of life and representing many races, languages, and cultures. When they met on weekdays and Sundays, they were spread in many groups in the various halls and rooms in the huge church building. Here they partook in their specific interests and expressions of their Christianity, according to their cultures and preferences, often in their own languages.

The senior pastor, however, insisted that at the divine service, Sunday morning, all were together. Children, youth, and senior members and folk of all ethnic backgrounds were in the sanctuary and sang the same hymns, heard the same Scripture readings, and listened to the same sermon. No other activities were allowed in the church at this hour. The purpose was to integrate the whole church so that all, whatever their backgrounds and interests, were united as the family of God. Families were sitting together. At this hour they formed a complete whole and totality.

Interestingly, a study of the same mega-church was also conducted about whether the time had come for renewal and change in the established order of the divine services. Many responses to the questionnaire revealed that the regular church-goers wanted to sit together as nuclear family. They did not want to be split up at the main service. They also wanted to know the precise time, week by week, when to sit down, to stand up for singing (psalms and Scripture reading), and to kneel in prayer. The only item in the traditional and well-established program they wanted as a surprise was the sermon. They expressed that a live-

LEADING PEOPLE TO CHRIST IS A
DELICATE BALANCE BETWEEN
PREACHER, MESSAGE, METHODS, AND
TARGET PERSONS.

raise the dead. That sounds intriguing. However, so-called church planting has too often taken place by splitting older churches in such a way that younger active members have transferred their membership to a new church, thus weakening the old one. So, really, no baby was born; instead, an old person has been pushed one step closer to the grave.

4. The latest wave in the growth movements is a focused promotion of *spiritual gifts*. Some church growth advocates claim that when individual witnessing, church growth, and church planting don't give the expected results, the reason is that the spiritual gifts have not been applied as they should. They specially emphasize the gifts of healings, signs, wonders, and glossolalia.

They draw attention to charismatic currents that have touched more than 500 million Christians in about 15,000 Pentecostal-type denominations worldwide. Even Evangelical and Catholic churches have been influenced. This one-sided emphasis on

growth is the gift of hospitality paired with the gift of teaching. These are the most effective factors in outreach.

It is my impression that the “celebration” experience had a positive influence on many churches, at least in parts of the United States. The first part of the divine service (perhaps up to 20 minutes) became livelier with song, music, personal testimonies, drama, and poetry. Although these elements are directed toward the younger sets, they are generally also accepted, even enjoyed, by the senior members as well.

People experience God in different ways

In all our planning for efficient churches, we have to understand that the Lord meets different people in different ways. A few are inspired by reading or listening to deep theology, others are lifted up by the narrations of biblical personalities, and many are spiritually enlightened by exploring prophecies. Some people best receive divine guidance by more emotional

ly, well prepared, short, and appealing sermon would be a treat.

The concepts of Christian church structures are based on the family pattern

A healthy balance in the life of the church will be obtained only when children, youth, parents, and senior members all give to each other and forgive one another. It is by no means a result of separation and segregation by various groups according to their age and other backgrounds. All must feel they are part of God's family.

In the transition from the Old Testament sanctuary model to the New Testament church, various factors played a role. The worship form in synagogues had a great influence. However, it was the family pattern that gave structure to the newly founded churches. In the New Testament we find terms like *father* (Matt. 23:9), *brotherhood* (1 Peter 2:17), *children* (Rom. 8:17), *house* (Heb. 3:2, 3), *wedding* (Rev. 19:7, NIV), *bride and bridegroom* (John 3:29) used for the

church, her activities, and her organization as well as the Christian church members' experience. All these expressions are from family relations and activities. Symbolically here are all the functions a church needs. In the way the family as a kinship group provides shelter, protection, education, discipline, development, acceptance, love, care, and concern for its members, the church should function.

In the modern world where there is stress on the divisions of people according to age, education, sex, hobbies, nationality, color of skin, etc., the church of God is the best place where all this can be integrated.

Summary

1. The church must be open to new ideas for functioning. However, these should always be in the framework of the biblical teachings.
2. Genuine and lasting church planting is not obtained by splitting up existing churches.
3. Experiences in biblical and church history reveal that the ideal

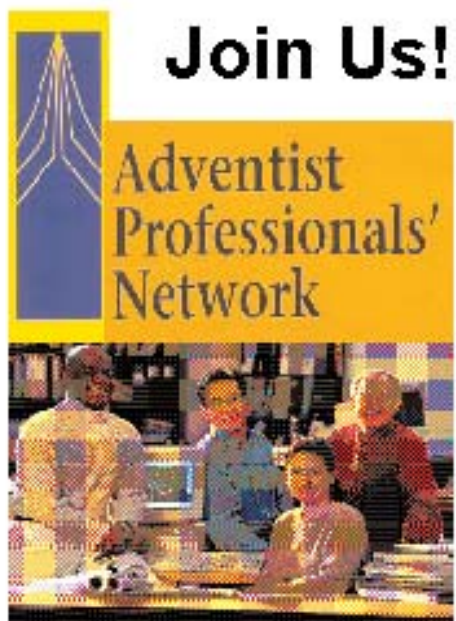
church model (based on the family) is where old and young meet and work together in harmony.

4. Senior members should realize that age may make people more conservative and rigid. They have to pray for flexibility and let go of responsibilities for the benefit of the younger members.

5. Younger members, generally termed the future of the church, are also the church today. They should show generosity and patience with the senior members who have borne the burden and heat of the day.

6. All age groups in the church should follow the principle Paul expressed in his epistles when he makes clear that love must prevail over knowledge (1 Cor. 8).

The church is compared to a body with many parts and "those parts of the body that seem to be weaker are indispensable, and the parts that we think are less honorable we treat with special honor. And the parts that are unpresentable are treated with special modesty" (1 Cor. 12:22, 23, NIV). ■



Join Us!

Adventist Professionals' Network

A photograph showing a group of people, including men and women of various ages, sitting around a table in a meeting or conference setting, engaged in discussion.

Who created and operates it? It was launched by the General Conference Department of Education in partnership with ADRA International, Andrews University, General Conference Secretariat, and Loma Linda University. Now Florida Hospital, the Loma Linda Medical Center, La Sierra University, and several other Adventist institutions have also become APN Partners. It is operated by an Adventist consortium. Registration is free.

Who can register in APN? Any Seventh-day Adventist who holds a recognized college or university degree and who has an email address. Ministers are also encouraged to join.

How many Adventists have registered in APN? Almost 10,000 individuals with degrees have already joined APN.

Enter your professional information directly in the APN web site, **free of charge:** <http://apn.adventist.org>. Encourage your Adventist colleagues and friends with degrees also to register. For questions on APN, email Esther Rodriguez at the GC Education Department: rodriqueze@gc.adventist.org

Trust Services
Full page
b&w

A look at suffering—again!

Rose LeBlanc



Rose LeBlanc is a registered nurse in oncology and writes from Fallston, Maryland.

Why do bad things happen to God's people? A very common question, and I have a very common answer. God doesn't cause bad things to happen. He allows them. This is a sinful world, and evil things fall on the good and the bad just because we live on this earth. God has to allow evil to play out its course so that we will know this earth is not our home and He can put an end to sin once and for all when He comes again.

Well, my pat answer and poorly thought-out theories fell very short of true explanation when, on a ghastly day two years ago, my beautiful, beloved, carefully tended and tenderly cared for granddaughter, Kelly, was killed in a senseless car accident. She was five and a half years old. One moment she was here, healthy, vibrant, blissfully reading aloud a Dr. Seuss book to her mother and two-month-old sister, Katy, both girls tightly strapped into their car seats in the back of the car. The next moment a careless driver, with no license and no insurance, had gone through a red light and broadsided their car, striking Kelly's rear door with enough force to kill her almost instantly.

Now what use is the argument, "We live in an evil world, therefore bad things happen"? What about, "Ask and it will be given to you"? Didn't our daughter and her husband, not to mention we and Kelly's other grand-

parents, pray daily for God's protection on this little family? Where was her guardian angel? Napping? Ironically, on Kelly's wall, there was a large, signed print of Harry Anderson's painting "The Guardian Angel," protecting a child who is depicted as leaning precariously over a river. God could have changed any one of a dozen things and caused a far different outcome. Hey, I could have changed one or two things myself and easily prevented the crash if, like Him, I'd known the end from the beginning.

All my arguments were ropes of sand when they related, as they now did, to a real, personal, hits-you-where-it-hurts tragedy. Not only do I (as well as others in my family) have gut-wrenching, daily pain, I have to try to come to grips with the fact that the Lord I serve would allow such a thing to happen.

Shortly after the September 11 Twin Towers attack (and other attacks on that day), someone in our Sabbath School class stated she thought people who prayed for God's protection had come through that horror safely, and those who died in the Trade Center's fall must not have been praying for God's protection. I thought of that conclusion during our personal tower collapse. I know the argument is invalid since we fervently prayed daily for safety and protection of these dear ones. My daughter tearfully mentioned how she pleaded with God during morning devotions to guard and protect her children. Yet Kelly was gone.

From the perspective of today's post-accident time frame, I have a new appreciation for the "this earth is not my home" idea. I've read many books on grieving, loss, and God's part in the whole process. The one book which has made sense to me, at least in regards to the "why God allows suffering" issue, was one by Jerry Sittser called *A Grace Disguised*.¹ He illustrates his point by Job's and Joseph's biblical stories. They, too, didn't know why God didn't protect them or their loved ones. I especially related to Joseph who, in all his misery, was always faithful to God. And looking back from the vantage point of centuries we can see that, because he was sold into slavery, the children of Israel would eventually be led to the Promised Land by Moses, and God would be revealed in many ways during this period.

I don't know what possible reason God had for allowing this little girl to be born into a

Attention Preachers!

The Annual *H.M.S. Richards Lectureship on Biblical Preaching* will be held at Andrews University on Sunday, Oct 30 and Monday, Oct 31, 2005!

Featured Speaker: **Leslie N. Pollard, D.Min., Ph.D (c), M.Div., MBA**



Dr. Leslie N. Pollard currently serves as Vice President for the national University Administrative Sciences Center. He has served as a parish pastor of both small and large congregations, a youth pastor, an evangelist, radio speaker, and college chaplain.

Dr. Pollard has also served as a Home Missions Minister at Oakwood College and as an adjunct Professor for the Adventist Seminary Doctor of Ministry program at Andrews University. He has published numerous articles on the subject of preaching and ministry.

He earned a Doctor of Ministry Degree in Preaching and Worship from Claremont School of Theology in 1974, an MBA from Indiana School of Business in 2004, and is currently completing his dissertation for the Ph.D. Degree in New Testament Studies.

He has conducted preaching, teaching, and evangelistic series, as well as lay and professional training programs around the world. In 2004 he served as national speaker for "Pentecost 2004" based in Port Elizabeth in South Africa. His series was a new link to 100 churches in 10 countries. As a result 14 new churches were planted and more than 1,000,000 people have been baptized into Christ.

Dr. Pollard has been described as "an extremely gifted speaker who integrates a scholarly depth and breadth of thought, with a burning pastoral passion for people. He combines a concentrated focus on exegetical faithfulness with a clear and articulate proclamation of the Word." He is well equipped to be this year's featured presenter at the 2005 H.M.S. Richards Lectureship on Biblical Preaching. Please come and be blessed.

Schedule & Topics

Sunday, October 30, 2005

9:30 a.m. — Lecture #1

Increasing the Impact of Your Preaching

1:30 p.m. — Lecture #2

African American Preaching as a Heuristic Enterprise

5:30 p.m. — Lecture #3

Raising the Bar of Preaching

Monday, October 31, 2005

9:30 a.m. Worship & Preaching Service
Sermon: "How to Meet Your Giant"

**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 Leslie Craig for further information at
(269) 471-6071

loving family who would nurture and teach her, to have grandparents and aunts who would love her and dote on her, why He would let her live and flourish for five and a half years, then suddenly allow her life to end because some careless person drove 65 miles an hour through a red light. There must be some reason for it, but we'll never know. Not this side of heaven. We can ascribe all kinds of motives to God; all kinds of reasons He'd let such a thing happen. We can make excuses for Him. But the fact remains: He could have prevented it. He didn't. Therefore, He had a reason why it was better that she live only five and a half years. Since we are not privy to God's reasons, and as far as the east is from the west are His ways above our ways, we can't imagine what those reasons are, and it is an exercise in futility to try. I find myself really annoyed by people who try to ascribe a reason for it to God. How can they know? Do they speak in some way for God?

So, for now, the best I can do is know and believe that God loves us, our daughter, and her husband, and He loves Kelly. I know I can let her breath of life rest with Him and that He will return it to her on resurrection day. Till then, He will tenderly guard it, and He will re-create her faithfully, so that she will again call me "Graama" in her special way of saying it. She will rise incorruptible and, for her, the time span between Dr. Seuss and Lord Jesus will be an instant.

For me, and for all of us who loved her so deeply, the hours and days till His coming drag on. Even so, come Lord Jesus. ■

1 Jerry Sittser, *A Grace Disguised* (Grand Rapids: Zondervan, 1995).

W W W.

MINISTRYMAGAZINE.

ORG

Anointing the sick: ritual or teaching?

Davide Mozzato



Davide Mozzato is a Seventh-day Adventist pastor in Florence, Italy.

What does God tell us through the anointing of the sick (James 5:14, 15)? After more than two thousand years should we continue to practice this ritual? And if so, why? And further, why is it that over time this rite has gone from being considered a *caelestis medicina* (heavenly cure) against sickness to being considered a spiritual rite to be performed only on those about to die?

In the Bible is there a difference between sacred and mundane anointing? Hebrew¹ uses basically² two verbs for anointing: *mashah* and *suk*. In the Old Testament these two verbs express two different aspects of anointing. *Mashah* occurs 130 times compared to a meager 12 times for *suk*. The two terms express different connotations, with only four exceptions.³ *Mashah* always refers to ritualistic and formal activities such as an inauguration, dedication, or consecration. *Suk* refers to the common use of a cosmetic or medicinal ointment. The most frequent use of the verbal root *suk* refers to the application of an ointment or lotion to the body for cosmetic use usually after bathing.⁴ The references in 2 Chronicles 28:15 and Ezekiel 16:9 suggest a possible medicinal use of the lotion.

In Greek, as in Hebrew, there are two distinct terms for anointing, *Chrio/Chrisma*, and *Aleifo*. In the New Testament, *Chrio* occurs only five times, and *Chrisma* occurs only

three times, in 1 John.⁵ The terms *Chrio/Chrisma* are used metaphorically to refer to the descent of the Holy Spirit, which implies consecration. In four occurrences the reference is to the anointing of Jesus by God the Father.⁶ The background in these texts is probably to Jesus' baptism where our Lord symbolically receives the royal and priestly anointing that constitute Him as the *Christos*.

In the Septuagint the term *Aleifo*⁷ is usually used to translate the Hebrew *suk* in its literal sense of application of lotion for the care of the body or after bathing. Only occasionally is this term a synonym for *Chrio* when it is used to translate the Hebrew *mashah* (to anoint with a symbolic meaning). These exceptional texts are Genesis 31:13, where a pillar is anointed, and in Exodus 40:15 and Numbers 3:3, where we find priestly consecration.

In the New Testament *Aleifo* occurs only eight times, in the four Gospels and in James. Here the term is used exclusively to designate the physical act of anointing of people for the following purposes: lotion for the body (Matt. 6:17); in a sign of hospitality (Luke 7:38, 46; John 11:2, 12:3); to honor Jesus' body (Mark 16:1); and to care for the sick (Mark 6:13; James 5:14). H. Schlier raises an interesting question in regard to the interpretation of these texts.⁸ The German scholar says that to understand them, we need to analyze the meaning that anointing for the purpose of healing had in Hellenism and Judaism. His research presents the evidence for the use of oil as medicine in Hellenistic Judaism for healing and relief for numerous conditions, such as back problems, skin disorders, headaches, injuries, and more.

Oil used as a magical-medical remedy

In addition to being used as a medicinal drug, oil was also used as a magical-medical remedy, in particular in exorcisms. The ancient world had established a relationship between sickness and sin.⁹ The concept of sickness was directly associated with a demonic presence. This makes clear what lay behind the use of oil in exorcism. Thus, according to Schlier, the medicinal and exorcistic values of oil are found in Christianity as well. Specifically Schlier argues that Christians also attributed this relationship to holy oil. He documents his case with references to Tertullian,

How Can We Minister to Preachers' Kids?
NEW APPROACH, SAME MISSION



INCREASE: the Preachers' Kids journal

An innovative ministry in the 21st century, **INCREASE** encourages PKs to focus on Jesus, reminding them that they can be a light in this world for Him to shine through. Every issue contains motivational interviews with successful and dedicated PKs in different capacities.

If you are a PK or an MK, we welcome your experiences and articles. PK: how is God calling you to partnership with your Dad?



INCREASE will be publishing again monthly for \$29 US, with complimentary issues in Spanish and Portuguese. For more information, contact Libby H. Dubois, Jr., *Adm. Editor* at 470 Old Worthington Road, Suite 200, Westerville OH 43082.

Phone: 614-460-6612 • Fax: 614-460-2796 • E-mail: inoread@bglbld.net • Website: www.inoread.org

Sara and Libby
 H. Dubois, Jr.
 Editors

Palladius, and a quote from the Acts of Thomas in which Jesus is asked to go and anoint people who have been bothered by demons.

On the basis of philological considerations, we can affirm that the Bible generally distinguishes between two types of anointing by using two distinct terms. For the concept of an anointing to consecration, the biblical writers use *mashah* and *Chrio/Chrisma*. On the other hand, for the cosmetic-therapeutic-exorcistic purposes they use *suk* and *Aleifo*. Having examined the terminology the Bible uses for anointing, we are ready now to uncover the meaning of James 5:13-18.

An exegetical understanding of James 5:13-18

It appears to us that there is a concentric structure in this text. We shall study the passage in that format: verses 13, 17, 18; 14, 16c; 15a, 16b; 15c, 16a; 15b.

13 *Is any one of you in trouble? He should pray. Is anyone happy? Let him sing songs of praise.* 17 *Elijah was a man just like us. He prayed earnestly that it would not rain, and it did not rain on the land for three and a half years.* 18

Again he prayed, and the heavens gave rain, and the earth produced its crops.

James refers often to those who live in a state of suffering.¹⁰ Now in verse 13 he makes reference to another category of people: those who are well (*eutumei*). The epistle writer invites (using the imperative) some to pray and others to sing songs (*psallete*) or, better, to play a stringed instrument.¹¹ Prayer and singing are in relationship to the concepts of suffering and joy.¹² Prayer and singing are a demonstration of an enduring faith, a mature faith that understands what the center of Christianity is: to live in the present a promise that will be fully realized in the future.¹³ This teaching is in harmony with Jesus' instructions in Luke 18:1 and those of Paul in 1 Thessalonians 5:17, where we are encouraged to persevere in prayer regardless of what may happen.

Elijah is brought in as a model. He was human just like us, capable of both depression and joy. He was also a man of prayer. The statement that *Elijah prayed earnestly that it would not rain* is not found in the passage in 1 Kings. Given that James uses Elijah in a peripheral manner, how should we understand this text? Perhaps the

idea is as follows: Whether people are sad or happy, they should pray earnestly as the farmer waits for his crops (cf. 5:17) or as a pregnant woman waits to give birth (John 16:20-22). This is exactly how Elijah prayed. Although he suffered, seeing the state his people were in (1 Kings 18:21, 22), he continued to pray and to act until the Israelites professed their faith in Yahweh (1 Kings 18:39). Then when Elijah was at last satisfied by this positive response, the prophet continued to pray (verse 42) so that the famine would end and Israel might rejoice. In response to this request, rain came.

14 *Is any one of you sick? He should call the elders of the church to pray over him and anoint him with oil in the name of the Lord.* 16c *The prayer of a righteous man is powerful and effective* (energumene).

It is the sick person who asks for help. Thus the text teaches a personal action of the person who is suffering and who is conscious of his or her state. Again we are dealing with someone who is very aware of their situation, both the possibilities of healing as well as the present risk. It is clear that this is in stark contrast to the practice of anointing those on their deathbed. James is not describing this sort of situation.¹⁴

The suffering person is to call the elders of the church (*presbuteros*). This name, always used in the plural in the New Testament, refers to those who lead the various local churches. They had, and have, according to Spicq, a role that they have inherited from the Old Testament. In the Old Testament, for the most part, "elders" were honored and influential people who exercised a public function.¹⁵

This body of elders is requested to act and put to use *powerful prayer*. More precisely, they are to use a "powerful and effective [*energumene*]" prayer. This is not merely a "fervent" prayer. The false prophets of Baal who battled Elijah on Mount Carmel were certainly not lacking in fervor or zeal. If we think of a merely

“fervent” prayer we will misunderstand this text and think that the efficacy of a prayer is related to the strength of the person who offers the prayer. Such an understanding could also lead us to see such a prayer as a sort of powerful, almost magic, formula. In reality, our prayers should be prayers of intercession and not commands that demand an answer.

The elders’ prayer is effective in the sense that they pray and anoint: “let them pray over him, anointing [Aleipsantes].” The text suggests an energetic action toward the sick person who needs help. What is needed is a faith that works through love (Gal. 5:6). The use of the verb *aleifo* leads us to think of the church elders as a sort of personal paramedic, ready to give immediate care supported by a working faith and prayer. We’ve seen above how cosmetic-therapeutic-exorcistic qualities were attributed to oil. Who would be able to administer such a remedy if not the most respected persons of the community? A Christian could not, of course, go to a pagan doctor who would have invoked over him every sort of spirit in his cure.

Effective prayer can do much *but not everything*. When we pray for the sick, according to E. G. White, we should remember that we don’t know how to pray as we ought (Rom. 8:26). In addition we should keep in mind that God’s inscrutable love is much greater than ours.¹⁶

A *righteous man* is a person who is justified by the grace of God. Nonetheless the righteous accepts the challenge of praying for the sick by clinging to the promises of God in spite of appearances. And the righteous will continue to believe in God’s promises regardless of the outcome of their prayers, because they know that not all will receive healing. This fact, underlined by Ellen White, should eliminate completely the idea that lack of healing is to be attributed either to the sick person or to those who pray.¹⁷

At any rate the spotlight will always be focused on the Lord (“the

heavens” 5:18). To pray in the Lord’s name means to recognize that both prayer and the successive act, albeit energetic, will always be merely a tool that certifies our cooperation with the divine and sovereign Physician.

15a And the prayer offered in faith will make the sick person well. 16b Pray for each other so that you may be healed.

What is the concept of faith that James has in mind? Is it a mystic or mysterious faith? We can find an answer to this question in another text from his letter, namely James 2:15-26. For the author, faith is something that one does rather than possesses (2:18). For James, faith and religion have a practical demonstration (1:27). We are helped in our desire to understand the phrase “the prayer of faith will save the sick person” because in James 2:14 we have an identical construction: “can faith save him?”

This question is immersed in the context of the treatment of practical faith. According to Karl Barth, prayer is to accept God’s invitation to participate in His work and His government.¹⁸ We must not task Him to give us what we want. On the contrary, we must seek to understand His plans and carry them out.

Prayer to God the Creator is an important sign of our having accepted His plans. Nonetheless it will be God in His freedom who will intervene for salvation. The Lord, not prayer or oil, saves.

In fact the author doesn’t use the verb to *heal* but the verb to *save* in the future tense (*sosei*). This verb occurs often in the New Testament in cases of miraculous recovery of health.¹⁹ The context of healing in which we find this verb and the fact that miraculous healing is part of its semantic range prohibits us from seeing here a reference to future salvation at the return of Christ.


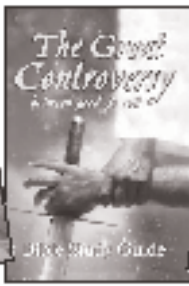


15c If he has sinned, he will be forgiven. 16a Therefore confess your sins to each other.

The Old Testament saints leave their sicknesses before God. It is to God that they offer their supplication (Ps. 38). And it is from God that they receive healing (Ps. 6:4). According to the Israelites’ experience, in a mysterious way sickness is tied to sin and evil. In addition, for the Israelites it is faithfulness to God in the form of His law that brings life (Exod. 15:26).

The ancient world had established a relationship between sickness and sin. We are not discussing here the

Bible Study Guides

* Church & small groups! * Classroom workbook! * Gifts and sharing!
 * Personal devotion! * Pre or Post Evangelism Series * Prison ministries!

We have the soul winning classic Spirit of Prophecy books as Bible interactive study guides. You have never thought more long questions from Scripture followed by E.G. White's life-changing commentary. Great for pages 12 and up! Use any Bible, contains an certificate, response questions, and answer section!

To acquire 2 - 4 guides call or Advertise Bible Center

For quantity discounts up to 75% off retail value, check out our website. Also see other products available, book descriptions, endorsements, testimonials, and more!!

Revelation Publications

Website: www.RevelationPublications.com
 Email: ROHM@Juno.com
 Phone: 800-952-4457

issue of sin as transgression of the law as cause or effect. The Bible accepts this connection, at least in the sense that evil is opposed to God's original plan for human beings. Thus suffering and death are seen as the consequences of sin (Gen. 3:16-19). This is the context in which Jesus lived, although He did not share it (John 9:2 ff.).

The conditional particle "if" (*kan*) eliminates once and for all the relationship of causality between sin and sickness. For James, sins indicate single transgressions, in particular those that generate death (1:15; 5:20).²⁰ Confession of sin also has an important psychosomatic effect. Worrying about ourselves weakens us and increases our chances of getting sick. If we have a positive attitude, our chances of getting better are higher. For as Psalm 33:18 (NIV) says, "But the eyes of the Lord are on those who fear him, on those whose hope is in his unfailing love." The psychosomatic aspect should not be underestimated, even though not long ago it was thought that this was relevant only for things such as ulcers.

15b The Lord will raise him up.

Even though this text is not at the structural center of the passage it is

nonetheless crucial. Everything that was implicit in the other verses is rendered explicit here.

The sick person was lying down (the elders of the church pray over him, cf. verse 14); the Lord will *raise him up*.

As Ellen White writes, "In Him there is healing balm for every disease, restoring power for every infirmity."²¹ The power of healing is in the Lord, not in prayer and much less in the oil used. The Savior wants us to encourage the sick, the afflicted, and the desperate to count on His strength.

The text in James puts the emphasis on the Healer rather than on healers, the sick person, or the instruments used in healing. The Lord is the One on whom the spotlight shines throughout this text. The employment of the verb *Aleifo* increases the idea that the passage presupposes (though does not state explicitly) that here we have a "nonreligious" use of oil, that is as a mere medicinal lotion.

This brief investigation allows me to see with different eyes the act James mentioned 2,000 years ago. The biblical writer seems to be promoting a lifestyle rather than a sacrament, a way of seeing life rather than a rite.

James isn't a mystic. He encourages and exhorts us to an action that makes our faith visible. He would not mind a paraphrase of his message in the following words:

Is there someone sick among you? Let him or her call other members of the body of Christ. And let those members of the church bring, in addition to their support, medicine and let them treat the sick person. The prayer associated with a faith that works will save the sick person, whom the Lord will lift up of the church.

If a member of the body of Christ gets sick, don't think that this is necessarily due to some sin. Nonetheless, if the sick person has sinned, the Lord will forgive him/her.

No one is exempt from sin. Confess your sins to each other and pray for one another so that you might be healed (including from your biases). Prayer, when it moves from thought to action, when it becomes sincere interest in other people, has a powerful efficacy. ■

- 1 See John N. Oswalt, "Anoint," in Willem A. VanGemeren, *New International Dictionary of Old Testament Theology and Exegesis*, Zondervan Reference Software version 3/26/01.
- 2 There are however some references to anointing or similar that do not employ the words that we will analyze below. For example: 2 Chron. 16:14; Isa. 1:6; Isa. 61:3; Jer. 50:2; Jer. 51:8.
- 3 2 Sam. 1:21; Isa. 21:5; Jer. 22:14; Amos 6:6.
- 4 Exod. 30:32; Judges 3:24; Ruth 3:3; 2 Sam. 12:20; 14:2; 2 Chron. 28:15; Dan. 10:3 [2x]
- 5 1 John 2:20; 2:27 (2x).
- 6 Luke 4:18 (Isa. 61:1); Acts 4:27 (Ps. 2); 10:38; Heb. 1:9 (Ps. 45:7).
- 7 W. Brunotte, "Anointing," in Colin Brown, *New International Dictionary of New Testament Theology* (Grand Rapids: Zondervan Corporation, Software version 22/2/99).
- 8 H. Schlier, "Aleipho," *Theological Dictionary of the New Testament*, Italian version, coll. 617-626.
- 9 G. Boggio, "Unzione" [anointing], *Schede Bibliche Pastorali* [Pastoral Biblical Fact Sheets], (Bologna: Dehoniane, 1989), coll. 3998-4008.
- 10 1:2, 12, 14; 2:6, 15; 3:14-16; 4:7; 5:6.
- 11 See Eph. 5:19; Col. 3:16. See Louis Simon, *Une Ethique de la Sagesse* (Geneve: Labor et Fides, 1961), 176.
- 12 *Seventh-day Adventist Bible Commentary* (Washington, D.C.: Review and Herald, 1957), 7:540.
- 13 "When we have prayed for the recovery of the sick, whatever the outcome of the case, let us not lose faith in God."—Ellen G. White, *The Ministry of Healing* (Nampa, Idaho: Pacific Press Pub. Assn., 1942), 233.
- 14 In verse 15 the author addresses the sick person with the word *kammonta* which literally means "burdened, discouraged" (Heb. 12:3).
- 15 Cited by Louis Simon, *Une Ethique de la Sagesse* (Geneve: Labor et Fides, 1961), p. 180. It is interesting that a term with political and social connotations, and not religious ones (priest or similar), was chosen for church leaders.
- 16 White, *The Ministry of Healing*, 229.
- 17 *Ibid.*, 230.
- 18 Cited by Simon, 182.
- 19 Matt. 9:22; Mark 6:56; Acts 3:7; 14:8-10.
- 20 Boggio, 4007.
- 21 White, *The Ministry of Healing*, 226.

www.historicism.org

A Supportive Scholarly Ministry

The bishop, husband of one wife: What does it mean?

Nancy
Vyhmeister

It's time for the nominating committee to meet. New officers, including elders and deacons, must be selected. Brother Jones would make a good elder. I'd love to see Sister Smith as an elder too, but with Brother Concerned on the committee, just to suggest that would set off the fire-works!

Brother Jones is on his second marriage, and Sister Smith is a woman. Neither is the "husband of one wife"!

A study of the biblical material on the topic is in order. What did Paul mean by "husband of one wife"? What does 1 Timothy 3:2 mean today?

Before noting the possible interpretations of the text, we need to consider the context of Paul's instructions to Timothy in the church of Ephesus.

The context

In 1 Timothy 3:1-14, Paul lays out for Timothy the qualifications of church leaders. In verses 1-7, he describes the *episkopos*, the overseer or bishop, who must be above reproach, especially in moral matters (verse 1). Verses 2-6 give the details of his godliness. Verses 8-13 speak of the deacons, concentrating again on character qualifications.

There seems to be a subgroup of the deacons: the "women" (verse 11). Some translations call these women "wives of the deacons," but the Greek does not specify this

relationship. Quite possibly, these "women" were female deacons, such as Phoebe, mentioned in Romans 16:1, 2. These church leaders were expected to display Christian virtues, which, according to the rest of the New Testament, are to be found also in common Christians.

This passage is parallel to Titus 1:5-9, where Paul makes no mention of deacons, but calls the leader *presbuteros*, "elder," and *episkopos*, "overseer." Again, the qualifications are moral and spiritual, for the leader should be above reproach.

The text: "Husband of one wife"

The Greek of 1 Timothy 3:2 and Titus 1:6 reads *mias gunaikos aner*, literally "of one woman man." Because the Greek uses one word for man or husband (*aner*) and one word for woman and wife (*gune*), the context must determine which word to choose.

Here the context warrants the translation "husband" and "wife." Interestingly, the phrase does not appear in Greek writings before the pastoral epistles, perhaps because the idea of a "one-woman man" was foreign to Greco-Roman thinking and practice.

A parallel phrase appears in 1 Timothy 5:9, in which a widow cannot be placed on the list of widows unless she is at least sixty and has been *henos andros gune*, "of one man woman." Whether or not this meant that the widow occupied a leadership position similar to that of the church elder,¹ it is certain that the widows were considered church workers in later times.²

In any case, Paul's use of this phrase so near to the one about men suggests that it must be considered in the interpretation of the "husband of one wife."

Possible interpretations

Over the centuries, scholars and church people in general have come up with five basic interpretations, all of which have defenders today.

1. Not single. According to this position, a church elder could not be a single man. However, this interpretation fails to take into consideration that the opposite of the Greek *mias*, "one," is not "none." As far as we know, Paul was single. He suggested that single people could minister more effectively than those who were married (1 Cor. 7:7, 8, 25-38).

Jesus taught that some would be "eunuchs"



Nancy Vyhmeister is professor of mission, emerita, at the Seventh-day Adventist Theological Seminar, Andrews University,

AdventistSat 1/4 horizontal b&w

because of the kingdom of heaven (Matt. 19:12). Finally, the widow in 1 Timothy 5:9 could not be a widow if she had been single.

2. Not polygamous. Some have interpreted that this passage means that the elder could not be polygamous, while the rest of church members could practice that form of marriage. While polygamy did exist among Jews, it was rare and not practiced outside of Palestine.

Herod the Great had nine wives, and some passages of the Mishnah presuppose polygamy,³ yet there are no polygamists in the New Testament. Nor is polygamy condoned. Concubinage was common in the Greco-Roman world, but in the first century, monogamy was the only legal form of marriage in the empire.⁴

If the phrase referred to polygamy versus monogamy, the widow would need to have abstained from polyandry—which does not seem to have been known in the first century.

3. Not divorced. Some have understood that the elder could not be a divorced person. It would seem

appropriate enough that a church leader should not have been divorced. The Bible clearly opposes divorce (Matt. 5:31, 32; 19:3-12; 1 Cor. 7:10-14). Yet divorce was common in the first century, among Jews as well as Romans.

Paul and even Christ taught that under certain circumstances divorce was appropriate (Matt. 5:32; 19:9; 1 Cor. 7:15). Among Jews, one who had divorced was not forbidden to remarry.⁵ Because the rest of the qualifications of the elder are of a spiritual nature and refer to the present situation, a previous divorce, especially before conversion, could hardly have been in view. In the case of the widow, divorce is not envisioned.

4. Not remarried after becoming a widower. Several scholars, among them some Seventh-day Adventists, have maintained that a widower who remarries cannot be a church elder.⁶ This would harmonize with Old Testament practice, which did not permit a priest to marry a widow (Lev. 21:13-15).

The laudatory remarks about the

prophetess Anna (Luke 2:36, 37) would suggest that having been a widow for so many years was evidence of her piety. The same idea appears in 1 Corinthians 7:8, where Paul writes: “To the unmarried and the widows I say that it is well for them to remain single as I do” (RSV). A few verses later he admits that a widow is free to remarry but would do better to remain single (1 Cor. 7:40).

While the last interpretation best fits the widow in 1 Timothy 5:9, it still presents problems.

In 1 Timothy 5:14, only a few verses after the mention of the “one-man woman,” Paul admonishes younger women to remarry. Thus to follow Old Testament rules on the marriage of priests makes no sense, because ministry in the New Testament is never tied to those rules.

In the Roman world, remarriage after the death of a spouse was not only common but obligatory. Emperor Caesar Augustus ordered that all widows under fifty years of age should remarry within two years. Remarriage is never forbidden in the New Testament.

Forbidding bishops to remarry would seem similar to the advice of the false teachers who prohibited marriage (1 Tim. 4:3) and were reprimanded by Paul.

The analysis of these four positions leads to the conclusion that none of them is particularly convincing. We turn, then to a fifth option.

5. Marital faithfulness. Another, more plausible, interpretation is that the “one-woman man” is a faithful husband to the wife he has. In modern parlance, he’s a “one-woman kind of guy.” Likewise, the widow of 1 Timothy 5:9 would be considered worthy for having kept herself entirely for the one to whom she was married.

Theodore of Mopsuestia (ca.

350–428) described a bishop as one “who marries one wife, lives with her prudently, keeps to her, and directs to her the desire of nature.”⁷ According to this interpretation, the bishop’s situation would not be dependent on what had happened to him in the past but would reflect his current way of life.

Several twentieth-century writers agree that marital faithfulness is the best interpretation of the text.

Craig Keener points out that Paul’s exhortation “would exclude from church leadership those who were taking marriage lightly, whether in seeking a wrongful divorce, committing adultery, or even neglecting their families for personal pursuits.”⁸ C. H. Dodd concurs with Theodore’s ancient definition and would bar from ministry those who are polygamous, have a concubine, or participate in promiscuous indulgence.⁹

The Sabbath School Bible study guide for the third quarter of 1993 takes the same position and quotes William Hendriksen as follows: “Accordingly, the meaning of our present passage (1 Tim. 3:2) is simply this, that an overseer or elder [and a deacon] must be a man of unquestioned morality, one who is entirely true and faithful to his one and only wife; one who, being married, does not in pagan fashion enter into an immoral relationship with another woman.”¹⁰

Because sexual activity outside of marriage is condemned throughout the New Testament, it would follow naturally that church leaders should, when it comes to these things, be examples to the believers and to their community. To be a “one-woman man” would fit perfectly into a lifestyle that could be copied by the faithful and admired by those not of the faith.

John Stott puts it this way: “The accredited overseers of the church, who are called to teach doctrine and exercise discipline, must themselves have an unblemished reputation in the area of sex and marriage.”¹¹

Conclusion

Clearly the elders at Ephesus were men—so we read in Acts 20:17–38. Clearly Paul expected them to be “one-woman” men. They were to be faithful in their current marital relationship. Only in this way could they be blameless examples for the congregation.

Deacons, according to Paul’s instructions, were also to be “one-woman” men. And there is little doubt that most deacons were male. However, Phoebe of Cenchrea is called a “deacon” (*diakonos*) in Romans 16:1. Interesting epitaphs show that later women were called *diakonos* also.¹²

Total commitment to one’s spouse, loyalty to one’s marriage vows would make—in today’s language—a one-spouse person. So the Bible does not address the question of whether or not women should be elders. Both Brother Jones and Sister Smith fit or qualify for the office of bishop or elder. The nominating committee will surely see the point! ■

- 1 Craig Keener, “Husband of One Wife,” *A.M.E. Zion Quarterly Review* 109 (1997): 8.
- 2 Mary T. Malone, “Women and Christianity,” vol. 1, *The First Thousand Years* (Ottawa: Novalis, 2000), 128–131; Ute Eisen, *Women Officeholders in Early Christianity: Epigraphical and Literary Studies* (Collegeville, Minn.: Liturgical Press, 2000), 143–157.
- 3 Mishnah *Yebamoth* 1.4; 4.11; *Ketuboth* 10.1–6; *Sotah* 6.2; *Gittin* 3.1; *Sanhedrin* 2.4.
- 4 Sydney Page, “Marital Expectations of Church Leaders in the Pastoral Epistles,” *Journal for the Study of the New Testament* 50 (1993): 107, 108.
- 5 According to Mishnah *Gittin* 9.3: “Let this be from me your writ of divorce, letter of dismissal, and deed of liberation, that you may marry anyone you want.”
- 6 Samuele Bacchiocchi, *The Marriage Covenant: A Biblical Study on Marriage, Divorce, and Remarriage* (Berrien Springs, Mich.: Biblical Perspectives, 1991), 198, 199.
- 7 Quoted by M. Dibelius and H. Conzelmann, *The Pastoral Epistles, Hermeneia* (Philadelphia: Fortress, 1972), 52.
- 8 Keener, “Husband of One Wife,” 16.
- 9 C. H. Dodd, “New Testament Translation Problems II,” *Biblical Theology* 28 (1977): 115.
- 10 *Adult Sabbath School Lessons*, Teachers’ edition, 3d quarter 1993, 58. William Hendriksen, *Exposition of the Pastoral Epistles: New Testament Commentary* (Grand Rapids: Baker, 1965), 121.
- 11 John Stott, *Guard the Truth: The Message of 1 Timothy and Titus* (Downers Grove, Ill.: InterVarsity, 1996), 94.
- 12 Eisen, 158, 159.

What do Adventists believe?

It's the question every Adventist prays to be asked. Do you have an answer? How well do you know your faith? How would you best present the teachings of your church?

Seventh-day Adventists Believe is a freshly edited declaration of the fundamental teachings of the Adventist Church, including a **NEW CHAPTER** dedicated to spiritual growth in Jesus and victory over demonic influence through His victory on the cross. Whether you're a ministry professional or a Christian with a hunger for knowledge, this 448-page book is an indispensable addition to your resource library.

*Seventh-day
Adventists
Believe*

“Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have.” 1 Peter 3:15

US\$12.95

plus \$3.95 shipping

AVAILABLE NOW AT:

www.ministerialassociation.com

(301) 680-6508

or at your local

Adventist Book Center



'05 **REVIVE!**
AMAZING FACTS



Support literature will be available.

www.amazingfacts.org



AMAZING FACTS



Amazing Facts College of Evangelism Complete 4-month Course

February 5 - June 10, 2006

This dynamic, comprehensive course will prepare you for an entry-level career in ministry. Come study God's Word, learn principles of effective soul-winning, and work under the mentorship of successful soul-winners. It's an experience only AFCOE could offer!

Save \$250 on tuition!

Apply by Oct. 6, 2005.

**Application Deadline:
Nov. 10, 2005**

CALL TODAY!

916-434-3880, ext. 3049 or online at www.afcoe.org

- Gain confidence
- Reach the heart
- Teach compellingly
- Preach powerfully



Salvation: core of the sermon

Patrick Boyle

Preaching today needs a total revolution. In a world filled with competing communications of varied types—drama, mime, PowerPoint presentations, lecturing, videos, and chat shows—what kind of role must preaching play, if it has to live true to its calling and purpose? Can it be relevant? Can it remain authentic and powerful?

Reflecting on a recent sermon made me aware of such questions. The pastor was seeking to show how life has meaning. His structure was clear, under three headings: survival, success, significance. He had just the right type of illustrations. However there were serious omissions in delivery and spiritual relevance.

The delivery was limp. The pastor was speaking as though he was explaining how to repair a punctured tire. His preaching had no energy or life. The preacher did shout and bang the pulpit, but there was no life in his communication. The absence of life in the preacher found its reflection in nodding heads in the congregation.

More deadly from the listeners' perspective was the absence of Jesus in the sermon. How could the pastor engage the heart or the mind without making Jesus' beauty, love, and mercy the core of his sermon? A sermon without Jesus is just a discourse—there is no divine content or power and, consequently, no communication of the good news of salvation.

Such criticism has its danger. One can allow one's subjective bias to pass judgment on sermons that may appear adequate to many of the listeners. Hopefully the following observations will, to some extent, avoid this pitfall.

An essential, nonnegotiable factor

In preaching, the one essential nonnegotiable factor is the desire and intention to connect people in their sin and weakness with Jesus, His love, salvation and power. All other elements may be in place, but without Jesus—central, prominent, and immediately relevant—salvation will not and cannot happen. Salvation is possible only when Jesus is present. Without Him there may be excellent music, polished presentation, and fine delivery, but there will be no salvation. Hungry souls will continue to hunger. Sinful souls will find no deliverance. Discouraged saints will find no solace. The wounded and hurting will receive no healing. Jesus must be present in preaching. Jesus must be present—immediately present—to save, to bring life to those who come seeking it. He must be present as the bread and water of life to renew, revive, refresh, reform, and restore those who look to Him for mercy, grace, and solace. He must be present in preaching in order for life to enter the dead and for divine power to bring deliverance and salvation to those who hear.

Preaching salvation is not optional. The preacher who stands before a congregation must carry a burden for lost people. Likewise, the preacher must see men and women, boys and girls, as Jesus sees them—candidates for the kingdom of God. In heart and soul there must be a burden for souls.

We must know what it means to be lost if we would reach and touch the lost with the offer of salvation. It is vital that we understand the nature of lostness. We must gaze into the darkness of despair if we would comfort the despairing. There are things we must know and understand to qualify to preach salvation. We are more than information transfer agents. We are proclaimers of salvation in Jesus.

It is when, like Isaac Watts, we have "surveyed the wondrous cross on which the Prince of glory died" that we come to understand both sin and salvation. Without this experience we are no better than spokespersons, therapists in the pulpit.



Patrick Boyle
writes from
Waford,

A divine dynamic

In preaching salvation in Jesus there is a divine dynamic that not only connects the sinner with the Savior but affects the preacher. Those who lift the Cross find that the Cross lifts them. The centrality of the Cross in the purposes of God is nonnegotiable, and this centrality must be clearly presented in preaching. "Heavenly intelligences know that the cross is the great center of attraction. They know that it is through the cross that fallen man is to receive the atonement, and to be brought into unity with God."¹

The preaching of the Cross is never ineffective. "If the cross does not find an influence in its favour, it creates an influence."² It is only as the Cross is proclaimed and made central that it can save sinners trapped in the power of sin. A failure to preach the Cross reduces pastors and congregations to people who may make friends but influence nobody. Sinners will not find salvation.

The contemporary pulpit has to reclaim its primary function to make Jesus central. He has to be made great in the hearts, minds, and souls of those to whom the gospel is proclaimed. Whatever our personal perspective, people essentially come to church and to worship because they feel a need for divine help and believe their souls will find it there. They come not to be entertained but to be divinely enlightened. Sin-sick souls long for deliverance from meaninglessness. They want life, they want salvation, and they can find this only in Jesus. No alternatives can substitute for Jesus.

Biblical foundations

Contemporary preaching must recover its biblical and theological foundations. There is a place for different kinds of sermons: devotional,

doctrinal, topical, biographical, etc. But there is no room or place for Christless preaching.

We live in an age of relative values. People have a take it or leave it attitude to life. If preachers and preaching are to penetrate their lifestyles, there must be a recovery of biblical absolutes. This recovery is possible only with the Holy Spirit given free reign in the pulpit. Preachers need to search for the theological and psychological depths and implications of Jesus' teaching and statements regarding salvation.

For example, Jesus declared, "I am the way and the truth and the life. No one comes to the Father except through me" (John 14:6, NIV). Here Jesus is either affirming an absolute theological truth of eternal and universal relevance or speaking utter nonsense. Either He is or He is not the only Savior. If He is, then let this truth be heard in its plainness and power from the pulpit. It must be heard not as dogmatism but as salvation. Peter endorsed this when he declared, "Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved" (Acts 4:12, NIV). This uniqueness of Jesus as Savior is further attested in the book of Hebrews: "because Jesus lives forever, he has a permanent priesthood. Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them" (Heb. 7:24, 25, NIV).

Here is the fullness of salvation. Here is encouragement for the sinner. Here is a living Christ, not a dead hero or some mythological figure. Here is power for complete salvation (John 14:6). Here is Jesus unashamedly set forth as the only way to God and salvation. There are no alternatives, no substitutes by which we can reach to God. Jesus alone can save and save completely, but only if we come to Him. How beautifully we are informed that Jesus is a living Savior who intercedes—not for Himself—but for us and for our salvation. The

focus is on the human as receiver not as originator.

Paul's obsession with Jesus

Paul fires the soul with his obsession of Jesus as Savior. He can do no other. He is possessed with Jesus and His salvation. He writes in Romans: "Who will bring any charge against those whom God has chosen? It is God who justifies. Who is he that condemns? Christ Jesus, who died—more than that, who was raised to life—is at the right hand of God and is also interceding for us" (Rom. 8:33, 34, NIV).

As preachers we, too, must become obsessed like Paul, lifting Jesus up before all. We must do it earnestly without apology or diffidence. We must do it in faith no matter what appearances may confront us or what alternatives are offered. We must not be deterred. From pulpit to kitchen table, privately and publicly, we must set forth Jesus as the source of salvation. We must lift Him up not solely as Savior but as helper, encourager, comforter, friend, guide, and companion.

Consoled, rebuked, motivated

If there is one book more than another that has instructed me in my ministry, it is Ellen White's *Gospel Workers*. Amid many and recurring shortcomings as a preacher and minister, this book has consoled, encouraged, rebuked, motivated, and instructed my ministry. Quotations from its pages spring to mind. Relevant to the purpose of this article is the following statement regarding Paul: "He clung to the cross of Christ as his only guarantee of success. The love of the Savior was the undying motive that upheld him in his conflicts with self and in his struggle against evil, as in the service of Christ he pressed forward against the unfriendliness of the world and the opposition of his enemies."³

Preaching in the contemporary world is not an easy task. It has many challenges and faces many obstacles, indifference being chief among them.

But preaching salvation, preaching Jesus as the Savior, is a privilege. The power is not of us; it is in Christ.

If Christian history teaches us anything it is that every revival and reformation has had its genesis when the church has recovered, recaptured, and proclaimed the reality of Jesus and His salvation. Those hungering for the bread and water of life heard afresh the glorious news of Jesus as Lord and Savior.

Is it not true that the attack upon preaching and the rise of alternatives have come about because the world, society, and human need, rather than the gospel commission, have set the preacher's agenda? Have we focussed overmuch on the problem rather than the solution? Is the reason for our involvement in alternatives due to a lack of faith that Jesus is truly the answer? Do we really know and personally believe that Jesus saves?

Decline of religion in the West has its parallel in the state of Christianity in eighteenth century England. The wickedness and indifference of the population to religion was endemic. God's solution was to send George Whitfield, John and Charles Wesley, and William Carey, who offered Christ in all His beauty and attractiveness to all classes. The result was not only the transformation of Christianity as a saving power in the lives of multitudes but the reformation of a society. These men set in motion influences whose effects are ongoing today and impact all classes of persons.

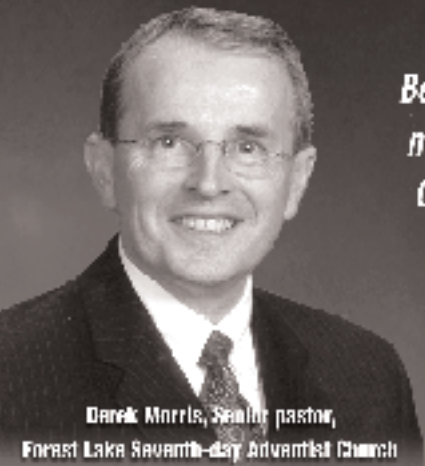
It will be no different today or any other time. Salvation comes only when in humility and faith Jesus is lifted up in all His loveliness. When this happens He is able to make real what He has promised: "And I, if I be lifted up from the earth, will draw all . . . unto me" (John 12:32). ■

- 1 Ellen G. White, *This Day With God* (Washington, D.C.: Review and Herald Pub. Assn., 1979), 51.
- 2 Ellen G. White in *Seventh-day Adventists Answer Questions on Doctrine* (Washington: Review and Herald, 1957), 661.
- 3 Ellen G. White, *Gospel Workers* (Washington, D.C.: Review and Herald Pub. Assn., 1948), 61.

Adventist Preaching


VOL 11

Healthy Christians



Derek Morris, Senior pastor,
Forest Lake Seventh-day Adventist Church


*Being a healthy Christian means
more than just the food you eat.
Order Pastor Morris' series
of Adventist Preaching to
find out what it means for
Christians to be totally healthy.*





Sermon titles

Healthy Lifestyles	Healthy Relationships
Healthy Families	Healthy Bodies
Healthy Finances	Healthy Minds

Derek Morris: The Man and His Mission







2-DVD set just \$24.95 + sh/h

800-ACN-1119 • www.acn.info 800-328-0525 • www.adventsource.org

Also available at most Adventist Book Centers

Building and reaffirming faith

Perhaps the most important role of pastoral leadership is to inspire confidence among the members in God's providential leading in the past and His divine guidance for the future.

Our objective is to seek creative methodologies for faith building. One such idea comes from Scripture when Israel would gather to rehearse the great themes of creation, deliverance, and promised redemption.

My colleagues in ministry, Sylvia and John Baldwin from Andrews University shared the concept for the following responsive litany as an affirmation of God's certification of a literal, historical creative week along with Jesus' recreative power assuring His promised restoration of all good things.

Leader: The Creative Word of God.

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." (Gen. 1:1, 2)

Congregation: The Certifying

Word. "And it was so . . . if it were not so I would have told you." (Gen. 1:7b; John 14:2)

Leader: The Creative Word of God.

"And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day." (Gen. 1:3-5)

Congregation: The Certifying

Word. "And it was so . . . if it were not so I would have told you."

Leader: The Creative Word of God.

"And God said, Let there be a firmament

JAMES A. CRESS



in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven. And the evening and the morning were the second day." (Gen. 1:6-8)

Congregation: The Certifying

Word. "And it was so . . . if it were not so I would have told you."

Leader: The Creative Word of God.

"And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: And God called the dry land earth; and the gathering together of the waters called he seas: and God saw that it was good. And God said, Let the earth bring forth grass . . . and the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day." (Gen. 1:9-13)

Congregation: The Certifying

Word. "And it was so . . . if it were not so I would have told you."

Leader: The Creative Word of God.

"And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years . . . And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven to give light upon the earth. And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day." (Gen. 1:14-19)

Congregation: The Certifying

Word. "And it was so . . . if it were not so I would have told you."

Leader: The Creative Word of God.

"And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day." (Gen. 1:20-23)

Congregation: The Certifying

Word. "And it was so . . . if it were not so I would have told you."

Leader: The Creative Word of God.

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: And God made the beast of the earth after his kind, and

cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them.

And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth . . .

And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day." (Gen. 1:24-31)

Congregation: The Certifying Word. "And it was so . . . if it were not so I would have told you."

Leader: The Creative Word of God.

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." (Gen. 2:1-3)

Congregation: The Certifying Word. "And it was so . . . if it were not so I would have told you."

Leader: The Creative Word of God.

"Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is,

and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." (Exod. 20:8-11)

Congregation: The Certifying Word. "And it was so . . . if it were not so I would have told you."

Leader: The Creative Word of God.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Rev. 14:6, 7)

Congregation: The Certifying Word. "And it was so . . . if it were not so I would have told you."

Leader: The Creative Word of God.

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. (Rev. 14:12)

Congregation: The Certifying Word. "And it was so . . . if it were not so I would have told you."

Leader: The Creative Word of God.


"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (John 14:1-3)

Congregation: The Certifying Word. "And it was so . . . if it were not so I would have told you."

Leader: The Creative Word of God.

"And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." (John 16:22)

Congregation: The Certifying Word. "And it was so . . . if it were not so I would have told you." ■




10

GOATS NAMED SHARON

Or two goats named Mike, it's your choice. For only \$35 you can buy a goat for a disadvantaged family. Whether through breeding or milk production, goats are a renewable income source in economically challenged areas where there are very few ways to make money. The program is supervised by the wives of local pastors, so you know your gift will go where it's needed most. Get involved! For once it's a good thing to let the world get your goat.

"What a great idea! I bought ten goats for our 35th anniversary and named every one of them Sharon."
 -James & Cress



ORDER NOW

Fill out this form and fax or mail it to:
SHEPHERD'S INTERNATIONAL
 12501 Old Columbia Pike, Silver Spring, MD 20904
 tel (301) 644-4513 • fax (301) 644-4582

Fill buy ☐ goats @ \$35 each = \$

Include a list of your Goats names

Send a check or money order with this form
 or call the number above to place an order
 by VISA or MasterCard



BOOK REVIEW

Escape from the Flames: How Ellen White Grew From Fear to Joy, by Alden Thompson, 192 pages, published by Pacific Press, U.S.\$14.99.

Ellen White's writings are an invaluable aid in congregational life but they can also be, if misunderstood, a source of divisive controversy. A book is now available to support pastors who wish to enhance their members' understanding of Ellen White's life and writings.

Entitled *Escape From the Flames: How*

Ellen White Grew From Fear to Joy—and Helped Me to Do It Too, this jargon-free, 191-page book presents profound thinking in everyday language.

Author Alden Thompson is well known for his five-part "Sinai to Golgotha" series in the *Adventist Review* (December 1981), as well as for his books *Who's Afraid of the Old Testament God?* (fourth edition, 2003) and *Inspiration: Hard Questions, Honest Answers* (1991). (Related materials: www.aldenthompson.com).

The "growth model" espoused in *Escape From the Flames* was conceived in 1979 when Thompson was first assigned

to teach Adventist history. Fresh from reading *Testimonies for the Church*, he began to test and apply his understanding of biblical inspiration with reference to the writings of Ellen White.

Some of the 80 students in that first class "rejoiced because they sensed that God's hand was clearly leading in Ellen White's growing experience," whereas others found "a model that allowed them to be absolutely honest with all the evidence." Now Thompson confesses: "In that class, I glimpsed something that I sensed could work for the entire Adventist family" (*Escape From the Flames*, 31).

Only an ardent devotee of Scripture could paint the picture that Thompson's words portray—of a loving God who meets the needs of His people through inspired writings for Israel (Old Testament), the early Christian church (New Testament) and Adventists (through Ellen White). The strengths of his book are many: its solid foundation in Scripture; its wide and deep understanding of Adventist heritage; its penchant for listening actively to everyone in the Adventist community, even those who disagree sharply; and more.

The theme of inspiration is presented honestly, insightfully, believably. Both the Bible and Ellen White's writings are thereby illumined; especially do her principal historic statements on inspiration glow with fresh meaning.

Those who read *Escape From the Flames* will be stimulated by Thompson's wisdom, and church members will be enriched in faith and drawn toward a sustainable understanding of God's leading in the Adventist past. Such experiences can facilitate a joyous sense of community, willing service, and enthusiastic witness. ■

—Arthur Patrick, Research Fellow, Avondale College, Cooranbong, New South Wales, Australia.

The Seventh-day Adventist Elder's Guide For Sermon and Worship Planning

Have you ever wished there was one place you could turn to for ideas on what to say and do when you're responsible for leading the worship service? Are you looking for a children's story, an offering appeal, or a sermon starter?

The Seventh-day Adventist Elder's Guide for Sermon and Worship Planning includes all this and more!

US\$25.00 + s&h

MINISTERIAL ASSOCIATION

General Conference of Seventh-day Adventists

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

Phone: 301.680.6508 ♦ TOLL-FREE: 888.771.0738

Fax: 301.680.6502 ♦ Web site: www.ministerialassociation.com

Letters *continued from page 3*

and other writings of Ellen G. White; the booklet *Sexual Misconduct in Church Relationships*; and many other sources that are available to us do address proper procedures and guidelines, it seems as though whenever a situation arises, those who must make decisions are frequently at a loss as to what to do. It's as though they must invent the procedure for the first time all over again.

Whether these policies need revision, or just consistent application, is not the only question, however. (Personally, we believe these policies are just, theologically correct, and should be consistently applied throughout every church and conference.) What each of these resources lack is a definitive policy for assisting the victim(s) of pastoral misconduct. That's where policies and procedures really need to be further developed. Allow us to introduce *The Hope of Survivors* (www.TheHopeofSurvivors.com) and its mission:

(1) *Reaching the Hurting*—Ministering to those who have suffered abuse at the hands of clergy; (2) *Calling the Faithful*—Providing resources and support to church leadership to help them remain true to their high calling; and (3) *Bridging the Gap*—Leading the hurting to hope through a healing relationship with Christ.

—Steve and Samantha Nelson, co-founders, *The Hope of Survivors*, Thompsonville, Illinois.

Practical, useful sermon writing feature

The Swiss army knife with its several practical tools ("Seven Sermon Tools I Wouldn't Trade," April 2005) caught my attention, but when I read Maylan Schurch's sermon preparation and writing tools he wouldn't trade I exclaimed, "WOW!" In all the previous articles over the years, this is in a class by itself—a practical, one-of-a-kind, useful sermon writing feature that I hope will expand to several parts. . . .

After reading the "seven tools" that Maylan Schurch espoused, my attention

to the tools four and five became focused—"clustering" and "free writing." I've written local letters to the editor for 12 years with 90 percent success. And a pastor colleague encouraged me to expand this skill and write 700/950 word "oped" pieces.

So, there are no more complaints and excuses in my retirement years. No, not even for one who thinks and feels young at 76 years! Will writer/pastor Schurch expand on those seven tools he refuses to trade?

Thanks for a practical feature.

—Keith R. Mundt, retired pastor, Riverside, California.

Other men have trials, too

This is by way of a comment on the article "Tale of a Twenty-first Century Pastor" (William Colburn, May 2005). How nice it was to read that other men in the work have the same kinds of trials, troubles, highs, lows, that others of us have. Sometimes the loneliness of it is somewhat overwhelming.

Thanks for *Ministry*. The articles for the most part are inspirational—I'm glad they aren't all—it makes the ones that are extra-special and reminds us that along with the special there are the mundane things of life to take note of too.

—Bruce Burling, via email.

Openness, transparency, vulnerability

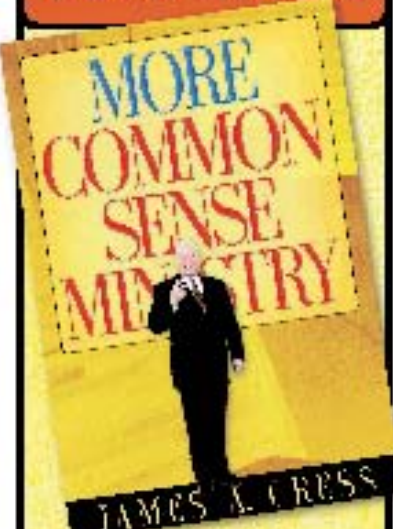
I appreciate the vision of the corporate church's responsibility for healthy Christian families, as portrayed by Miroslav Kis in the final installment in his series on sexual infidelity (March 2005). In a healthy church, this could be beautifully fulfilled.

But how many of our churches are truly emotionally and spiritually healthy? I fear that in far too many churches the responsibility for "sens[ing] when [others are] tempted" could easily be abused, resulting in more harm than help.

Openness, transparency, and vulnerability are worthy goals to strive for, but they should be buttressed by constant vigilance to prevent the erosion of healthy personal boundaries. ■

—Carol Grady, Snohomish, Washington.

UNCOMMONLY GOOD ADVICE



More than three decades of practical wisdom and insight gleaned from experience in ministry and leadership, summarized in language that is clear and applicable to every pastor's experience. This book is an indispensable tool for the pastor who is searching for practical and proven solutions to the everyday challenges of feeding God's flock.

\$9.95

Plus \$3.95 shipping

AVAILABLE AT

WAPAMITHEMINISTRYCONFERENCEPRESS
or 1-800-460-6508 • fax 201-460-6502
or at your local Christian bookstore

GENERAL CONFERENCE MINISTRY ASSOCIATION
12301 Old Columbia Pike, Silver Spring, MD, 20904

WESTPOINT OF EVANGELISM

"For Such a Time as This..."

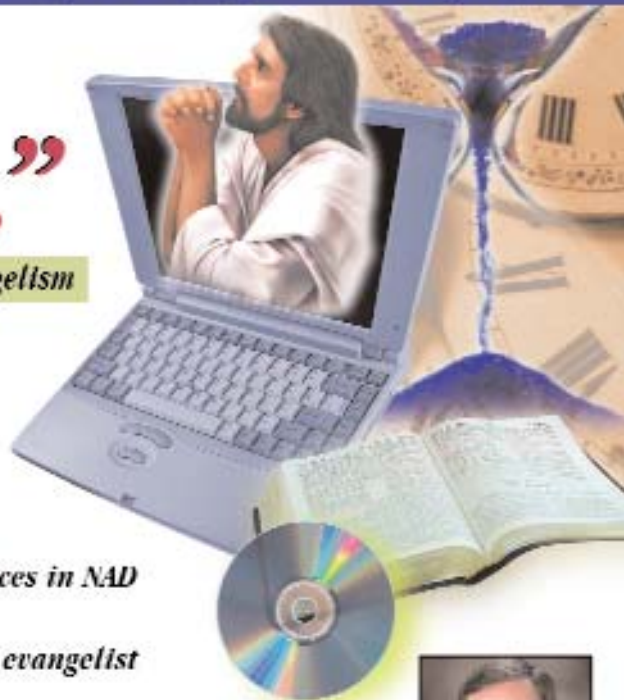
A council for pastors, evangelists and anyone interested in evangelism

December 4-7, 2005 (Sunday 6:00 p.m. through Wednesday Noon)

GRAND VISTA HOTEL, Simi Valley, California

This Council is designed with YOU in mind.

- It is one of the few evangelism learning experiences in NAD
- Most teachers are themselves evangelists
- You, too, can learn to be a powerful, spirit-filled evangelist



Bill McClendon
Pastor-Evangelist
Tulsa, OK



Dan Smith
Senior Pastor
La Sierra
University Church



Shawn Boonstra
Speaker/Director
It Is Written



Miroslav Kis
Professor of Ethics
Theological Seminary
Andrews University



Bill Tucker
President
and Speaker
The Quiet Hour

Hotel Reservations: (805) 583-2000

(Group name: "WestPoint" — Reservations cutoff date: Nov. 22, 2005)
Register for WestPoint by printing and sending us the online
Registration form found at our website listed below.

Seminars Galore!

- Why I Believe in Evangelism
- A Successful Visitation Program
- An Ongoing Prayer Support
- Persuasive Influence Without Pressure
- Training Lay Persons for Evangelism
- Harry Potter Wicca Connection
- Orphans of God
- Why Trust in Truth
- Witchcraft Goes Mainstream
- Defense Against Dark Arts
- Holding the Harvest
- Common Sense Evangelism
- Truth in Exile
- God's Dream Comes True in You

Other Speakers: Phil Jones, Evangelist, Southeastern California Conference

Jac Colon, Evangelist, North Pacific Union

Hans LaRondelle, Retired Seminary Professor

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.

Mike Tucker
Speaker/Director
Faith For Today



Lonnie Melashenko
Speaker/Director
The Voice of Prophecy



Greg King
Professor of
Biblical Studies
Southern Adventist
University



Steve Wohlberg
Pastor
Templeton Hills,
California



Jack Pelley
Evangelist
Amazing Facts



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