

# MINISTRY<sup>®</sup>

INTERNATIONAL  
JOURNAL FOR PASTORS  
SEPTEMBER 2011

Ἡ ΓΑΠΗ ΘΕΟΥ ΔΙΚΑΙΟΣΥΝΗΝ ΚΑΙ ΤΕΛΕΙΟΝ ΘΕΟ  
ΛΗΝΟΜΙΑΝ ΔΙΑ ΤΟΥΤΟ ΕΧΡΕΘΕΝ ΟΘΕ ΟΘΕ ΟΥ  
ΕΧΑΙΟΝ ΑΓΑΛΛΙΑΣ ΕΩΣ ΤΕ ΑΡΑ ΤΟΥ ΟΜΕΤΧΟΥ  
ΟΥ ΚΑΙ ΟΥ ΚΑΤΑΡΧΑΣ ΚΕ ΤΗΝ ΓΗΝ ΕΘΕ  
ΜΕΛΙΩΣ ΔΕ ΚΑΙ ΕΡΓΑΤΩΝ ΧΕΙΡΩΝ ΟΥ ΕΙΣ  
ΟΥ ΟΥΡΑΝΟΙ ΑΥΤΟΙ ΑΠΟΛΥΤΗΝ ΤΑ ΕΥΔΕΔΙ  
ΜΕΝΕΙΣ ΚΑΙ ΠΑΝΤΕΣ ΟΣΙΜΑΤΙΟΝ ΣΙΔΑΛΛ  
ΘΗΣΟΝΤΑΙ ΚΑΙ ΩΣ ΕΙ ΠΕΡΙΒΟΛΑ ΟΝ ΕΝΕΙΣ  
ΑΥΤΟΥΣ ΟΣΙΜΑΤΙΟΝ ΚΑΙ ΑΛΛΑ ΓΗΣΟΝΤΑΙ  
ΔΕ ΑΥΤΟΣ ΕΙ ΚΑΙ ΤΑ ΕΤΗΣΟΥΣ ΚΕ ΚΑΙ Τ  
Τ ΠΡΟΣΤΙΝΑ ΔΕ ΤΩΝ ΑΓΓΕΛΩΝ ΔΕ ΕΙΡΗ ΚΕ ΤΟ  
ΤΕ ΚΑΘΟΥ ΕΚ ΔΕ ΣΠΟΝ ΚΑΙ ΕΩΣ ΑΙΩΝ ΤΩΣ  
ΟΥ ΥΠΟ ΠΟΔΙΟΝ ΤΩΝ ΠΑΔΩΝ ΟΥ ΕΥΧΕΤΑΝ  
ΕΙΣΙ ΛΕΙΤΟΥΡΓΙΚΑ ΤΗΝ ΕΙΣ ΤΑ ΑΚΑΝΙΑΝ ΧΙΤ

## THE RELIABILITY OF THE NEW TESTAMENT SCRIPTURES:

EARLIEST  
MANUSCRIPT  
EVIDENCE





# H.M.S. RICHARDS

## LECTURESHIP ON BIBLICAL PREACHING

October 23 & 24, 2011



### Preaching Beyond the Choir

#### The Role of Media in Biblical Preaching

#### Lonnie Melashenko

Vice-President for Spiritual Services  
and Missions, Kettering Health Network  
Former Speaker/Director, Voice of Prophecy

Pastor Lonnie Melashenko is Vice President for Spiritual Services and Missions at Kettering Health Network. He serves 10,000 health professionals at eight hospitals in the greater Dayton, Ohio area. Prior to this, Pastor Melashenko spent 40 years in ministry, including his role as Director-Speaker for Voice of Prophecy radio (1989-2008), one of the world's two oldest continuous religious broadcasts.

All lectures are free and will meet at the  
Seventh-day Adventist Theological Seminary  
Andrews University, Berrien Springs, MI

CEUs available and Orders for DVDs will be taken.

#### Lecture 1

LEGACY: 83 Years  
and Still Ticking  
Sunday, October 23  
1:00-2:00pm

#### Lecture 2

VISION: How Do We Get  
There From Here?  
Sunday, October 23  
3:30-5:00pm

#### Sermon

Missing the Message  
Monday, October 24  
10:30-11:20pm

For more information and  
to register (free)  
Call Jeanie Craig at  
(269) 471-6371

**06** **The reliability of the New Testament Scriptures: Earliest manuscript evidence (part 1 of 2)**  
 Surprising discoveries have been made on how the New Testament Scriptures have been preserved through the centuries.  
**Carl P. Cosaert**

**10** **The weightiness of worship**  
 How do I learn to worship the Lord in both "spirit and truth"?  
**Robert Leslie Holmes**

**13** **Get back to the basics. Be Jesus to someone!**  
 Ways to get past the busyness of pastoring and come back to the basics of ministry.  
**Loren Seibold**

**16** **Why do different scientists interpret reality differently?**  
 Scientists, applying the scientific method while using similar equipment to study the same aspect of nature, can and do arrive at different conclusions. Why?  
**Humberto M. Rasi**

**21** **The Spirit in your life: Conditions for endowment (part 2 of 2)**  
 What are the final three conditions for the endowment of the Holy Spirit?  
**Ron E. M. Clouzet**

**24** **The foundation for genuine community (part 2 of 2)**  
 What is your role in creating the kind of authentic community Paul describes in Galatians 3?  
**David Penno**

**04** **LETTERS**

**05** **EDITORIAL**

**15** **REVIVAL AND REFORMATION**

**28** **DATeline**

**29** **RESOURCES**

**30** **THE PASTOR AND HEALTH**

# MINISTRY®

**MINISTRY®**

International Journal for Pastors  
 12501 Old Columbia Pike, Silver Spring, MD 20904-6600 U.S.A.  
[www.ministrymagazine.org](http://www.ministrymagazine.org)  
[ministrymagazine@gc.adventist.org](mailto:ministrymagazine@gc.adventist.org)

**EDITOR**

Derek J. Morris

**ASSOCIATE EDITOR**

Willie E. Hucks II

**CONSULTANTS TO EDITOR**

John Fowler, Clifford Goldstein, Myrna Tetz

**EDITORIAL SPECIALIST**

Sheryl Beck

**FINANCE AND TECHNOLOGY**

**MANAGER**

John Feezer IV

**INTERNATIONAL EDITORS**

**Chinese**-Robert Wong

**Indonesian**-Edwin T. Pandjaitan

**Japanese**-Yukio Ebihara

**Korean**-Sung Sun Hong

**Portuguese** (South America)-

Zinaldo Santos

**Russian**-Ilie Leahu

**Spanish** (South America)-

Marcos Blanco

**Spanish** (Inter-America)-Pablo Perla

**INTERNATIONAL ADVISORS**

Mario Brito, Mikhael Kaminsky,

Janos Kovacs-Biro, L. Chansanga

Colney, Armando Miranda,

Rudatinya M. Mwangachuchu,

Daniel Opoku-Boateng, Jongimpi

Papu, Bruno Raso, Ángel M.

Rodríguez, Hector Sanchez,

Houtman Sinaga, David Tasker, Ivan

L. Williams, Ted N. C. Wilson

**ADVERTISING**

Cheri Gatton  
[advertising@ministrymagazine.org](mailto:advertising@ministrymagazine.org)  
 +1 208-965-0157

**SUBSCRIPTIONS/RENEWALS/**

**ADDRESS CHANGES**

[subscriptions@ministrymagazine.org](mailto:subscriptions@ministrymagazine.org)  
 +1 301-680-6515  
 +1 301-680-6502 (fax)

**COVER ILLUSTRATION**

316 Creative

**LAYOUT**

316 Creative

**SUBSCRIPTIONS**

12 issues: United States US\$32.99;  
 Canada and overseas US\$46.50.  
 To order: send name, address, and  
 payment to *Ministry*® Subscriptions,  
 12501 Old Columbia Pike, Silver  
 Spring, MD 20904-6600 U.S.A.  
[ministrymagazine.org/subscribe](http://ministrymagazine.org/subscribe)

**TO WRITERS**

We welcome unsolicited manu-  
 scripts. Before submitting, review  
 the writers' guidelines at  
[www.ministrymagazine.org](http://www.ministrymagazine.org). Please  
 send manuscripts via email to  
[ministrymagazine@gc.adventist.org](mailto:ministrymagazine@gc.adventist.org).

**MINISTRY® PROFESSIONAL GROWTH SEMINARS**

Director Anthony Kent | [kenta@gc.adventist.org](mailto:kenta@gc.adventist.org) | +1 301-680-6516

*MINISTRY®* has been published monthly since 1928 by the Ministerial Association, General Conference of Seventh-day Adventists. *Ministry* is a peer-reviewed journal.

**SECRETARY** Jerry N. Page

**ASSOCIATE SECRETARIES**

Jonas Arrais, Robert Costa, Willie E. Hucks II, Anthony Kent, Derek Morris, Janet Page

**MINISTERIAL RESOURCE CENTER**

Coordinator Cathy Payne  
 888-771-0738, +1 301-680-6508  
[www.ministerialassociation.com](http://www.ministerialassociation.com)

**PRINTER** Pacific Press® Pub. Assn., 1350 N. Kings Rd., Nampa, ID 83687  
 Standard mail postage paid at Nampa, Idaho. (ISSN 0026-5314)

Member of Associated Church Press. Adventist®, Seventh-day Adventist®, and Ministry® are the registered trademarks of the General Conference Corporation of Seventh-day Adventists®.

Vol. 83 Number 9 © 2011

PRINTED IN THE U.S.A.

**BIBLE CREDITS** Scripture taken from the Holy Bible, NEW INTERNATIONAL VERSION®. Copyright © 1973, 1978, 1984 by International Bible Society. Used by permission of Zondervan Publishing House. All rights reserved. Scriptures quoted from NKJV are from The New King James Version, copyright © 1979, 1980, 1982, Thomas Nelson, Inc., Publishers. Scripture taken from The New American Standard Bible®, Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation. Used by permission. Scripture quotations marked (ESV) are from The Holy Bible, English Standard Version®, copyright© 2001 by Crossway Bibles, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.



“I WANT TO LEAVE WORSHIP KNOWING THAT MY LORD OF LOVE IS WALKING BY MY SIDE AS I FACE MY CIRCUMSTANCES. I WANT TO KNOW THAT MY PASTOR LOVES ME AND THE REST OF THE CONGREGATION.”

**Prophetic preaching**

I was once again blessed by your journal as I read the July 2011 issue. I would like to add to the discussion on prophetic preaching (see “Prophetic Preaching: An Interview With Hyveth Williams,” and “The Pastor’s Prophetic Voice”). I believe prophetic preaching is at its best when it is based on Bible prophecies, particularly time prophecies that have been or are being fulfilled.

Here are some Bible examples: Noah’s prophetic preaching to the antediluvian world that the earth would be destroyed at the end of 120 years (Gen. 6:3, 13–22); Moses’ prophetic preaching to Pharaoh just before the prophesied Exodus at the end of the 430 years (Exod. 12:41); John the Baptist’s prophetic preaching that recognized the beginning of the Messiah’s public ministry (Matt. 3:1–11); Peter’s prophetic preaching on the Day of Pentecost, proclaiming the fulfillment of Joel’s prophecy (Acts 2:16–21); Stephen’s prophetic preaching before the Sanhedrin, recognizing their rejection of the

messages of all the prophets (Acts 7:52) with clear implications that the 70 weeks prophecy of Daniel 9:24 was being fulfilled.

I believe when preachers (both lay and paid from all religious backgrounds) recognize more fully Bible prophecies that have been and are being fulfilled (e.g. Matt. 24; 25; Mark 13; Luke 17; 21; Rev. 14:6–12), there will be a resurgence of prophetic preaching that parallels that of Bible times and the early Advent movement, and the world will be prepared for the return of Jesus.

—Dan Serns, Richardson, Texas, United States

I go to my church every Sabbath and see people who are single, widowed, lonely, worried about their kids, struggling with life-threatening disease, brokenhearted due to the death of a loved one, a breath away from homelessness, struggling to keep a marriage together, bouncing back from a divorce, seeking employment, etc. How does prophetic preaching meet such situations? If I am desperately

seeking hope and encouragement, I certainly would not get it from a preacher who points an index finger and raises the voice against sin.

I want to leave worship knowing that my Lord of love is walking by my side as I face my circumstances. I want to know that my pastor loves me and the rest of the congregation. I want to feel the loving support of my church family. I grew up in the church and have heard my share of “prophetic preaching.” I was refreshed when a pastor quietly told me about a loving Savior and demonstrated that love.

—Larry Yeagley, Gentry, Arkansas, United States

Having read the editorial and lead article in the July issue of *Ministry*, while I appreciate much of what was written, I do wish you had clarified the distinction between what you are calling “prophetic preaching” and the spiritual gift of prophecy. I am afraid of those two getting blurred together.

Continued on page 27 ▶

**COMPLIMENTARY SUBSCRIPTION** If you’re receiving *Ministry* bimonthly and haven’t paid for a subscription, it’s not a mistake. Since 1928 *Ministry* has been published for Seventh-day Adventist ministers. We believe, however, that the time has come for clergy everywhere to experience a resurgence of faith in the authority of Scripture and in the great truths that reveal the gospel of our salvation by grace through faith alone in Jesus Christ. We want to share our aspirations and faith in a way that will provide inspiration and help to you as clergy. We hope you will accept this journal as our outstretched hand to you. Look over our shoulder, take what you want and find helpful, and discard what you can’t use. Bimonthly gift subscriptions are available to all clergy of other denominations. To receive your complimentary subscription, please write to us at our Editorial Office, visit us at [www.ministrymagazine.org](http://www.ministrymagazine.org), or email us at [ministrysubscriptions@gc.adventist.org](mailto:ministrysubscriptions@gc.adventist.org).





# Finding strength and wisdom through the Word of God

Have you ever found strength and wisdom through the Word of God in a moment of temptation? It happened for Jesus. Three temptations are recorded during His time of fasting and prayer in the wilderness, and each time Jesus found strength and wisdom in the Scriptures. Jesus knew that we, His followers, would also experience times of temptation, and He gave us the promise that “ ‘the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you’ ” (John 14:26).<sup>1</sup> We will find strength and wisdom as the Holy Spirit brings God’s Word to our remembrance.

How, then, can we saturate our minds with the Scriptures so the Holy Spirit can remind us of that Word in a time of temptation? Several years ago, I interviewed Barry C. Black for *Ministry*.<sup>2</sup> He shared a simple strategy for saturating his mind with God’s Word: on his commute to the United States Capitol, where he currently serves as chaplain to the Senate, Chaplain Black listens to the Bible on CD. By using his commute time in this manner, he listens to the entire Bible four times per year as he intentionally chooses to saturate his mind with the Scriptures. I do not doubt that Chaplain Black comes under spiritual attack, but he finds strength and wisdom through the Word of God.

Ron du Preez, communications director for the Michigan Conference of Seventh-day Adventists, maintains a hectic schedule informing and equipping pastors and lay leaders, but he also takes time to saturate his mind with the Scriptures while exercising. He listened to the entire


New Testament while training for a triathlon! He also reads the Bible while riding his stationary bicycle. Throughout his life, God has brought His Word to Ron’s remembrance in times of need. On one occasion, when Ron was particularly frustrated, the Lord reminded him of His counsel through the prophet Isaiah: “Let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the LORD, . . . for He will abundantly pardon” (Isa. 55:7). Under deep conviction, Ron prayed, “Lord, forgive me for even thinking those thoughts,” and the peace of God filled his soul. He found strength and wisdom in a moment of temptation as he listened to a word from the Lord.

I have developed a habit of reading the Scriptures on my iPhone while taking my walk every morning.<sup>3</sup> Walking and reading at the same time may be too hazardous in a high traffic area but it works well on a designated walking trail. This time with God’s Word leads spontaneously to praise and prayer. Recently I came under spiritual attack and a Bible passage flashed into my mind: “ ‘Be strong and of good courage, do not fear nor be afraid of them; for the LORD your God, He is the One who goes with you. He will not leave you nor forsake you’ ” (Deut. 31:6).

Filling your mind with the Word of God is particularly important for spiritual leaders who are special targets of the kingdom of darkness. I recently read the counsel of Moses recorded in Deuteronomy 17. While addressed specifically to kings, his counsel seems relevant to any leader—especially those called to lead the people of God. Moses encourages the leader

“ ‘to write for himself a copy of this law in a book. . . . And it shall be with him, and he shall read it all the days of his life, that he may learn to fear the LORD his God and be careful to observe all the words of this law and these statutes, that his heart may not be lifted above his brethren, that he may not turn aside from the commandment to the right hand or to the left’ ” (Deut. 17:18–20).

YOU WILL FIND  
STRENGTH  
AND WISDOM  
THROUGH THE  
WORD OF GOD.

Beware of a haughty spirit where you become preoccupied with being heard by others more than listening to God. Pray for a hearing heart. Read and listen to the Word, all the days of your life, and then live in harmony with what you learn. Solomon encourages us to “listen to counsel and receive instruction, that you may be wise in your latter days” (Prov. 19:20). That was good counsel more than 3,000 years ago, and it is still good counsel today. You will find strength and wisdom through the Word of God. 

<sup>1</sup> All Scripture references are taken from the New King James Version.

<sup>2</sup> “Preaching Out of the Overflow: The Spiritual Life of the Preacher” (March 2004).

<sup>3</sup> I am following the M’Cheyne Bible Plan described in my May 2011 editorial.

Tell us what you think about this article. Email [MinistryMagazine@gc.adventist.org](mailto:MinistryMagazine@gc.adventist.org) or write to 12501 Old Columbia Pike, Silver Spring, MD 20904.

**Carl P. Cosaert, PhD**, is associate professor of New Testament and early Christianity, Walla Walla University, College Place, Washington, United States.



# The reliability of the New Testament Scriptures:

## Earliest manuscript evidence (part 1 of 2)

**C**an we claim the Bible as a trustworthy and authoritative revelation of God's will? That has always been a central pillar of the Christian faith. In contrast to the honored place the Bible has held among Christians, a recent trend in textual scholarship, focusing on differences in ancient copies of the New Testament (NT), has raised a number of issues that call into question the accuracy and reliability of the NT Scriptures. For example, scholars have pointed out that none of the original autographs of the NT exist and all the copies that do exist are simply copies of copies with most copies over a thousand years removed from the originals.

While the vast majority of the NT manuscripts are over a thousand years removed from the originals, an ever-growing number of manuscripts discovered in Egypt have narrowed the gap between the original autographs of the NT and their copies to only a few hundred years and, in some cases, even less than a hundred years. These discoveries provide further evidence that the NT Scriptures have been faithfully preserved down through the centuries.

### The evidence before the twentieth century

Before the end of the nineteenth century, the evidence for the NT in Greek was limited to three categories of manuscripts: (a) minuscules; (b) lectionaries; and (c) majuscules.

Minuscule manuscripts refer to copies of the NT written between the ninth and eighteenth centuries in a small cursive script. These manuscripts make up the largest portion of extant NT manuscripts totaling 2,907 at the present. While thousands of manuscripts are impressive, the value of these manuscripts is mitigated in the minds of some by the fact that they are removed from the originals by a thousand years or so. Being so far removed from the originals, some have wondered how accurate these manuscripts are since changes may have slipped into the text over such a long period of time.

The second category of manuscripts called the lectionaries are, as the name implies, copies of the NT that were read as part of a liturgical worship service. Dating back to as early as the fifth century, these manuscripts tend to be older than the minuscule manuscripts. However, their value is limited by the

fact that they do not contain continuous portions of the NT—they merely contain portions of passages from various books within the NT. Today 2,449 lectionaries are in existence.

Around the turn of the twentieth century, majuscule manuscripts emerged as the oldest category of NT manuscripts available. The name for this category was derived from the older style of Greek handwriting that used large block Greek letters in contrast to the small cursive script developed later. All but two of these manuscripts, written on a type of animal hide called parchment, date from the fourth to the ninth centuries. Only 321 of these manuscripts exist today. The oldest of these manuscripts dates back to about A.D. 350 and contains a copy of both the Old and New Testaments in Greek. These were first discovered in 1844 at St. Catherine's Monastery in the Sinai Peninsula and are referred to as Codex Sinaiticus. Due to the antiquity and extent of the majuscule manuscripts, scholars have viewed them as the most significant copies of the NT available. While 300 years removed from the original is certainly much closer than a thousand years, some skeptics continued to suggest that changes might have slipped

in during the years between the autographs and the copies.

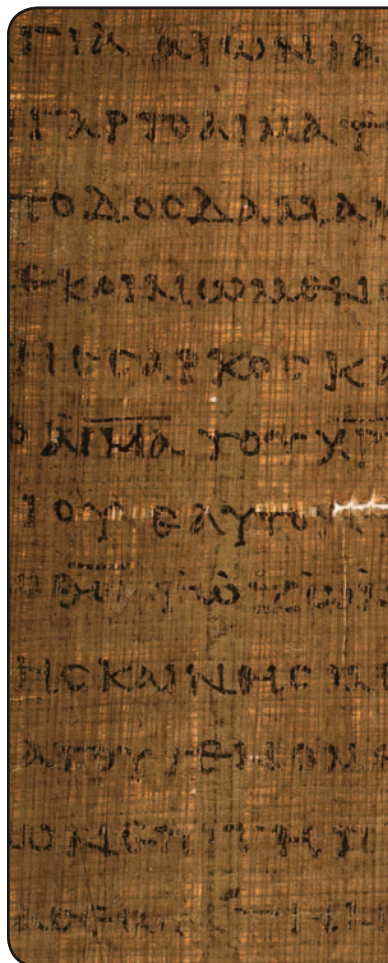
### A surprising discovery in Egypt

The manuscript evidence for the NT radically changed in 1897 when two Oxford scholars, Bernard Grenfell and Arthur Hunt, stumbled upon a treasure trove of some

drawn these young scholars to Egypt with the hope that the hot and arid climate of Egypt had also preserved other copies of Greek classics that had disappeared over the centuries.

After a disappointing season in 1895–1896, Grenfell and Hunt turned their attention to Oxyrhynchus, some 100 miles southwest of Cairo. Although this city had once been the

to explore one last place, the city dump—a place scholars never really thought had value before. To their amazement, the first shovel full of dirt revealed a portion of an ancient manuscript nearly 2,000 years old. The second shovel turned up the oldest copy of the Gospel of Matthew ever discovered. Although it was only a leaf, it dated to the third



WHILE THE VAST MAJORITY OF THE NT MANUSCRIPTS ARE OVER A THOUSAND YEARS REMOVED FROM THE ORIGINALS, AN EVER-GROWING NUMBER OF MANUSCRIPTS DISCOVERED IN EGYPT HAVE NARROWED THE GAP BETWEEN THE ORIGINAL AUTOGRAPHS OF THE NT AND THEIR COPIES TO ONLY A FEW HUNDRED YEARS AND, IN SOME CASES, EVEN LESS THAN A HUNDRED YEARS.

40,000 pieces of ancient documents written on papyrus at the site of an ancient Egyptian town called Oxyrhynchus.<sup>1</sup> Classical scholars by training, Grenfell and Hunt had no real interest in finding ancient biblical manuscripts. They had gone to Egypt with very different aspirations. The discovery of a second century copy of portions of the second book of *The Iliad* by Flinders Petrie in 1887 had

capital of the surrounding district, its remote location west of the Nile and its insignificant role in history had caused it to be overlooked by other explorers. After surveying the remains of the city and digging unprofitably for three weeks, Grenfell and Hunt were on the verge of giving up.

Before leaving the city, however, the two young scholars decided

century, a century earlier than any previous copy of Matthew. The discovery did not end there. Over the course of the next ten years, they discovered all kinds of nonliterary papyri (e.g., personal letters, tax receipts, bills of sale, divorce proceedings), as well as fragments from the Gospel of Luke, John, the writings of Paul, and more—though in many cases the fragments were

no larger than the size of a credit card. They even discovered a few of the long lost Greek classics they had hoped to find. What they had initially thought was simply rubbish, turned out to be a prime source of ancient documents and artifacts that dated back centuries.

Since Grenfell and Hunt's initial discovery, the stream of NT papyri has been gradually increasing over the decades as scholars continue to translate and publish texts from Oxyrhynchus.<sup>2</sup> At latest count, a total of 51 pieces of NT papyri have been identified from Oxyrhynchus.<sup>3</sup>

In addition to the NT papyri, other documents unearthed in Oxyrhynchus provide a picture of a growing population of Christians—to whom we are likely indebted for the NT papyri. In the third century, two Christian churches existed in Oxyrhynchus—a city with a population of about 30,000.<sup>4</sup> The population jumped to 40,000 by the early sixth century. This evidence dovetails nicely with Rufinus's claim that the town had 30 churches in the fourth and fifth centuries.<sup>5</sup> Christianity not only took root at Oxyrhynchus at an early age, but it appears to have continued to grow at a rapid pace.

The discovery in Oxyrhynchus also led to a number of other papyrus discoveries from across Egypt. These other discoveries have so far produced an additional 76 NT manuscripts. When these are added to the papyri from Oxyrhynchus, the total amounts to 127. While 127 manuscripts hardly compare in volume to the 5,677 other Greek manuscripts, the age of many of the papyri along with their discovery in remote and insignificant Egyptian towns like Oxyrhynchus, testify to

**TABLE 1.** NT Papyri Arranged by Book

	2nd	2nd/3rd	3rd	3rd/4th	Totals
Matthew	1	2	6	2	11
Mark			1		1
Luke			5	1	6
John	2		15		17
Acts			5		5
Romans			5		5
1 Corinthians			2		2
2 Corinthians			1		1
Galatians			1		1
Ephesians			2	1	3
Philippians			1	1	2
Colossians			1		1
1 Thessalonians			3		3
2 Thessalonians			1	1	2
1 Timothy					0
2 Timothy					0
Titus			1		1
Philemon			1		1
Hebrews			3	1	4
James			2	1	3
1 Peter				2	2
2 Peter				1	1
1 John			1		1
2 John					0
3 John					0
Jude				2	2
Revelation	1		1	2	4
<b>Totals</b>	<b>4</b>	<b>2</b>	<b>58</b>	<b>15</b>	<b>79</b>

the value Christians found in the NT Scriptures and to the wide extent of their circulation and use.

But even more importantly, the discovery of the NT papyri in Egypt helps demonstrate how faithfully the NT Scriptures were preserved down through the centuries. Before the discovery of these manuscripts, as noted earlier, the oldest evidence for the NT Scriptures dated to one or two manuscripts from the middle of the fourth century. Now we have 62 older manuscripts that scholars date

around the turn of the third/ fourth centuries or earlier.<sup>6</sup> In fact, one of these manuscripts, referred to as Papyrus 52, contains five verses from John 18 and has been dated to about A.D. 125. Assuming that John wrote his Gospel in the mid A.D. 90s, the discovery of Papyrus 52 narrows the gap between the original and the copies to less than 50 years. Discoveries of this nature are unheard of.

Of course, the particular downside of the vast majority of the early papyri is their fragmentary nature. In cases like Papyrus 52, the fragments cover, at best, only a few words to a couple of verses. Only a few of the papyri cover substantial portions of a text (P<sup>45</sup>, P<sup>46</sup>, P<sup>66</sup>, P<sup>75</sup>, P<sup>13</sup>, P<sup>72</sup>, P<sup>115</sup>), none of which is dated, unfortunately, to earlier than the third century. Nevertheless, even these small fragments reveal that, even with typical scribal miscues, the text they contain does not differ entirely from the text preserved in copies made centuries later.

An interesting picture (see Table 1) appears when the earliest NT papyri are arranged according to the NT books they contain. In this case, each papyrus is not counted merely once but for each book it attests.

As indicated in Table 1, the NT papyri contain portions from nearly every book in the NT. The only writings missing are 1 and 2 Timothy and 2 and 3 John. Excluding the sheer serendipity of these discoveries, the limited nature of the evidence for these personal letters may simply be an indication of their lack of popularity among some early Christians—perhaps similar to how many Christians today prefer to read some NT letters instead of others. In any case, what should not be missed is the striking



fact that the early papyri cover substantially the entire span of the NT canon. This is especially noteworthy in light of the questions among some early Christians surrounding the canonical status of some of the very books attested by the papyri—in particular, Hebrews, James, 2 Peter, and Revelation.

It is also interesting to observe that based on the number of extant NT papyri before the turn of the fourth century, only John, Matthew, Luke, Acts, and Romans have a greater representation among the papyri than Revelation. Might this suggest that the book of Revelation had some particular interest to the Christians in Egypt? Revelation's presence is also interesting due to the difficulties it faced by some Christians in the east who thought it was just too bizarre to be accepted as Scripture.

It would, of course, be going beyond the extent of the evidence to conclude that these books, and none other, were seen as authoritative by early Christians. The very fact that copies of "other" gospels and writings have emerged from Egypt, like the Gospel of Thomas, Papyrus Egerton 2, and, most recently, the celebrated Coptic Gospel of Judas, suggests that Christians were exposed to a diversity of written material at an early time. But, if what was discovered at Oxyrhynchus and elsewhere is a guide to what was read, then the multiplicity of the NT writings, in contrast to the isolated copies of these "other" gospels, suggests a higher value was placed on the NT writings.<sup>7</sup>

## Reliability of the NT papyri

An examination of the papyri and their relation to the early church often raises the question of whether select papyri, discovered in a provincial town like Oxyrhynchus in Egypt, provides an accurate representation of NT writings in circulation outside of Egypt.<sup>8</sup> The presence of Gnostic elements among some circles of Christians


in Egypt and the preference among church fathers from Alexandria, like Origen, for an allegorical understanding of Scripture have been seen by some individuals as unsettling at best when it comes to assessing the biblical texts found in Egypt.

While we cannot be absolutely certain that the NT papyri discovered in the provincial towns and villages of Egypt are representative of those in Alexandria, Egypt, or even typical of the entire Greco-Roman world, there appears little reason to doubt the existence of such a correspondence. While the provenance of some of the papyri remains unknown, their discovery has not been limited to Oxyrhynchus. They have emerged from almost every region of Egypt, with the exception of the more humid areas of Alexandria and the Delta, where one would not expect papyrus manuscripts to have survived. The personal letters and official documents in the Egyptian papyri suggest that many of the country estates across Egypt were the possession of wealthy Greeks whose primary residence was in Alexandria.<sup>9</sup>

Furthermore, the nonliterary papyri also paint a very dynamic picture of the ancient world with people and documents traveling all across the Mediterranean. In fact, it is absolutely certain that some of the documents discovered in Egypt were actually written outside of Egypt. For example, a bill of sale for a slave was discovered at Oxyrhynchus that was written on the island of Rhodes. Other documents and letters found in Oxyrhynchus derive from such faraway places as Ravenna, Macedonia, Seleucia, and Pamphylia.<sup>10</sup> Thus rather than the NT texts only representing the text of Egypt, it seems far more likely that the papyri represent, in the words of Eldon Epp, "the full textual spectrum of earliest Christianity."<sup>11</sup>

## Conclusion

The discovery of the NT papyri in Egypt indicates that the earliest

Christians highly valued the NT Scriptures. Not only did they accurately preserve these manuscripts in the copies they made, but they valued them enough to want to take their copies with them as they traveled and lived both in the great cities of the Mediterranean world and in such out of the way places as the towns and villages of Egypt. Although much has changed during the last two millennia, may the importance and value of Scripture continue to be a mark of Christians today. 

- 1 For an interesting, anecdotal guide to the life and letters of this ancient city, see Peter Parsons, *City of the Sharp-Nosed Fish: Greek Lives in Roman Egypt* (London: Weidenfeld and Nicolson, 2007). For a more scholarly account of the discoveries made at Oxyrhynchus, see A. K. Bowman, et al., *Oxyrhynchus: A City and Its Texts* (London: Egypt Exploration Society, 2007). A wealth of information concerning the discoveries made at Oxyrhynchus can also be found online at <http://www.papyrology.ox.ac.uk/POxy/> and <http://www.csad.ox.ac.uk/POxy/frame1.htm>.
- 2 The Egypt Exploration Fund began publishing the papyri from Oxyrhynchus in 1898 in a series titled *The Oxyrhynchus Papyri*. The series is currently on its 94th volume, but is now published under the title *Graeco-Roman Memoirs*.
- 3 Peter M. Head, "Some Recently Published NT Papyri From Oxyrhynchus: An Overview and Preliminary Assessment," *Tyndale Bulletin* 51 (2000): 1–16.
- 4 "Oxyrhynchus: A City and its Texts, Virtual Exhibition: The Theatre," n.p. (cited 2 February 2010). Online: [http://www.papyrology.ox.ac.uk/POxy/VExhibition/the\\_site/theatre.html](http://www.papyrology.ox.ac.uk/POxy/VExhibition/the_site/theatre.html).
- 5 Cf. P.Oxy 43 (A.D. 295); P.Oxy 1357 (A.D. 535–536). See also, E. J. Epp, "The Codex and Literacy in Early Christianity and at Oxyrhynchus: Issues Raised by Harry Y. Gamble's *Books and Readers in the Early Church*," *Critical Review of Books in Religion* 10 (1997): 28–32; "The NT Papyri at Oxyrhynchus in Their Social and Intellectual Context," in W. L. Petersen, J. S. Vos, and H. J. D. Jonge, eds., *Sayings of Jesus: Canonical and Non-Canonical* (Leiden: E. J. Brill, 1997), 47–68.
- 6 Eldon Epp, "The Papyrus Manuscripts of the New Testament," in *The Text of the New Testament in Contemporary Research: Essays on the Status Quaestionis*, eds. B. D. Ehrman and M. W. Holmes (Grand Rapids: Eerdmans, 1995), 6; "NT Papyri and the Transmission of the NT," in Bowman, 315–331.
- 7 Parsons, 198.
- 8 E.g., James A. Borland, "The Preservation of the NT Text: A Common Sense Approach," *The Master's Seminary Journal* 10 (1999): 47, 48. In an obvious jab at the texts discovered in Egypt, Borland contends that texts copied outside Asia Minor, Greece, Italy, and Palestine where the "original" manuscripts resided would not "have the luxury of obtaining a copy from a church which could certify that the exemplar was from the hand of the apostolic author" (47).
- 9 E.g., C. H. Roberts, *Manuscript, Society and Belief* (Oxford University Press for the British Academy, 1979), 4n2.
- 10 See P.Oxy 1.3593; Eric G. Turner, *Greek Manuscripts of the Ancient World*, 2nd ed., rev. by P. J. Parsons (London: University of London, Institute of Classical Studies, 1987), 50, 144, 145; also Epp, "The Significance of the Papyri for Determining the Nature of the New Testament Text in the Second Century: A Dynamic View of Textual Transmission," in *Gospel Traditions in the Second Century: Origins, Recensions, Text, and Transmission*, Christianity and Judaism in Antiquity 3 (Notre Dame: University of Notre Dame Press, 1989), 280–283; *The Papyrus Manuscripts of the New Testament*, 8–10.
- 11 Epp, *The Papyrus Manuscripts*, 9.

Tell us what you think about this article. Email [MinistryMagazine@gc.adventist.org](mailto:MinistryMagazine@gc.adventist.org) or write to 12501 Old Columbia Pike, Silver Spring, MD 20904.

Robert Leslie Holmes, DMin, LLD, is professor of worship and preaching at Erskine Theological Seminary, Due West, South Carolina, United States.



# The weightiness of worship

*“The true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. God is spirit, and those who worship Him must worship in spirit and truth” (John 4:23, 24, NKJV).*

Worship is one of the most important exercises any Christian can do. It is for this reason that we were born.

Thus, if worship is so important, the crucial question remains, *How do I learn to do it right, to worship the Lord in both “spirit and truth”?*

## Appreciation

Appreciating God is the first prerequisite for God-glorifying worship. David demonstrated such appreciation when he wrote: “You are my God, and I will give thanks to you; you are my God; I will extol you. Oh give thanks to the LORD, for he is good; for his steadfast love endures forever!” (Ps. 118:28, 29, ESV).

Appreciating who God is, what He has done for us, and what He is doing for us—this is the first part of true worship. Worship is not about you or me! Worship is about God. Worship is not about being entertained or feeling good, either. Worship is about God and His great acts for us. Thus, the Lord, not anyone else, must be the focus of our worship. Until we understand this concept, we will not understand worship nor will we worship Him properly.

## Reckless abandonment

Worship should not be considered a spectator event. Some go to church to sample music or taste a sermon. That could hardly be defined as worship. Worship is not just about appreciating God but about abandoning ourselves to Him. Jesus said, “If anyone would come after me, let him deny himself and take up his cross and follow me” (Matt. 16:24, ESV). He calls us to give up all things for the sake of worshiping and serving Him. Worship that glorifies God calls for reckless abandonment of self, and our own desires, in order to find the living Christ.

When you go to church, are you looking for a deeper relationship with Him or are you thinking about the week ahead? True worship calls us to abandon our own preferences and agendas that we might fall into line with the will of the Lord.

## Contemporary worship

“The LORD is in his holy temple; let all the earth be silent before him” (Hab. 2:20, NIV).

The reason the earth should be silent is that it might hear what God says. God-glorifying worship is, therefore, also about paying attention to God’s voice as opposed to voicing our opinions. On this very point, a great deal of confusion exists over the question of worship.

God-glorifying worship is always contemporary. The word *contemporary* entered the English language in the seventeenth century and the

essence of this expression means “of the moment.” Thus, *contemporary* centers not so much around music style as about God’s holy presence. It is possible to sing the latest praise songs and not be contemporary; it is also possible to sing hymns that the church has been singing for more than 100 years and be very contemporary.

The issue does not center around *when* our music was composed and by whom, but *whether or not* we are singing to God in that moment. At its heart, worship that glorifies God is about a human heart reaching out to serve and love God the Father, in the name of His Son, and empowered by God the Holy Spirit.

## Whom do we worship?

“Whom do we worship?” The God of the Bible is indivisible, divine, essentially unknowable, and He can never be fully defined in mere human phrases. However, in God’s own Word, the Bible, He has revealed Himself so that we can come to know Him better. The following are six of the ways He describes Himself in His Word:

First, God is light. We, due to our sinful nature, are closed and secretive. Like Judas and the Sanhedrin, we sometimes meet in dark places to plot our dirty deeds but, “this is the message we have heard from him and proclaim to you, that God is light, and in him is no darkness at all” (1 John 1:5, ESV).

Second, God is life. “The LORD God formed man of the dust of



the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7, KJV). Containing life in Himself, He gave this life to us. When they arrived at the empty tomb to anoint the body of Jesus, the women were told, " 'He is not here, for he has risen, as he said' " (Matt. 28:6, ESV). In the book of Revelation, He introduces Himself to John on Patmos, "

Fourth, we worship God because He has the title of Creator. "The earth was formless and empty" (Gen. 1:2, NIV). Then, God spoke and created our world. "The universe was formed at God's command, so that what is seen was not made out of what was visible" (Heb. 11:3, NIV). The gospel reminds us that this God can also take a self-centered sinner and create a Christ-centered saint.

responsibility to "love him and keep his commandments."

The sixth reason we worship God is because of Calvary. " 'God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life' " (John 3:16, ESV). Calvary continues as the primary evidence of how seriously God takes His covenant promises. When we contemplate the

APPRECIATING WHO GOD IS, WHAT HE HAS DONE FOR US, AND WHAT HE IS DOING FOR US—THIS IS THE FIRST PART OF TRUE WORSHIP. WORSHIP IS NOT ABOUT YOU OR ME! WORSHIP IS ABOUT GOD.

"Fear not, I am the first and the last, and the living one. I died, and behold I am alive forevermore" (Rev. 1:17, 18, ESV). This God we worship lives today. What makes worship "contemporary" is not what we bring to it but His living presence. If God is not present, it is not worship.

Third, God is love. The Bible leaves no room for misunderstanding: "God is love" (1 John 4:8, ESV). Thus, in worship that centers on glorifying, "we love because he first loved us" (1 John 4:19, ESV). The reason? According to the Bible, true worship is not initiated in our love for God but by His love for us. It is our response to His love. " ' "And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength" ' " (Mark 12:30, ESV). So, we glorify God in worship because God is light, life, and love.

"If anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come" (2 Cor. 5:17, ESV). That we have been made new by His grace alone is, in itself, sufficient reason to worship Him in "spirit and truth."

Fifth, God deserves our worship because He has made a suzerain covenant that brings us into partnership with Him. The word *suzerain* means that a greater power extends generously to a lesser power. Is that not what happens when the great God of creation invites us to join Him? Of course, it is.

Covenant is about being chosen through grace. "The LORD your God is God, the faithful God who keeps covenant and steadfast love with those who love him and keep his commandments, to a thousand generations" (Deut. 7:9, ESV). Covenant also includes being charged with the

cross on which the Prince of glory died, we can do no less than bow down before Him in worship that will bring Him glory.

### How shall we worship?

I heard a country preacher exclaim that more "holy nonsense" has been written and spoken about Christian worship in the last decade or two than in the preceding 20 centuries. While I may not have chosen his words, I identify with his sentiment. That is why we should recognize the importance of our returning to the Bible for instruction about worship. Worship that does not center on the Bible does not glorify God and, therefore, cannot be defined as worship.

In one of His most revealing encounters, Jesus was speaking with a Samaritan woman who raised the issue of worship: " 'Our fathers

worshiped on this mountain, but you say that in Jerusalem is the place where people ought to worship.’ Jesus said to her, ‘Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him. God is spirit, and those who worship him must worship in spirit and truth’ ” (John 4:20–24, ESV).

This was a woman whose sense of worship was all about place: “Our fathers worshiped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem.” Jesus told her that worship does not focus on the site but about spirit: “True worshipers will worship the Father in spirit and truth.” Worship was not about location but about Lordship.

Amos was another country preacher and a real straight talker: “ ‘I cannot stand your assemblies. . . . Away with the noise of your songs! I will not listen to the music of your harps’ ” (Amos 5:21, 23, NIV). Their heartless, empty, self-focused worship merely went through the motions, and God spoke through Amos to warn them about this kind of worship. In a similar fashion, many people today associate worship primarily with going to church as many of the Jews did when they went up to Jerusalem. Yet Jesus said that worship transcended any specific time or space. We are called to worship the Father 24 hours a day by sanctifying every activity, word, and thought as an expression of our love for God.

### Worship in spirit and truth

Each month, the mayor of Augusta, Georgia, Deke Copenhaver,

conducts a prayer breakfast where people gather to pray for him and the city. Anyone may attend. After one of these prayer gatherings, one man asked another, “Where do you go to church?” The man’s reply was attention-catching: “We don’t,” he said, taking his wife’s hand. “Our life is our church.”

“Well,” replied the inquirer, “you could always start going to church.”

At this point the second man’s wife interjected, “We used to attend church, but how many times do you have to get hurt?”

Silence followed, but here was a couple who, for whatever reason, had withdrawn from the organized church. Perhaps you know someone who can identify with this couple’s experience? The reality is that God can be worshiped both inside the church and outside it. We can be in church services every week and displease God by putting *form over focus* in our worship. Worship is not about where but about how.

Also, God is not mocked. The person who thinks that they pay off God with 60 minutes of church attendance each week is as foolish as the one who believes that sending a tithe to the church comprises all God expects. Amos says that God is not bought off with cheap token commitments. What does that mean? This means that someone can go to church meetings regularly but, if they do not forgive others their sins, God will not accept their worship. Worship that God honors becomes an everyday, all-day experience: “ ‘Let justice roll on like a river, righteousness like a never-failing stream!’ ” (Amos 5:24, NIV). As surely as a mighty stream never stops moving, so glorious worship exists as a nonstop adventure.

“I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world,

but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect” (Rom. 12:1, 2, ESV). For the apostle Paul, worship encompasses the mind: “Be transformed by the renewal of your mind.”

What have you been thinking lately? Have you taken “captive every thought to make it obedient to Christ” (2 Cor. 10:5, NIV)? What have you been watching on television? What have you read recently that did not glorify God? What are you spreading on the Internet? A holy God will not tolerate the moral contradiction of weekend worship and midweek indecency or borderline sin.

Does God expect me to worship Him in church? Yes. Does God expect me to worship Him outside the church? Yes. He expects me to worship Him in how I approach my studies. In how I perform my job. In how I treat my employees. In all things, at all times, I am to worship the Lord of the Cross.

### Conclusion

A pastor’s two small children ran to his study to tell him his breakfast was ready. His son arrived in the study first and promptly jumped onto his father’s lap, spreading himself out so that there seemed to be no more room. The pastor’s small daughter arrived next. Her brother said, “You’re too late! I’ve got all there is of Daddy today.”

That pastor was smart. He reached out his great big arm and fully embraced his little girl. She replied to her brother, “You may have all there is of Daddy, but Daddy has all there is of me!”

When we come in full surrender, the Lord will have all there is of us, and out of that will spring true worship, true service, and “ ‘the glory of the LORD will be revealed, and all mankind together will see it’ ” (Isa. 40:5, NIV). ❏

Tell us what you think about this article. Email [MinistryMagazine@gc.adventist.org](mailto:MinistryMagazine@gc.adventist.org) or write to 12501 Old Columbia Pike, Silver Spring, MD 20904.





# Get back to the basics. Be Jesus to someone!

A colleague stopped by my office not long ago. We see one another seldom enough that we make the most of each opportunity for conversation. On this occasion, we got on to the subject of our families. He told me about his brother, a successful corporate executive. “When I’m with him,” he said, “I sometimes think I would have been better off doing something like he did. I wouldn’t be so frustrated now.”

My friend is an excellent pastor—hugely, unmistakably gifted. I generally feel myself underequipped for ministry, but I have never doubted his calling. So I was surprised, and my face registered it. He tried to explain, “I work so very hard to make things happen. I give 110 percent trying to create a successful church program. But it just never seems to get traction. My most creative ideas seem to slowly deflate, and the church falls back to its old ways and conflicts. There are moments when I feel like I could have done more good for the world just being a good Christian businessman.”

I admit I know how he feels, and I do not think there’s a conscientious pastor who does not. It is one unproductive committee after another. Trying to get the budget balanced. Starting programs that few attend. Getting panned for your best efforts. All the while feeling you

are descending into obscurity, and, in some cases, personal penury. There are only a relative handful of outstandingly successful churches in the world, and most of us do not pastor them. Most of us deal with the kinds of things my friend describes.

“I know what I need when I feel that way,” I said.

“Tell me,” he said.

“More time at the nursing home,” I said.

## Remembering why

I am not sure, now, exactly what I expected when I became a pastor. I knew there was nothing more important than doing God’s work, and this seemed the obvious place to do it. I have a sympathetic heart, and wanted to help people. I enjoy the analytical thinking characteristic of theology, fortunately, since that is mostly what one studies in a seminary. Then there was the prospect of being called “Pastor,” and people gathering to listen to me talk at least once a week. By the way, any pastor who does not admit he likes being the center of attention, at least a little bit, is lying. And though I did not articulate it, I may have hoped that delving deeper into spiritual power and processes might assist me in my own spiritual struggles. All of these came together to convince me that I had been called.

What I did not know was what it was like to make the church your life.

I thought church members would always love the pastor and treat him with respect. Some do, but in many churches the pastor lives on the cusp between friend and adversary. A significant proportion of churches are systemically conflicted,\* and there are congregations that love nothing more than to lure the pastor into the relational tar pit they have been digging for decades.

I assumed that people in churches wanted to be challenged in their thinking. Do not count on it. Most people want their favorite stories repeated, their opinions and prejudices confirmed, and not be asked to rethink them.

I thought new members would join the church quickly and easily when they were convinced by clear biblical presentations. People do not change religions easily, even when presented with compelling theological arguments—especially if the church you are bringing them into is moribund.

I thought that the duties of a pastor would be obvious and so engrossing as to be self-motivating, filling every day with delightful experiences. Often, a day’s expectations are quite unclear and need not be especially interesting.

Somewhere in this process of trying to figure out just what a pastor

does, it finally came to me that ministry is not about the church, or the theology, or the conference, or denominational identity. It is about people who need the comforting presence of Jesus, mediated through their pastor.

And there is one place where I can always go to push the reset button on my call to ministry: the nursing home.

create them—such as Bill Hybel and Rick Warren—are talented Christians of astonishing creativity and energy.

What I do not like is what the megachurch pastors have done to the rest of us clergy: we all, you see, want to *be* them. We attend their seminars, read their books, then tinker with our worship and structure hoping the explosion in

(we too seldom referred to them as people). There, the focus included numbers, and the winner was the one with the most baptisms.

But what about the prayer, “Lord, make me an instrument of Thy peace”?

### Love where needed

The nursing home is not the only place where one can practice being

IN THIS PROCESS OF TRYING TO FIGURE OUT JUST WHAT A PASTOR DOES, IT FINALLY CAME TO ME THAT MINISTRY . . . IS ABOUT PEOPLE WHO NEED THE COMFORTING PRESENCE OF JESUS, MEDIATED THROUGH THEIR PASTOR.

I am not saying it’s fun. Sometimes an anxious sadness comes over me as I approach the door. Some nursing homes have bad odors of overcooked food and urine. I am sickened to see the unattended slumped in wheelchairs in the hallway. For many, it seems a living death. And yes, it does stir my fears of what my own old age might be like.

But there is this about the nursing home: whoever I visit really needs it. This is ministry at its most basic, between the patient, God, and me.

### God’s instrument

Something has happened to ministry in the megachurch era, although the megachurches cannot be blamed. They have led many to Christ and are marvelously entertaining as well. The pastors who

attendance will happen. Usually it does not. But, as we concentrate on becoming big, some essential bit of pastoral focus on the individual and his or her needs—on being the broker between a person we love and the God we love—gets pushed aside. We dream about what new, creative thing we could do with church, and cease to appreciate the simple grace of ministering, eye to eye, to those who need it.

This is not a new problem; we pastors have always been attracted to those things that label us successful or on track. When I first started ministry, the talk at pastors’ meetings was about theology. I remember splitting some rather fine hairs over lunch and on the drive home classifying the others in terms of my own orthodoxy. At other times, the talk was about evangelism and how to attract “interests”

an instrument of God’s peace. It can happen in a mental hospital with a confused patient, in a hospice with a dying mother, at home with a family that has just lost a child, praying with a man who has just realized his marriage is ending. Or, with a pastoral colleague who is beginning to wonder whether he may have wasted his life.

These settings all have this in common: they are the places where you cannot, by any machination or artifice, dodge that sometimes rewarding, occasionally disturbing spiritual transaction between God and man. Here you find yourself square in the path of the flow of reconciliation between another and God. Here you assist Him in lifting that easier yoke, in boosting that lighter burden. Here you touch the open spiritual wound. Here you try to incarnate Jesus—to the extent



that it is possible—to be Jesus to someone.

Much of what pastors love to do most will not serve the purpose. Preaching? Too self-centered. Not enough listening, except for compliments afterwards. Like all performers, preachers are easily deluded into an overestimation of the importance of what they are doing. Writing is an even more solitary activity with a longer and less certain feedback loop.

Church administration surely is not a way to be Jesus to someone. You may enjoy it, your gifts suited to it. But the kind of ministry modeled by Jesus and the apostles was *personal*. In this kind of ministry, you cannot hide behind a program, an idea, performance, or role. You can minister, doing many sorts of things, but you are not really doing *pastoral* ministry until you weep at the bedside of a *someone* you do not know well but whose heart has, in some spiritual sense, touched yours. Until you wrestle with God alongside of one whose faith has died. Until you look despair in the face with the despairing, while trying to direct attention to Jesus' reassuring face.

Taken seriously—and practiced seriously—being Jesus to someone is not easy. It must not be. It is so much easier, so less taxing, to work from the office, to make phone calls, to study my sermon text, to write an article.

That is why some of us have, occasionally, plunged ourselves into settings like the nursing home. To me, this is the pastoral equivalent of closing my eyes and jumping into a cold pool. I soon warm up in the water, as I warm to the nursing home, too, when I am reminded again, by doing it, that this represents the most real ministry I am called upon to do—more than anything that happens in a study.

## Raw ministry

I recall visiting Margaret. She is bright-eyed, but does not remember me. Her enthusiasm, though, is

undimmed. She tells me—for the twentieth time—of how she met her husband, what her parents said about him, how much she loved him, and her devastation when he died in his early 40s. She once organized a used clothing distribution center for the church, and tells me that she will soon be starting that up again. I assure her we would appreciate her ministry, though I know she will never leave this building except in an ambulance or hearse. Now and then something shifts in her mind, and she lashes out; then the agitation fades and she becomes her cheerful self again, with no memory of what just happened.

Here, I think, is ministry at its rawest, most basic form. I have no program, no systematic theology, no pastoral authority, to bring out and impress Peg with. There is no glory here for me, for no one knows about this visit but the two of us and God—and one of us will not remember it 30 seconds after I walk out of her door. Here all pretense gets stripped away. I am not all that others may positively perceive me to be. My identity is stripped down to being a simple presence: to sit with Peg, listen to her, beseech God for her, and reassure her that God loves her.

I think my talented pastor friend believed me. Whether he can slow down long enough to do it, though, I am not sure. Being an instrument of God's peace in the nursing home may be harder than being an instrument of His success in the church. ❏

\* "More than two thirds of local churches have experienced conflict in the last five years. . . . Adventist congregations are more likely to experience conflict than are most other religious groups." Overall, 57 percent of all religious congregations in America have had some conflict in the last five years, according to the Faith Communities Today research. Monte Sahlin, *Adventist Congregations Today* (Lincoln: Center for Creative Ministry, 2003), 90–93.

Tell us what you think about this article.  
Email [MinistryMagazine@gc.adventist.org](mailto:MinistryMagazine@gc.adventist.org)  
or write to 12501 Old Columbia Pike,  
Silver Spring, MD 20904.

## Revival and REFORMATION

### What revival does for a Christian

When the Holy Spirit brings about revival in the life of a Christian, this will be naturally evident. At the same time, we as Christians can encourage revival in our lives by practicing these characteristics:

- Become humble, confessing and repenting our sins. This leads to unity with God and our fellow believers (2 Chron. 7:14; Acts 4:32).
- Spend more time in earnest prayer (2 Chron. 7:14; Acts 1:14).
- Find a new love for the Word of God (Acts 2:42).
- Ask for the Holy Spirit and be willing to be changed and empowered by Him (Luke 11:13; Acts 1:8; Acts 4:31).
- Be willing to experience reformation in our lives as we draw closer to Jesus (Jer. 26:13; Matt. 3:8).
- Work for lost souls. Various kinds of Christian mission become a passion in our lives (Acts 1:8).
- Have a new joy in Christ and manifest it in both personal and corporate vibrant worship (Acts 2:43, 47).

Let us open our hearts and lives to these characteristics of revival and remember that "a revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work."<sup>\*</sup>

—BENJAMIN D. SCHOUN, VICE  
PRESIDENT, GENERAL CONFERENCE OF  
SEVENTH-DAY ADVENTISTS.

\* Ellen G. White, *Selected Messages*, vol. 1  
(Washington, DC: Review and Herald Pub.  
Assn., 1958), 121.

[revivalandreformation.org](http://revivalandreformation.org)

**Humberto M. Rasi, PhD**, served as professor and dean of graduate studies at Andrews University, as well as world director of the Education Department for the Seventh-day Adventist Church. Although retired, he continues to lecture, publish, and coordinate projects in international higher education. He lives in Loma Linda, California, United States.



# Why do different scientists interpret reality differently?

It is generally assumed that well-educated people who dedicate their professional lives to the scientific study of nature are able to approach their subjects with a dispassionate attitude.<sup>1</sup> Using sophisticated equipment, they make careful observations, conduct experiments, develop hypotheses, propose theories, and arrive at objective conclusions in their respective areas of expertise.

Nevertheless, scientists applying the scientific method while using similar equipment to study the same aspect of nature can and do arrive at different conclusions. Why does this occur? The answer to this question can be found at three levels.

## Differences in interpretation

Some of the common reasons for which scientists reach different conclusions in their research include factors such as the size and reliability of the sample data gathered, the adequacy of design in the experiments conducted, the precision of the equipment used, or simply human error. These factors can usually be remedied as other scientists learn of the results, review the procedures, data, and findings, then attempt to replicate the observations or experiments, and finally determine which of the conclusions or discoveries is favored

by the weight of the evidence. In March 1989, two established electrochemists—Martin Fleischmann and Stanley Pons—announced they had produced nuclear fusion at room temperature using heavy water and a palladium electrode. The reaction of the international scientific community was immediate, because the financial implications of producing energy at a very low cost are enormous. During the following years, similar experiments were conducted in many countries, conferences on the topic were convened, and well-funded research centers were established. However, most scientists have been unable to reproduce the original results and, as a result, have reached the conclusion that the evidence does not support the original claim.<sup>2</sup>

## Different paradigms

A deeper reason for disagreement among scientists on a particular issue may be differing scientific paradigms, a concept proposed by Thomas S. Kuhn.<sup>3</sup> In his view, science is not an empirically autonomous and objective endeavor, but a collective activity influenced by social and historical factors. During periods of “normal science,” he argued, the scientific community operates on a generally accepted model or paradigm. However, results that do not fit within those

understandings gradually build up until a “paradigm shift” occurs. At that point, a new consensus and paradigm provide a new set of assumptions that serve as the basis for doing science. Kuhn provides the example of the paradigm shift that occurred when the Ptolemaic geocentric view of the universe was replaced by Copernicus’ heliocentric model of the solar system.

Another significant paradigm shift occurred in the earth sciences in the 1960s, when the weight of evidence confirmed ideas that Alfred Wegener (1880–1930) had advanced regarding the movement of the continents. Up to his time, it was thought that the various continents were immovable and had been connected by land bridges that had later submerged. But during a conference in 1912, Wegener proposed that the continents had first been part of a supercontinent (which he named Pangaea) and later they drifted apart. In 1915, he published this theory in a book on the origin of continents and oceans. For a few decades, his proposed theory of continental drift was rejected by the preeminent geologists, due in part to intellectual inertia and, more importantly, to the lack of concrete evidence and an explanatory mechanism. But after substantial new data accumulated, Wegener’s idea that the continents have moved was accepted as valid

and is now the working paradigm in geology, geophysics, oceanography, and paleontology.

The current debate surrounding climate change provides a prime example of a paradigm-based disagreement. For a number of years, a group of scientists have been analyzing data that suggest a recent steady increase in our planet's temperatures. Computer model projections indicate that if global warming continues at the current rate, humanity will face a series of irreversible catastrophes. However, scientists disagree over the cause; hence the two contrasting paradigms at play. One group believes that the recent rise in temperatures is caused by natural climate cycles, which occur independent of human activity. Scientists using this paradigm emphasize the correlation between solar cycles and global temperatures. The other group believes that human activity is responsible for the increase in global temperatures. Scientists using this paradigm look for correlations between carbon and other emissions and indices of climate change. Of course, the ethical, economic, and political implications of this debate and its outcome complicate the issue. However, once this controversy is settled, a paradigm shift may have occurred, followed by more government policies or international mandates regarding effluents and pollution.<sup>4</sup>

At a more profound level, however, disagreements among scientists in several fields may be based on what rules should be applied in interpreting the origin of the natural world and its operating laws. Is there or is there not a Supreme Being who designed, created, and sustains the universe and its creatures?<sup>5</sup> This debate has been growing in intensity since the 1800s, particularly after Charles Darwin published in 1859 his book *On the Origin of Species*. Why do scientists disagree on this fundamental question? And, more importantly, is this an issue that can be settled by applying the scientific method?

These questions lead us to consider the concept of worldviews.<sup>6</sup>

### Worldviews and their implications

All humans, including scientists, develop a worldview through which they understand, interpret, and explain reality at its most fundamental level. Since we all wish to make sense of our experiences, our personal worldview serves as a mental map that orients us in our decisions and actions.<sup>7</sup> No philosophy degree is needed to possess a worldview. Even scientists are unable to approach the study of a particular object, organism, or phenomenon with a completely objective attitude—all bring to their investigation a particular set of understandings and assumptions regarding the universe and life—a worldview.<sup>8</sup>

Our individual worldview begins to take shape during adolescence and matures in young adulthood. It is initially the result of various influences—family, studies, media, and the surrounding culture. We continue to adjust its contours throughout our life due to new information and experiences.

At its most basic, a worldview answers four questions:<sup>9</sup>

*Who am I?*—The origin, nature, and purpose of human beings.

*Where am I?*—The nature and extent of reality.

*What is wrong?*—The cause of injustice, suffering, evil, and death.

*What is the solution?*—Ways of overcoming these obstacles to human fulfillment.

Of course, this set of basic questions could easily be expanded.<sup>10</sup> Ultimately, our worldview provides the foundation for our values and is reflected in our decisions and behavior. It influences, for example, our choice of vocation or profession, our relationship with other humans, the way we spend our financial resources, our use of technology, our

attitude toward the environment, and even our socio-political decisions regarding issues of justice and peace.

The answers we give to the questions listed can be linked by an overarching story (a meta-narrative) that integrates concepts of origin, purpose, meaning, and destiny. Imagine, for example, how two well-trained scientists with different worldviews—for example, a Bible-believing Christian and a neo-Darwinian evolutionist—would structure and articulate their overarching narrative from their individual perspectives.

It is worthwhile to note that the impact of the scientist's worldview on research questions, methods, and results has been much more significant in the historical and cosmic sciences than in the experimental and mathematical sciences.

### Major worldviews

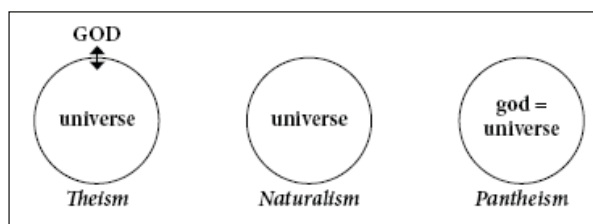
Through recorded history, humans have adopted three major worldviews, which can be summarized as follows:

*Theism* posits the existence of a personal God who is Creator and Sovereign of the universe. This Supreme Being is separate from His creation but acts in its operation.

*Pantheism* identifies an impersonal deity with the forces and workings of nature. Reality consists of the universe plus god. They are mutually interpenetrating and interacting.

*Naturalism* assumes that reality consists of the material universe operating according to natural laws plus nothing else.

Although there are varieties and subsets of the three major worldviews, these can be outlined in the following manner:





Modern science emerged during the 1500s and 1600s within the context of a theistic culture that was predominantly Christian. Pioneer thinkers and scientists in various disciplines such as Copernicus, Galileo, Kepler, Pascal, Boyle, Newton, Halley, and others believed in a Creator God who had established operating laws in the universe and nature that could be discovered and applied for the benefit of human-

**Contrasting worldviews**

During the last 150 years, the scientific community has gradually moved away from its Christian roots and has assumed a naturalistic worldview that discounts any supernatural intervention or transcendent meaning. It is within this worldview that the sciences are generally taught, research is conducted, and articles are rejected or accepted for publication. The most popular

assumptions, which are based on evidence that may or may not be satisfactory to equally competent scientists. Yet, these answers influence the development of hypotheses and theses and the interpretation of data in many scientific endeavors.

From the beginning of modern science, Christian scientists have worked based on the premise that the Creator of the universe and life is the same God that communicated

THE EXISTENCE OF GOD AND WHETHER HE  
 CREATED THE UNIVERSE AND LIFE ARE, BY  
 DEFINITION, QUESTIONS BEYOND THE SCOPE  
 AND THE CAPABILITY OF NATURALISTIC SCIENCE.  
 THE ANSWERS TO SUCH QUESTIONS RELY ON  
 WORLDVIEW ASSUMPTIONS, WHICH ARE BASED ON  
 EVIDENCE THAT MAY OR MAY NOT BE SATISFACTORY  
 TO EQUALLY COMPETENT SCIENTISTS.

ity. In contrast, cultures in which pantheism predominated did not offer a favorable milieu for scientific endeavors because nature was seen as divine and therefore sacred.<sup>11</sup>

Some more recent approaches seek to establish connections among these basic worldviews. Theistic evolution, for example, attempts to bridge Christianity and naturalism, proposing that God operates in the world through the process of evolution. Neo-panteism, on its part, suggests close links between scientific materialism and religious mysticism.<sup>12</sup>

current expression of this worldview is secular humanism.<sup>13</sup> The contrast between the basic tenets of biblical Christianity and secular humanism—as representatives of theism and naturalism—can be summarized as shown in the table on page 19.

**The biblical worldview narrative**

The existence of God and whether He created the universe and life are, by definition, questions beyond the scope and the capability of naturalistic science. The answers to such questions rely on worldview

with humans through the Scriptures. Christians who anchor their convictions in the Bible develop a worldview and narrative that, as interpreted by Seventh-day Adventists, include seven key moments in cosmic history:

*Creation in heaven.* At some time in the remote past, God creates a perfect universe and populates it with intelligent and free creatures.

*Rebellion in heaven.* An exalted creature rebels against God’s principles and, after a struggle, is banished to earth with his followers.

*Creation on earth.* During six days in the recent past, God makes this

KEY CONCEPT	BIBLICAL CHRISTIANITY	SECULAR HUMANISM
<b>Prime reality</b>	A transcendent God who acts in the universe and can be known by human beings on the basis of His self-revelation.	Inanimate matter and energy.
<b>Origin of the universe and life</b>	Both were created by God by the power of His word to operate on the basis of cause-and-effect laws in a system He sustains and in which He freely acts.	The universe is eternal or began with a sudden cosmic explosion and operates on the basis of cause-and-effect laws in a closed system. Life appeared from nonlife by chance and natural laws.
<b>Means of knowing truth</b>	God's self-disclosure perceived through His created works, in the Scriptures, and especially in the person of Jesus Christ. God also communicates with humans through their conscience and reason illumined and guided by the Holy Spirit.	Through human reason and intuition, working through and confirmed by the scientific method. For others, truth is beyond human reach, if it exists at all. Ultimately, all knowledge and truth are relative to culture, time, and place.
<b>Origin and nature of human beings</b>	Physical-spiritual beings created perfect in God's image, capable of free moral decisions, now in an imperfect condition.	Humans are merely another form of living organism that originated through unguided evolutionary processes.
<b>Human history</b>	Ultimately, a meaningful sequence of events, guided by free human decisions, but supervised by God, who acts in fulfillment of His overall plan for the good of His creatures.	Unpredictable and without overarching purpose; guided both by human decisions and by natural forces beyond human understanding and control.
<b>Basis of morality</b>	The unchanging character of God (merciful and just), revealed in the life of Jesus Christ and in the Scriptures.	The majority opinion, contemporary customs, cultural traditions, particular circumstances, or a combination thereof.
<b>Cause of the human predicament</b>	Conscious rebellion against God and His principles; an attempt to enthrone humans as autonomous creatures; as a result, the image of God in humans has been defaced and the entire world suffers.	Ignorance of true human potential, bad laws, incompetent government, lack of human cooperation, a natural human flaw, among others.
<b>Solution to the human predicament</b>	A spiritual rebirth: trust in divine forgiveness through Jesus Christ, which leads to a life of loving obedience to God, proper self-understanding, inner peace, and harmonious relationships.	Improved education, more support for science, technological progress, just laws, competent government, improved human tolerance and cooperation, eugenics, stronger care of the biosphere, among others.
<b>Death</b>	An unconscious parenthesis until the day of God's final judgment. (Other Christians: entrance into another conscious state.)	The final end of human existence in all its dimensions.
<b>Ultimate human destiny</b>	Transformed beings living eternally in a new earth or eternal annihilation. (Other Christians: eternal punishment.)	Nothingness and oblivion.

Andrews University  
Seventh-day Adventist  
Theological Seminary

**DOCTOR  
OF MINISTRY**



**“CHANGING THE  
PEOPLE WHO CHANGE  
THE WORLD”**

**Why Andrews is  
your best choice:**

- Transforming
- Cohort-based
- Focused ministry specialties
- Discipleship, evangelism, leadership and mission in the Adventist perspective
- Outstanding faculty teams
- Interaction with top thought leaders
- Quality without compromise

**Phone:** 1-888-717-6244

**Email:** [dmin@andrews.edu](mailto:dmin@andrews.edu)



planet inhabitable and creates plant and animal life, including the first pair of humans, who are endowed with free will.

*Fall on earth.* Tempted by the rebel creature, the first couple disobeys God and the entire web of life on this planet suffers the consequences, including a devastating global flood.

*Redemption.* Jesus Christ, the Creator Himself, comes to earth to rescue fallen humans, offering them free salvation and power to live a transformed life.

*Second coming.* At the end of time, Christ returns in glory as promised, and grants immortality to those who have accepted His offer of forgiveness and salvation.

*Consummation.* After a millennium passes, Christ returns to execute final judgment, eliminates evil, and restores the entire creation to its original perfection, which will last forever.

The biblical worldview and its overarching narrative are attractive because they provide an internally coherent answer to key worldview questions. This worldview offers a satisfactory explanation for what we learn, discover, or experience in real life, and gives meaning and transcendent hope to humans’ deepest desires. At the same time, our Christian worldview is always in development, under the guidance of the Holy Spirit, because our understanding of God’s revelation is limited and progressive.<sup>14</sup>

**Conclusion**

As we have seen, equally capable scientists arrive at different conclusions due to methodological factors, working within different paradigms, or the contrasting worldviews they have embraced. Nevertheless, Christian scientists who conduct research from the biblical worldview perspective can comfortably work alongside other scientists who may not share their assumptions and yet jointly achieve meaningful findings and respectable conclusions. Those who accept the biblical narrative as

true and reliable enjoy the advantage of having at their disposal additional options and insights provided by the Creator in the Scriptures, which can generate research questions that may lead to fruitful hypotheses, explanations, and discoveries.<sup>15</sup> **M**

- 1 An expanded version of this article was recently published in *Understanding Creation: Answers to Questions on Faith and Science* (Nampa, ID: Pacific Press Pub. Assn., 2011).
- 2 See, for example, Fred Nadis, *Undead Science: Science Studies and the Afterlife of Cold Fusion* (New Brunswick, NJ: Rutgers University Press, 2002), or Hideo Kozima, *The Science of the Cold Fusion Phenomenon* (Oxford: Elsevier Ltd., 2006).
- 3 See Thomas S. Kuhn, *The Structure of Scientific Revolutions* (Chicago: University of Chicago Press, 1962, 1970, 1996).
- 4 Clusters of scientific fields tend to operate within a shared paradigm, which Thomas Kuhn called a “disciplinary matrix” in the postscript to the 1970 edition of his book. Consider the assumptions, methods, and preferred research questions that are common, for example, to the historical sciences (archaeology, geology, paleontology), or the cosmic sciences (astronomy, astrophysics, space science), or the experimental sciences (biology, chemistry, physics), or the behavioral sciences (psychology, psychiatry, sociology).
- 5 See Roy A. Clouser, *The Myth of Religious Neutrality: An Essay on the Hidden Role of Religious Belief in Theories*, rev. ed. (Notre Dame, IN: University of Notre Dame Press, 2005).
- 6 See David K. Naugle, *Worldview: The History of a Concept* (Grand Rapids, MI: William B. Eerdmans Publ. Co., 2002).
- 7 See Nancy Pearcey, *Total Truth: Liberating Christianity From Its Cultural Captivity* (Wheaton, IL: Crossway Books, 2004).
- 8 Michael Polanyi elaborated these concepts in his books *Personal Knowledge: Towards a Post-Critical Philosophy* (Chicago: University of Chicago Press, 1958, 1962) and *The Tacit Dimension* (Garden City, NY: Doubleday, 1966).
- 9 See Brian J. Walsh and J. Richard Middleton, *The Transforming Vision: Shaping a Christian World View* (Downers Grove, IL: InterVarsity Press, 1984).
- 10 In *The Universe Next Door: A Basic Worldview Catalogue*, 3rd ed. (Downers Grove, IL: InterVarsity Press, 1997), James W. Sire suggests seven worldview questions: What is prime reality—the really real? What is the nature of external reality, that is, the world around us? What is a human being? What happens to a person at death? Why is it possible to know anything at all? How do we know what is right and wrong? What is the meaning of human history?
- 11 In addition, the unpredictable gods of pagan cultures could not provide the cause-and-effect relationship essential for science. See Ariel A. Roth, *Science Finds God* (Hagerstown, MD: Autumn House, 2008).
- 12 In *The Tao of Physics: An Exploration of the Parallels Between Modern Physics and Eastern Mysticism* (1975), Fritjof Capra asserts that physics and metaphysics are interconnected.
- 13 Paul Kurtz (b. 1925) has been a preeminent spokesman of this worldview perspective through his many books, including *A Secular Humanist Declaration* (1980), *In Defense of Secular Humanism* (1983), and as editor of *Humanist Manifestos I and II* (1984).
- 14 See Steve Wilkens and Mark L. Sanford, *Hidden Worldviews: Eight Cultural Stories That Shape Our Lives* (Downers Grove, IL: IVP Academic, 2009).
- 15 See Leonard Brand, *Faith, Reason, and Earth History: A Paradigm of Earth and Biological Origins by Intelligent Design*, 2nd ed. (Berrien Springs, MI: Andrews University Press, 2009).

**Tell us what you think about this article.**  
Email [MinistryMagazine@gc.adventist.org](mailto:MinistryMagazine@gc.adventist.org)  
or write to 12501 Old Columbia Pike,  
Silver Spring, MD 20904.





# The Spirit in your life: Conditions for endowment (part 2 of 2)<sup>1</sup>

What does it take to be endowed with the Spirit of God? In the July issue, we explored four of the seven conditions for the reception of the Spirit, as revealed in the New Testament: repentance, implicit trust, obedience, and a burden for the lost. We will address the last three conditions in this article: persistent intercession, honoring the body temple, and letting Christ abide in your heart.

## Persistent intercession

The story Jesus told about the importunate neighbor illustrates persistent intercession. "I tell you, even though [the neighbor] will not get up and give him anything because he is his friend, yet because of his persistence he will get up and give him as much as he needs. So I say to you, ask, and it will be given to you; . . . for everyone who asks, receives. . . . If you then, being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him?" (Luke 11:8–10, 13).<sup>2</sup>

The word *persistence* or *importunity* is milder than the original Greek word, *anaideia*. The translation could well be "shamelessness" or "gall."<sup>3</sup> God, of course, is *not* at all reluctant to give us the Spirit. The question is, Are we so eager to have Him that we

will not accept "no" for an answer and will not leave His presence until the door is open? If an irritated person responds to boldness, we can be bold with the Gracious One.

Corrie ten Boom, the Dutch Christian, who suffered much persecution because she and her family helped hundreds of Jews escape the Nazis during World War II, became one of the most ardent proclaimers of God's grace and forgiveness across Europe. Her gripping story was immortalized in the book *The Hiding Place*. After the war, she kept busy in various ministries, including helping a fellow Dutch, Brother Andrew, smuggle Bibles and Christian literature beyond Communist borders. At times, it seemed impossible to get the job done due to government restrictions, suspicions, and a myriad of whistle-blowers. The lives of those involved in this ministry were in constant danger. But their burden was getting God's Word into the hands of those who knew nothing of the God of heaven.

When every door seemed shut, Brother Andrew, Corrie ten Boom, and other leaders would get together to "pray without ceasing" (1 Thess. 5:17), convinced the Lord would break through the situation. Witnesses tell of Corrie's boldness before the Lord. "Lord, You must do something!" she would pray. "There is no time to waste." Then, like a

lawyer at a trial, she would quote God's Word back to Him, finding the exact passage, and arguing that on the basis of His Word, He needed to respond! With her Bible up in the air, she would cry, "Here, Lord, read it Yourself!"<sup>4</sup>

This shows no disrespect before a holy God. This is confidence in a holy God. "Let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need" (Heb. 4:16), because God is immensely pleased when we put our entire weight of trust in Him (11:6). Martyn Lloyd-Jones, writing on the burden of prayer, says, "You will find this same holy boldness, . . . this putting the case to God, pleading His own promises. Oh, that is the whole secret of prayer, I sometimes think. . . . Do not leave Him alone. Pester Him, as it were, with His own promises. Tell Him what He said He is going to do. Quote the Scripture to Him. . . . It pleases Him. . . . God is our Father, and He loves us, and He likes to hear us pleading His own promises, quoting His own words to Him, and saying, 'In light of this, can You refrain?' It delights the heart of God."<sup>5</sup>

If you genuinely desire to be filled with God to overflowing, ask and keep on asking, until this happens. And then continue asking for the inexhaustible riches of heaven. God

never runs out of grace. He does not need persuasion on our part for Him to grant us everything He already promised; we need to keep praying in order to realize ourselves how important this actually is for our lives. Our hearts need persuasion by insistence.

**Honor the body temple**

The sixth condition found in the New Testament for the endowment

the apostles (Acts 17:18), believed that the greatest good was the prudent pursuit of pleasure and the absence of pain. Although this appears harmless, and it preached against excesses, the focus was on what made a person feel good. The philosophy's extreme was some form of hedonism, which taught, unabashedly, that the pursuit of the highest pleasure for the body was the highest good. Hedonists gave

separate from the spiritual. But research has clearly established that whatever happens to our bodies deeply affects our minds and spirits.<sup>6</sup>

The Bible clearly teaches that our bodies are the temple, the residence, of the Holy Spirit. Hence we need to glorify God with our bodies if we want the Spirit to abide there (1 Cor. 10:31). This is also part of the Adventist message to the

GOD NEVER RUNS OUT OF GRACE. HE DOES NOT NEED PERSUASION ON OUR PART FOR HIM TO GRANT US EVERYTHING HE ALREADY PROMISED; WE NEED TO KEEP PRAYING IN ORDER TO REALIZE OURSELVES HOW IMPORTANT THIS ACTUALLY IS FOR OUR LIVES. OUR HEARTS NEED PERSUASION BY INSISTENCE.

of the Holy Spirit is to honor our bodies as God's temple. "Do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? For you have been bought with a price: therefore glorify God in your body" (1 Cor. 6:19, 20).

Throughout history, various philosophies and ideas led religious, or otherwise respected people, to consider the human body as solely for pleasure. The Epicureans, for instance, during the time of

themselves to sexual pleasure for that reason.

Today, in the name of individual human rights, people, especially in Western societies, feel very protective of their right to do whatever they wish with their bodies. Thus, no one is to criticize cohabitation, extra marital sex, or even the most hideous and wicked types of freedom of expression readily accessible on the Internet. Pleasure rules. This attitude is also fueled by a belief in dualism: the idea that the physical realm is distinct and

world: " 'Fear God, and give Him glory' " (Rev. 14:7). The Holy Spirit even affects our bodies physically. "The Holy Spirit . . . will renew every organ of the body that God's servants may work acceptably and successfully. Vitality increases under the influence of the Spirit's action."<sup>7</sup>

If we want the Holy Spirit, if we wish to make room for God in our lives, we simply cannot treat our bodies any way we wish. "For if you are living according to the flesh," Paul reminds us, "you must die; but if by the Spirit you are putting

to death the deeds of the body, you will live” (Rom. 8:13). We cannot eat what and when we please, use and abuse our bodies, work until we drop, without that affecting our ability to perceive the love and will of God for our lives. If we prosper in health, our souls will prosper (1 John 3:2).

Thus, personal choices affecting our physical health will always impact our spiritual health.

### Let Christ abide in the heart

The seventh and last condition found in the New Testament for the endowment of the Holy Spirit is to let Christ abide in our hearts. If we are to have Jesus, we must have the Spirit. Since the ministry of the Spirit is to glorify Jesus (John 16:14), having the Spirit means having the very image of God reproduced in us. “We know by this that He abides in us, by the Spirit whom He has given us” (1 John 3:24).

If we have no desire for Christ to abide in our hearts, then nothing else about the Christian life makes any sense. It is Christ in our lives that really matters. This is why He is ministering for us in the heavenly sanctuary, and why the Spirit ministers to us here on earth. And if you find your heart does not want Christ to abide in your life right now, but you would like for that to change, do not despair. God always knows of our reluctance to accept Him wholeheartedly. Go to your knees time and again, and simply ask Him to *give* you a desire to have Jesus in your life on a permanent basis. Do so until it happens. You have not seen miracles until you have seen what God can do with this sincere request from the heart.

Many years ago, while I was still pastoring in California, a certain woman once came to our church. Like oil on water, she instantly repelled people away. A former Adventist, she chain-smoked, swore, practiced an immoral lifestyle, and

was demon-possessed. She looked twenty years older than her biological age, had no friends, and kept moving from place to place because no one ever opened their doors to her. I was young and did not know any better than to listen to her and try to see if God’s Word could break through that poor soul. Eventually, I became her only friend.


In those days, the Lord was doing a very important spiritual work in my and my wife’s hearts, and we were growing to love Him and seek His face with relish. One day, the church office got a call from this sister, asking the pastor or someone to come to her home. It was urgent. My secretary and I phoned several church leaders to see if any would be willing to come with me. I knew better than to go alone. However, there was no one to be found. With a prayer, I decided to go by myself.

The place was very dark, one or two candles barely flickering. She asked me not to turn on the lights. A voice came out: a guttural, basso, hellish voice that makes your hair stand on end. That was no human voice. This was not my first experience encountering evil spirits, but it was no less nerve-wracking. I knew better than to pronounce some “scriptural incantation,” recognizing there are many factors at work in cases like these. She said little, while she smoked in the dark. I could not see her face, for which I was actually thankful. Not knowing exactly what to do, I opened God’s Word and read a few passages, which she mocked with disdain. I asked questions she did not answer. After some time passed, I offered a simple, earnest prayer for forgiveness from sin, deliverance from evil, and the grace and peace of our Lord in her heart.

The visit ended without major incident—at least until I reached my van. As soon as I got in, the floodgates opened wide. I cried like a baby for this poor, wretched soul,

a prisoner of Satan, who deep down wanted out and did not know how. I told the Lord I would be willing to trade my life for hers. For 30-plus years it had been my privilege to know Him, and He had been so gracious and kind and patient with me, but this woman was worse than dead. I begged Jesus to give her the same joy I had, even if it meant my life, and to flood her with His love.

Except for one time when the life of Alex, one of our sons, was threatened as a baby, I had never willingly yielded my life on behalf of another. You have to understand that selfishness, self-centeredness, has been my god for the bulk of my life. And the love I had for that woman that day was not natural to me. It was the love of Christ working in and through me. Paul reminds us: “The love of God has been poured out within our hearts through the Holy Spirit who was given to us” (Rom. 5:5).

That was a Spirit moment. Shortly after this incident, she disappeared and we never heard from her again. But perhaps one day soon, when we all stand on the sea of glass, a woman, whom we will hardly recognize, will approach us, and say, “Jesus delivered me from sin and death, and I am here today because I wouldn’t want to be anywhere else, ever.” 

1 Adapted from the author’s *Adventism’s Greatest Need: The Outpouring of the Holy Spirit* (Nampa, ID: Pacific Press Pub. Assn., 2011).

2 Unless otherwise noted, all scripture passages in this article are from the New American Standard Bible, updated edition.

3 See *Seventh-day Adventist Bible Commentary* (Hagerstown, MD: Review and Herald Pub. Assn., 1980), 789; William D. Mounce, ed., *Mounce’s Complete Expository Dictionary of Old and New Testament Words* (Grand Rapids, MI: Zondervan, 2006), 1081.

4 Brother Andrew and Susan DeVore Williams, *And God Changed His Mind* (Old Tappan, NJ: Fleming H. Revell, 1990), 88, 89.

5 Martyn Lloyd-Jones, *Revival* (Wheaton, IL: Crossway Books, 1987), 81.

6 Neil Nedley, MD, David DeRose, MD, eds., *Proof Positive: How to Reliably Combat Disease and Achieve Optimal Health Through Nutrition and Lifestyle* (Ardmore, OK: Neil Nedley, MD, 1999), 1–9.

7 Ellen G. White, *Review and Herald*, January 14, 1902, par. 8; see also Ellen G. White, *Medical Ministry* (Mountain View, CA: Pacific Press Pub. Assn., 1963), 12.

Tell us what you think about this article. Email [MinistryMagazine@gc.adventist.org](mailto:MinistryMagazine@gc.adventist.org) or write to 12501 Old Columbia Pike, Silver Spring, MD 20904.



**David Penno, PhD**, is Doctor of Ministry project coach, Andrews University Seventh-day Adventist Theological Seminary, Berrien Springs, Michigan, United States.



# The foundation for genuine community (part 2 of 2)

**W**e all know Paul's words: "There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus" (Gal. 3:28, NASB). In the fuller context (Gal. 3:26–29), the apostle describes our new primary identity after we experience baptism and become sons and daughters of God. Ethnic and cultural identity<sup>1</sup> are now of secondary importance. Our identity as believers in Jesus, as born-again Christians, supersedes cultural differences. This new identity spans cultural and ethnic divides, and serves as the foundation for genuine community. Such community is vital if we are to fulfill our mission and proclaim the soon coming of Jesus to "every nation, tribe, tongue, and people" (Rev. 14:6, NKJV).

Thus, the crucial question for us: *Are we creating the kind of authentic community expressed in Galatians 3:26–29?*

## A supracultural church

Like Peter and the early believers in Jerusalem, we need to learn that God sees all people as His children, and desires their salvation and inclusion in the community of faith. The vision of the unclean animals, and the conversion of Cornelius and his household accompanied by the outpouring of

the Holy Spirit, compelled early believers to see the church composed of people from all ethnic and cultural groups (Acts 10:28, 44–48; 11:15–17). The new identity in Jesus creates a supracultural community, a higher order community that binds diverse peoples in love and fellowship.

This new identity in Jesus demands that we build relationships across ethnic and cultural lines. And only the agape love of Jesus, implanted in our hearts, can bring about these relationships and this new community. The natural heart loves its own; only the Spirit-filled heart can love those with whom we have no natural connection. As Jürgen Moltmann wrote,

The church of the crucified Christ cannot consist of an assembly of like persons who mutually affirm each other, but must be constituted of unlike persons. . . . For the crucified Christ, the principle of fellowship is fellowship with those who are different, and solidarity with those who have become alien and have been made different. Its power is not friendship, the love for what is similar and beautiful ("philia"), but creative love for what is different, alien and ugly ("agape").<sup>2</sup>

## The role of leaders

Thus, our role as leaders is to lead out in this task and start by

helping members move beyond ethnocentrism. Leaders should be the first to begin experiencing other cultures and developing relationships cross-culturally. Pastors and administrators need to set the example, befriend individuals from different groups, and then work with various leaders to create events and programs that will bring members from a variety of cultures to worship and work together in the Lord's service. Education, youth ministry, community services, social events, and many other venues can unite us in fellowship, love, and ministry.

Since joining the faculty of Andrews University, I have been able to connect with others from all over the world. I believe that pastors and conference leaders, in particular, need to develop cross-cultural friendships within the church. No committee can mandate or enforce relationship building; each of us must do it ourselves.

Once we have established one-on-one relationships, we need to connect groups across cultural divides. Local churches, schools, institutions, and conferences are examples of some venues. But individual and corporate community among ethnic groups will not happen naturally; we must purposefully set out to create and maintain them.

For starters, on the individual level, read, travel, and perhaps learn another language to become somewhat competent in another culture. Attend cultural events and seminars on cross-cultural relationships. Then befriend a pastor from that ethnic group. Contact him or her, get together, eat, find common interests, invite the other's family to join yours on an outing; these are some good ways to grow in love for each other. What a powerful way to teach our children to experience genuine community. Pray with each other (prayer is a powerful way to bond). On the corporate level, social, educational, worship, and ministry opportunities between diverse groups of believers

and Nathaniel Garcia preached in three languages for four nights at the GWCC. This event was the culmination of years of planning and months of evangelistic work. By God's grace, more than 1,000 were baptized and joined the church.

As I reflect on this experience, I realize that not only was good evangelistic work done, but the hearts and lives of many of us were bound together in love and friendship across conference, ethnic, and cultural lines. I developed a respect and love for a number of the pastors, conference leaders, and members of the South Atlantic Conference. Our love for Christ, and our common purpose in reaching souls, helped us

as we see God work through all of us. Intentionally working together in evangelism is one way we can build multicultural community in the church.

### **Spanning the divides**

In 2008, I conducted research<sup>3</sup> in two conferences in the Southern Union, one traditionally African-American, the other Anglo. Included in my research was a survey completed by almost 750 members from the two conferences. One item in the survey asked respondents to react to the following question, using a 5-point Likert scale from Strongly Disagree (1) to Strongly Agree (5): "I would visit the worship service

LIKE PETER AND THE EARLY BELIEVERS IN JERUSALEM, WE NEED TO LEARN THAT GOD SEES ALL PEOPLE AS HIS CHILDREN, AND DESIRES THEIR SALVATION AND INCLUSION IN THE COMMUNITY OF FAITH.

can create community where little or none existed.

### **GWCC Event**

Before my present position, I was part of the evangelism team in the Georgia-Cumberland Conference. In 2010, the South Atlantic Conference (a traditionally African-American conference) and the Georgia-Cumberland Conference (a traditionally Anglo conference) conducted a joint evangelistic effort that culminated in four powerful days of outreach at the Georgia World Congress Center (GWCC) in Atlanta, Georgia. This event preceded the General Conference Session by a few days. Mark Finley, Alejandro Bullón,

to see that we are much more alike than we think. Though they were different culturally from me, I learned to trust these men and women, and I felt comfortable interacting and serving together with them.

During that time, I had the privilege of preaching in one of the South Atlantic Conference churches and to visit several others. What joy I experienced as I worshiped with my brothers and sisters in a cultural context different from my own. I also conducted an evangelistic series in one of the Georgia-Cumberland Hispanic churches.

Again, working together and sharing the gospel and the three angels' messages bind us together

of an ethnic group other than my own if invited." Of 36 items in the survey, this question had the highest mean, 4.54. There was no statistically significant difference between African Americans, Caucasians, and Caribbean Americans (the three statistically significant ethnic groups in the study) on this question.

Thus, many members seem willing to participate occasionally in the worship service of other ethnic groups. This demonstrated a good way to learn about other cultures, make friends in those cultures, and celebrate the rich diversity in the church. As leaders, we can encourage our members to invite people from other ethnic groups to visit on

Sabbath morning. We can even plan special Visitors' Days that focus on those outside our cultural group—a good time would be when other ethnic groups are marking a special occasion or holiday. For example, in the United States, an Anglo congregation could invite African Americans to a special Sabbath worship service to celebrate Martin Luther King Jr. Day. This could give both groups the chance to learn and experience elements of the other's culture. In these settings, members will find it much easier to establish and develop friendships across ethnic lines.

As a pastor, I would, at times, enjoy pulpit exchanges. Once a quarter my colleague and I would preach at the other's church. Or sometimes we would have joint worship services, followed by a fellowship meal. As I reflect on those times, I wish that we had also shared the Communion service. What a

powerful way to bind our hearts and confirm our identity as brothers and sisters, superseding our ethnic and cultural differences.

If serious about creating genuine community, a leader might consider pastoring a church whose members are from another group. At a higher organizational level, two ethnically different conferences might plant an intentionally multiethnic church, using pastors and members from both conferences as the core team. This would take careful planning and require the working out of sensitive issues (*Where does the tithes go?* for example). Multicultural churches face significant challenges to maintain their diversity, but such cooperation between conferences would make a very powerful statement that we are serious about genuine community.

Because of demographic and immigration patterns, a growing number of Adventist churches are

already composed of several ethnic groups. These churches have great opportunities for building genuine community, but leaders must become very intentional about maintaining cultural diversity. If not, many of these churches will see one culture dominate others. This can cause friction or the congregation may become monocultural as members from other groups leave.

With persistent work, these congregations can become living models of genuine community. The keys for success here include a leadership team that represents various groups and a worship service and other activities that reflect and meet the needs of all the members of the congregation.<sup>4</sup>

### Beyond toleration

Though many of our institutions and organizational units have positions or offices that address issues of racial diversity, we need to continue

**SEE FOR YOURSELF**

Students are extraordinarily friendly, professors are exceptionally caring, and the whole campus is focused on Christ.

But don't just trust our word. Arrange your own free visit to Southern's campus, or join one of our special free PreviewSouthern events.

See Southern for yourself.

Join us for one of the following FREE\* PreviewSouthern events:

- October 13 and 14, 2011
- November 10 and 11, 2011
- January 19 and 20, 2012
- February 20, 2012
- March 29 to 31, 2012

To arrange your visit, call 1.800.SOUTHERN or go to [southern.edu/enrollment](http://southern.edu/enrollment).

\* Includes free meals and lodging for students interested in attending Southern. Student families are encouraged to visit too.

**SOUTHERN ADVENTIST UNIVERSITY**  
Power for Mind & Soul


training our leaders about diversity and how to avoid offending other cultures. Yet, for genuine community to develop and thrive, we must move beyond toleration to authentic acceptance and celebration of all groups in the church. The best way to achieve this is through authentic relationships at the individual and corporate levels.

The denomination needs to make this a high priority. We need to move beyond talking, to action, and the commitment of significant resources as we build the genuine community that Paul describes in Galatians 3.

The Seventh-day Adventist Church in North America, parts of

Europe, Australia, and elsewhere, finds itself in a broader culture that more and more values multiculturalism and the celebration of diversity. Many of our young people, under this influence, struggle when they see ethnic divides in the church creating doubt and confusion. We must address this situation with a seriousness and commitment that has eluded us in the past. The fruit of such effort will be rich and have a very profound, positive impact on the church and the fulfillment of our mission.

As our world leaders are calling us to revival and reformation, it may

be that the intentional focus and effort to build genuine community could serve as a key element in bringing about the revival and reformation that we most certainly need at this time. 

- 1 This two-part article focuses on ethnic and cultural issues, but the principles also apply to gender and socio-economic differences.
- 2 Jürgen Moltmann, *The Crucified God: The Cross of Christ as the Foundation and Criticism of Christian Theology* (New York: Harper & Row, 1973), 28.
- 3 David Penno, *An Investigation of the Perceptions of Clergy and Laity Concerning Race-based Organizational Segregation in the Southern Union Conference of Seventh-day Adventists* (Andrews University: PhD Dissertation, 2009), 193, 111.
- 4 Curtiss Paul DeYoung, Michael O. Emmerson, George Yancy, and Karen Chai Kim, *United by Faith: The Multiracial Congregation as an Answer to the Problem of Race* (New York: Oxford University Press, 2003), 175–179.

Tell us what you think about this article. Email [MinistryMagazine@gc.adventist.org](mailto:MinistryMagazine@gc.adventist.org) or write to 12501 Old Columbia Pike, Silver Spring, MD 20904.

## LETTERS



Continued from page 4 ▶

In the interview, reference was made to a book titled, *Where Have All the Prophets Gone?* Pastors, though divinely called, are not prophets. When we use the word *prophetic* in reference to our sermons, there is danger of eroding our understanding of prophecy. A prophet's message does not come from his or her own study (2 Pet. 1:21) as do our sermons. If we dilute the meaning of the "prophetic" function, we will begin to view the truly prophetically inspired writings as possessing no greater authority than our own preaching.

—Pastor Ken LeBrun, Kettle Falls, Washington, United States

### A response from the author:

Dear Pastor LeBrun:

You are correct in observing that clearer distinction could have been made between the "gift of prophecy" and "prophetic preaching." This is carefully done in my class on the subject. However, due to time and space in an interview, some comments had to be limited.

The word *prophet* means a "mouthpiece or spokesperson for God," a gift which comes in two parts. The first part is "foretelling," such as the gift through which God has blessed our church and world via the ministry of Ellen White. Our Adventist history has proven that no human effort can dilute or diminish her gift of prophecy. The second part is "forthtelling," or preaching, a ministry to which pastors are divinely called and anointed to proclaim the Word with authority to transform lives. This is not a call to be a prophet like Amos or Ellen White, but to powerfully preach messages that renew our commitment to justice, mercy, and righteousness. Therefore, the "gift of prophecy" encompasses both parts, where "prophetic preaching" only encompasses part two.

May God continue to richly bless your ministry.

—Dr. Hyveth Williams, professor of homiletics, Andrews University

I enjoyed Hyveth Williams's words on prophetic preaching. I have always felt called to this, but I can say from experience that it is a difficult genre


to execute. People well entrenched in the ways of the world will hear what doesn't correlate with the gospel but then react in such a way as to not hear the second half of the sermon: *what* we can do to address the ills of society and *how* we can do it. Prophetic preaching takes both courage and wisdom—and occasionally thick skin.

—Patrick Buss, email

### Christians and the environment

Thank you for a timely article about caring for environmental health ("Environmental Health: Are We Breathing Healthy Air?"—July 2011). At least we can *try* to make this world a better place in many ways; although so often the task seems impossible or futile.

It seems to me that we are advised by many—or at least the innuendo exists—that in this life this earth doesn't really count. All that matters is the hereafter. But I appreciate your acknowledging reality and encouraging us to live *in* this world without being a part of this world.

—Norma K. Mossman, Monticello, Minnesota, United States 





## Media center leaders meet prominent Muslim figures in Jordan

**Amman, Jordan**—In an endeavor to meet Al Waad's objective of being a Muslim friendly and respectful TV channel, in May 2011 a team of professionals from the media center went to Amman, Jordan. There, they met prominent Muslim figures in the Jordanian community. The four-day trip included visits to the Jordanian Supreme Court, the University of Islamic Studies, the Institute of Muslim-Christian Dialogue, and the Arab Bridge Institute for Human Rights.

"We had the unique privilege of dialoguing with our Muslim friends about ways to build bridges of trust and respect," says Pastor



**Abed Dwais**, an Adventist pastor in Jordan and the coordinator of the visit.

In a rapidly changing Middle East, the relationship between Christians and Muslims has been facing some tension in recent weeks. It was the duty of Al Waad to do its part in solidifying that relationship and showing, through those interviews, that Christians and

Muslims can indeed live together in peace and harmony.

One of the outstanding interviews was made with the Supreme Judge of Islamic Sharia Law, Dr. **Ashraf Al Omary**. The highly educated young judge gave a beautiful picture of how Islam deals with non-Muslims as "equals," with tolerance, love, and forgiveness.

He emphasized the fact that the "People of the Book," are to be trusted and respected.

The Muslim scholars practiced their traditional culture of hospitality by serving elaborate meals after each interview.

Al Waad continues to pursue its objectives by building bridges of trust and respect with all its brothers and sisters from the Islamic faith. [Amir Ghali, tedNEWS]

## Our expression of gratitude

*Ministry* would like to convey heartfelt appreciation to Dr. **Ángel Manuel Rodríguez**, who recently retired as director of the Biblical Research Institute of the General Conference. Dr. Rodríguez has always been happy to provide input on various issues that came into the *Ministry* office and was always prepared to share a witty comment and warm smile.



Thank you, Dr. Rodríguez, for sharing your wisdom and then trusting the team to make the right decisions. May God continue to bless you in your continued work for Him. M

## Help the Blind see Jesus

Offer spiritual nourishment to your church members who struggle with their vision. **Lifeglow**, a bi-monthly large-print magazine with interdenominational content, is mailed free of charge to readers who are legally blind. Visit [www.christianrecord.org](http://www.christianrecord.org) today and click on "reading services," or call 402-488-0981, ext. 228 to request a complimentary sample copy.

Christian Record Services for the Blind





**Creation and Evolution**, revised edition, by Dwight K. Nelson, Nampa, ID: Pacific Press Publishing Association, 2009.

Developed from a series of sermons on creation and evolution, Dwight K. Nelson's revised edition of *Creation and Evolution* appropriately appeared in 2009 while the world celebrated the 150th anniversary of

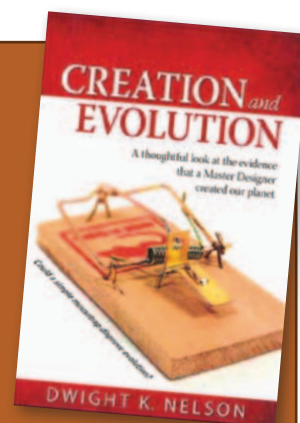
macroevolution, Nelson turns to one of the most telling arguments that he formulates in the book. Concerning the cruel process of evolution and its negative effect upon the character of God if the Creator is linked to the process, Nelson asks, "Dear reader, in the holy name of God, why would the Creator resort to such a strange and bloody method for the Creation and bringing into existence of a being after His own image?" Nelson's powerful point is that God would not do so, thus showing that God did not create life forms through the evolutionary process.

the issue of the geologic column as an alleged challenge to a recent creation and the seventh-day Sabbath as evidence for the existence of a Creator and His marvelous plan for the human race reflected in the "7-day biorhythm in the human body."

Nelson concludes by appealing to the reader through John Lennon's famous song "Imagine." Could Lennon be right? Nelson asks. Should humans wish for a world without religion or God?

*Creation and Evolution* is indeed a must-read for pastors, scholars, and

CREATION AND EVOLUTION IS INDEED A MUST-READ FOR PASTORS, SCHOLARS, AND INTERESTED, INFORMED PROFESSIONALS WHO WANT TO BECOME MORE FAMILIAR WITH THE ISSUES SURROUNDING THE ORIGIN OF LIFE ON OUR PLANET.




the publication of Darwin's *Origin of Species*.

Nelson begins with a discussion of the dangerous practice of taking the account of Creation in Genesis 1 and 2 allegorically in order to harmonize the discoveries of science with the Bible. Using the "Java Man," Nelson shows that belief in the evolutionary theory requires greater faith than belief in the biblical Creation.

After a colorful discussion of Michael Behe's powerful mouse trap illustration of "irreducible complexity," which convincingly refutes

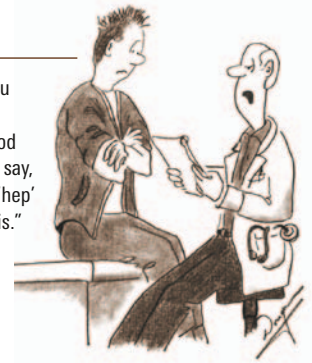
Nelson also opens a fascinating discussion that sexual reproduction presents a challenge to the biological sciences by quoting George Williams in this respect: "The persistence of sex is one of the fundamental mysteries in evolutionary biology today." Why? Howard Peth answers with a question: "How could male and female sex organs that perfectly complement each other arise gradually, paralleling each other, yet remaining useless until completed?" Nelson gives the same kind of cogent treatment to

interested, informed professionals who want to become more familiar with the issues surrounding the origin of life on our planet. A close read equips one with strong reasons for faith in a loving Creator God who recently made us in six days and rested with His creation on the seventh day.

—Reviewed by John T. Baldwin, PhD, professor of theology, and Sergio Silva, MA, PhD student of systematic theology, at the Seventh-day Adventist Theological Seminary, Andrews University, Berrien Springs, Michigan, United States. 

Jina Kim, MPH, is wellness program coordinator, Adventist Risk Management, Silver Spring, Maryland, United States.

"I'm sorry you apparently misunderstood me. I did not say, 'hip,' I said, 'hep' as in hepatitis."



# Travel safety: Guard yourselves against infectious diseases

As a pastor, you may have a number of travel obligations and opportunities. Before you travel to foreign countries, research guidelines and tips regarding vaccinations and safety because knowing how diseases are spread may help you from getting sick.

As in Bible times, infectious diseases (also called communicable diseases) still exist. With a variety of symptoms and outcomes, from flulike symptoms to cirrhosis of the liver, these diseases prevail with some resulting in death. Approximately 15 million people die each year due to infectious diseases—nearly all live in developing countries.<sup>1</sup>

You need to recognize the importance of protecting yourself from getting exposed to lower the risk of disease. In some instances, disease can be prevented by vaccination; but there are certain infectious diseases, including some of the most important and dangerous, for which no vaccines exist.<sup>2</sup> Talk with your local healthcare provider prior to your travels to receive vaccinations for the diseases that are most common in the areas to which you plan to travel.

## Airborne diseases

Respiratory illnesses, such as the flu, can be spread from person to person, such as by the droplets of a cough or sneeze. These germs can stay on surfaces like desks and doorknobs and can be spread when the person touches their face without washing their hands. As for tuberculosis (TB), you do not get it by just touching clothing or shaking the hands of an infected person. Tuberculosis spreads by breathing infected air during close contact.<sup>3</sup>

## Prevention Tips

- Wash your hands frequently with soap and water for 15 seconds.

- Use antibacterial hand sanitizer regularly.
- Cover your mouth and nose when coughing or sneezing.
- Stay home when you are sick.
- Do not share food or drink with sick people.
- Avoid close contact or prolonged time with known TB patients in crowded, enclosed environments.<sup>4</sup>

## Foodborne diseases

You can catch a foodborne disease when you consume food or drink contaminated with bacteria, viruses, or parasites. Foodborne diseases are common for travelers, especially in foreign countries, and can cause symptoms associated with diarrhea and vomiting.

## Prevention Tips

- Eat foods that are fully cooked and served hot.
- Eat only fruits and vegetables that you can wash and peel yourself.
- Eat and drink only dairy products that have been pasteurized.
- Do not eat food from street vendors.
- Drink beverages that have been bottled or sealed (water, carbonated drinks, or sports drinks).
- Do not put ice in drinks.
- See country-specific tips for your destination.<sup>5</sup>

## Vector-borne diseases

Some common vector-borne diseases<sup>6</sup> include malaria and dengue fever.

Malaria is a serious disease that spreads by the bite of certain mosquitoes mainly in tropical and subtropical climates. Malaria can cause high fevers, shaking chills, flulike symptoms, and anemia.<sup>7</sup> Dengue fever is a disease—ranging from mild to severe—caused by four

related viruses spread by a particular species of mosquito. Mild dengue fever causes high fever, rash, and muscle and joint pain.<sup>8</sup>

## Prevention Tips

- Take anti-malaria medication prescribed by your physician prior to, during, and after your travels to a part of the world where malaria is prevalent.
- Wear protective clothing such as long shirts, long pants, socks, and shoes.
- Use mosquito repellent that includes DEET.
- Avoid being outdoors at dawn and dusk when there is a higher prevalence of mosquitoes.

Prevention is always better than a cure. Plan ahead. See your doctor. Get the recommended vaccinations. Take a supply of prescribed medications. God wants you to prosper and be in good health. ❏

Medical consultants: Allan Handysides, MB, ChB, FRCP, FRCSC, FACOG, and Peter Landless, MB, Ch, MMed, FCP(SA), FACC, FASNC.

- 1 World Health Organization (2008), *WHO Global Burden of Disease: 2004 Update*, [www.who.int/healthinfo/global\\_burden\\_disease/2004\\_report\\_update/en/index.html](http://www.who.int/healthinfo/global_burden_disease/2004_report_update/en/index.html).
- 2 World Health Organization (2005), *Infectious Diseases of Potential Risk of Travelers*, [whqlibdoc.who.int/publications/2005/9241580364\\_chap5.pdf](http://whqlibdoc.who.int/publications/2005/9241580364_chap5.pdf).
- 3 MedicineNet, *Tuberculosis (TB)* (2011), [www.medicinenet.com](http://www.medicinenet.com).
- 4 Center for Disease Control and Prevention, *Tuberculosis: Infection Control and Prevention*, <http://www.cdc.gov/tb/topic/infectioncontrol/default.htm>.
- 5 Centers for Disease Control and Prevention (2008), *Understand How Infectious Diseases Spread*, <http://wwwnc.cdc.gov/travel/page/infectious-diseases.htm>.
- 6 A vector-borne disease is transmitted from humans by insects.
- 7 MedlinePlus, *Traveler's Guide to Avoiding Infectious Diseases*, <http://www.nlm.nih.gov>.
- 8 Mayo Clinic, *Dengue fever definition*, <http://www.mayoclinic.com/health/dengue-fever/DS01028>.

Tell us what you think about this article.  
Email [MinistryMagazine@gc.adventist.org](mailto:MinistryMagazine@gc.adventist.org)  
or write to 12501 Old Columbia Pike,  
Silver Spring, MD 20904.





# MOVING MINDS UPWARD

## HOLISTIC EDUCATION PAYS OFF

To give young people an academic advantage, we may need to expand our idea of education. Often the focus is the classroom: textbook choices, learning objectives, lesson plans and teaching techniques. These are important—no doubt. But for optimum academic achievement the mind appears to need far more than school days filled with English, algebra, biology and history.

COGNITIVEGENESIS.ORG

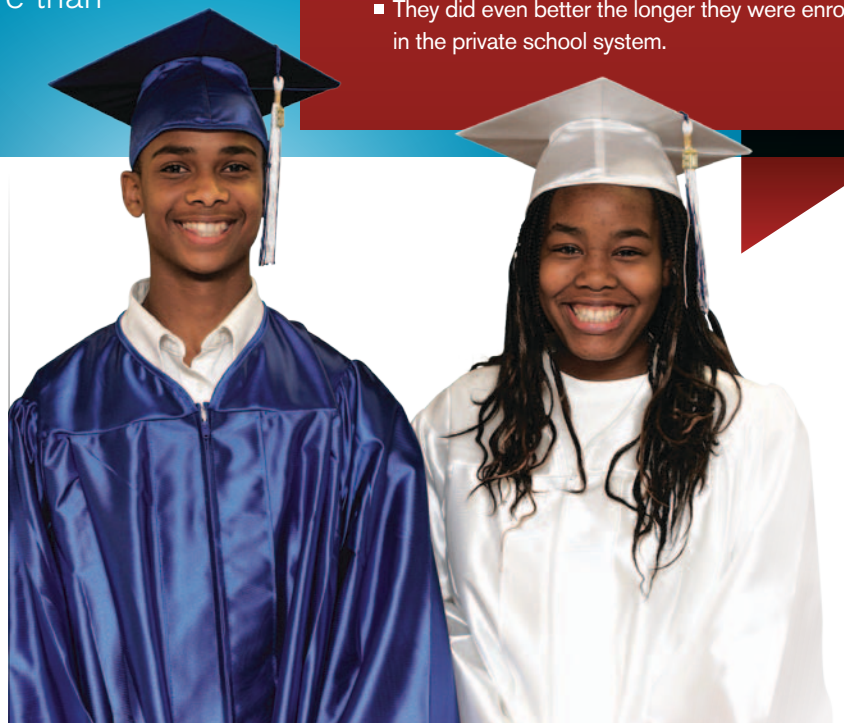
### Key Findings:

- Students in the Adventist school system had higher achievement in all subjects—math, reading, language arts, social studies and science.
- They achieved higher than predicted based on individual ability scores.
- They did even better the longer they were enrolled in the private school system.

The latest evidence comes from the *CognitiveGenesis* study, a four-year look at the Seventh-day Adventist school system—the second largest Christian school system in the world. More than 50,000 students in North America took standard tests of thinking ability and academic achievement. Scores were compared to national averages.

Among other factors, higher academic achievement was found among students who had healthy relationships with parents, read for fun, took music lessons, had a positive spiritual outlook, and cared for their health. The evidence is in. A commitment to educate the mind, body and spirit pays off in higher academic achievement for young people.

[adventisteducation.org](http://adventisteducation.org)







## RON E. M. CLOUZET

“A revival of true godliness among us is the greatest and most urgent of all our needs.” —Ellen White

“Isn’t it high time we storm the gates of heaven on behalf of this Gift? What else are we waiting for? Read this book!” —Dwight K. Nelson

# ADVENTISM’S GREATEST NEED

The history of the Seventh-day Adventist Church is replete with examples of missed opportunities that would allow the special outpouring of the Holy Spirit to work in hearts and prepare the way for the latter rain. The church has allowed lesser things to become more important than “the greatest of all our needs.”

When the disciples prayed for the endowment of the Spirit in the Upper Room, they reached a point of full surrender, like never before. Likewise, when we receive the Spirit, it will be seen by the lives we live and the burden we have for the lost.

In *Adventism’s Greatest Need*, Dr. Ron Clouzet shares a compelling conviction that the Holy Spirit is poised and ready to reignite an end-time people in their quest for true godliness.



**CALL** 1-800-765-6955 **SHOP** ABCASAP.COM

ISBN 10: 0-8163-2489-1  
US\$15.99