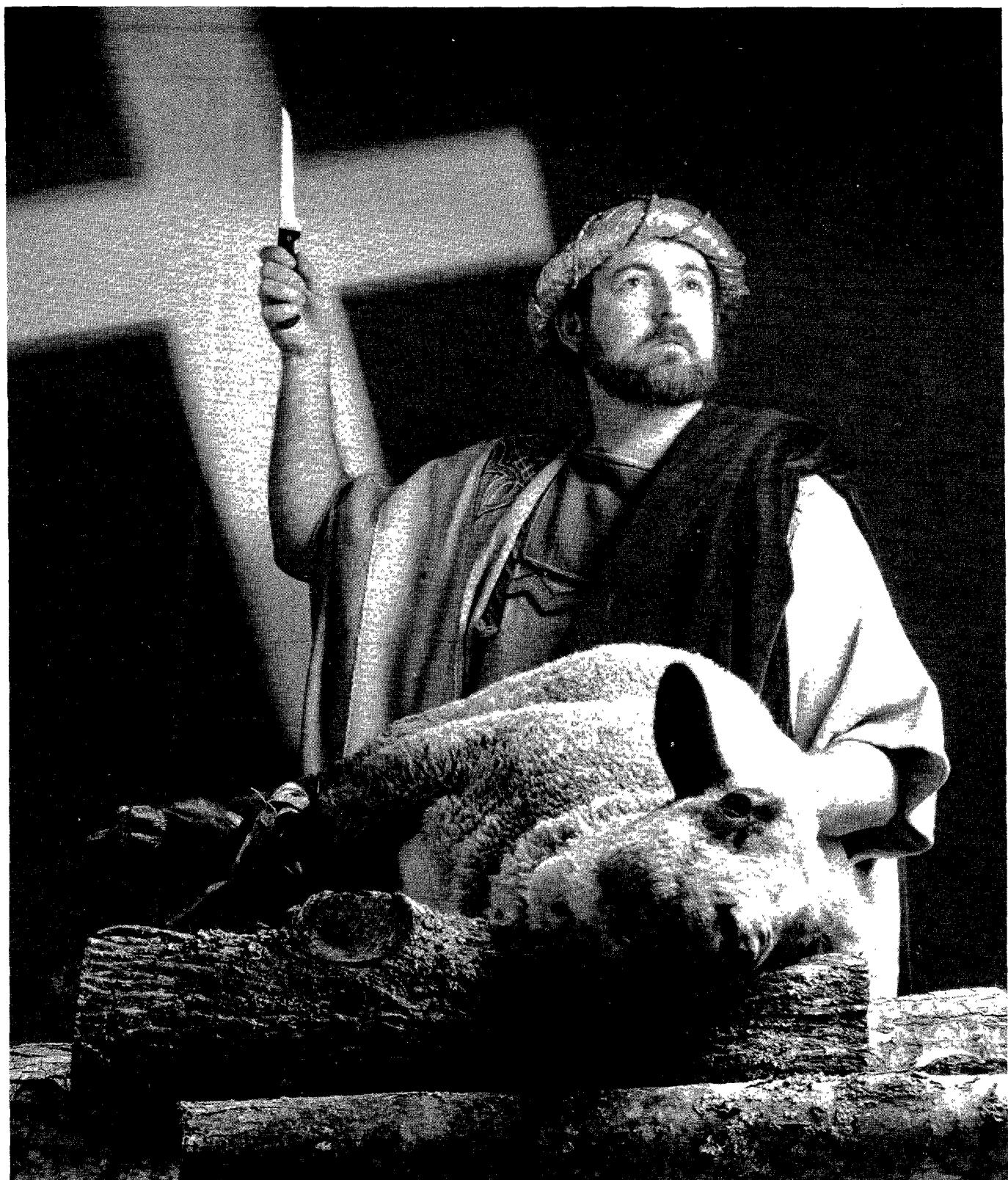


Ministry

A Magazine for Clergy/February 1984



Typology and the Levitical System

Letters

Adventist Amalekites

The October issue was such a lift to me. As the editorial, "Adventist Amalekites," said, it is so human for us to dwell on the seamy side of the church.

Also, John Fowler's "Let's Make the Pastor a Professional!" said what needs to be said. If those in administrative positions would read it and take heed, I believe it would make a great deal of difference in the spiritual health of many churches.

And last, Miriam Wood's article was super too. She is such a believable saint in that every once in a while she admits that she, like the rest of us, has not yet reached perfection! What a contribution she and her husband have made to the building up of the kingdom!—Del Delker, Newbury Park, California.

I agree that God's church is under attack by many different people and that "Adventist Amalekites" (October, 1983) states some of the reasons. But I feel that the editorial left out one important cause—the lack of an effective platform within the church from which to voice contrary views and opinions. Government has what is called the loyal opposition, to act as a check on the party in power. This group is not assumed to be disloyal because it opposes some of the actions of leaders. I'm not suggesting we should have two parties in the Adventist Church, but I am suggesting that we set up effective ways for people to make their views known. Here are some possibilities:

1. A special grievance officer. This independent individual is assigned to talk to persons about grievances that can be revealed best outside normal channels. An example is the inspector-general system in the Army.

2. A feedback representative. This person must be a member of the group from which feedback is desired. His role is not secret, and he must have the confidence of the group. If possible the group should select him.

3. An ombudsman. This person is a third party, one who is not a part of the establishment, one to whom complaints

may be addressed. He has no authority in the organization other than the right to investigate and to make known his findings.

4. An open door policy. This requires specific times when administrative personnel are available to listen—a particular afternoon, for example, when people can express their feelings directly to those in charge.

5. A town hall session. Administrators meet in various sections of the field, listening, reporting, and answering questions.

6. A "devil's advocate." One member of the organization is appointed to critique the results of decision-making so that all sides can be aired.

7. An ad hoc task force. This short-term committee is set up to study a particular problem or situation. It dissolves once its task is done.

Because we consider this to be God's church, we sometimes think all its decisions and policies are in harmony with God's will. But the history of the children of Israel and of Christianity shows that even God's people can make mistakes.—J. David Newman, Mount Vernon, Ohio.

Just talk

"Let's Make the Pastor a Professional!" (October, 1983) spoke to some of my own perceptions of pastoral work. At times I have felt the pressures of ministry. I'm happy, however, that the conference in which I pastor has already implemented many of the things the article suggests. Each year the pastors receive an evaluation, are counseled on how to improve, and are given help in areas of difficulty. The conference staff is supportive. After five years of service, those who were sponsored to the Seminary are allowed educational upgrading equivalent to six quarter credits per year.

I believe, too, that pastoral positions should be filled with professional individuals who are balanced and informed theologically, Biblically, and pastorally. Too often some of our best pastors are "moved up" in church responsibilities, thus robbing the local church of some of

its most competent people. On this point I am wondering whether the author, a conference president, is willing at this time to "step up" to a pastoral position. Are the editors of MINISTRY?

I have often read and heard about raising the salary of the pastor to a level equal to that of administrators. Even MINISTRY suggested this (June, 1982, p. 27). All the talk is just that. Talk and more talk! An individual or an organization is really serious when actions take the place of talk. Don't misunderstand. I feel that we pastors are quite well cared for financially. I'm grateful, but I don't like being treated as an ignoramus. Don't treat us as subservients, but as equals.—James Ellithorpe, Glen Falls, New York.

Thank you for John Fowler's clearly focused Viewpoint article in the October issue. It highlights the apparent incongruity in our church between our spoken beliefs and our deepest-level perceptions on the subject of peer ministry. We usually say all the right things about the local pastor, but the system itself is inconsistent with what we say. Our system rewards with a salary increase the local pastor who leaves the pastorate for one of various office ministries. The increase is not large enough to be financially significant, but it clearly indicates that the predominant measure of ministerial success is upward mobility within the hierarchy.

Making contact with our deepest-level beliefs is difficult. Are our words or is our system closer to our deepest beliefs? Has the system achieved a momentum of its own that puts it out of sync with our deepest beliefs? I think we agree that all ministers are peers and that the local pastor is the real producer. But the system has lagged behind our consensus and has gotten out of step.

We need to adopt some of John Fowler's suggestions, as well as others. The first step, as I see it, is to remove all symbols of rank such as the additional salary for office ministries. We need to evaluate our system carefully under the bright light of Scripture.—Gorden R. Doss, New Smyrna Beach, Florida.

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Ministry

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What I Expect of an Administrator/4. Lawrence G. Downing. Human relations to some degree depend on what we expect of one another. In this article a pastor tells what he expects of his conference administrator.

Whom Are We Winning?/6. Roger L. Dudley and Des Cummings, Jr. How do you decide what approaches will most efficiently utilize your church's resources in reaching others? The authors offer a survey instrument that will help you know what has been effective and with whom.

Preaching With a One-track Mind/10. Morris L. Venden. Paul's ministry centered on Jesus Christ—and so should ours. What does this mean for our preaching? Shall we preach only from the Gospels or only from the New Testament? How can we know whether we are Christ-centered preachers?

TV Ministry: Sophisticated, Expensive, and Effective/13. J. Robert Spangler interviews the directors of the denomination's three major television programs regarding television's potential, their plans, and the responses they have been receiving.

Typology and the Levitical System—1/16. Richard M. Davidson indicates the Biblical basis of a typological hermeneutic for interpreting the sanctuary and its services. And he shows that this hermeneutic substantiates the historic Adventist understanding of the sanctuary.

Evangelists, Pastors, and Baptisms/20. What can you do when you disagree as to whether someone is ready for baptism?

Adventist Amalekites—2/23. Building on an earlier editorial, J. Robert Spangler suggests what those dissatisfied with church leaders or policy should do to resolve the problems they see.

Through a Visitor's Eyes/26. Barbara Huff suggests areas you should check to improve the impression your church makes on those visiting it.

Looking for the Land of Goshen/28. Orley M. Berg. Where in Egypt was ancient Israel born as a nation? Are any fruits of their labors during their sojourn there identifiable today? The author takes us along as he visits sites of archeological excavations in his quest for answers to these questions.

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What I expect of an administrator

What is the conference administrator's role? More specifically, how should he relate to the churches and their pastors in the area in which he works? A pastor gives his perspective on the characteristics, attitudes, and skills that a conference administrator needs to bring out the best in those he leads.

□ by Lawrence G. Downing



s a pastor I have two major expectations of a conference administrator: first, that he is effective, and second, that he is fair. The job of an administrator is to get things done. He may be well-intentioned and of excellent character, but if he is not effective in the job he is hired to do, he should not occupy that

position. But in doing the job, even well, he must be fair. If he is inconsistent, unreasonable, shows partiality, or acts in his own self-interest, he is violating the fairness rule and should vacate his position.

While I consider these two traits as the most important for administrators, I have other expectations that I feel are important to the process of management.

A basic spiritual requirement for church administrative personnel, of course, is an understanding and acceptance of the Christian faith and an experience that continues to grow and mature. Becoming caught up in the routine of everyday duties is no less a temptation for the professional Christian administrator than it is for any other Christian.

I expect an administrator to be a genuine, honest, vulnerable person who is willing to risk himself and lead out in a process that tends to develop wise,

capable, effective leadership in the church. Rather than managing by coercion or subtleties that are unstated but well understood by the hearer, I expect a conference executive to be straightforward in what he expects and to be intentional toward his job. He is responsible for encouraging a creative, accepting atmosphere in which we pastors can feel welcome to develop our gifts and expertise in areas we are drawn to or believe the church needs. One of the most important responsibilities an administrator has is to establish the atmosphere in which his colleagues operate. A manager can create an atmosphere of joy, trust, collegiality, and support, or he can develop an atmosphere that promotes fear, mistrust, rivalry, intimidation, and hurt. Establishing a particular management climate, a *modus operandi*, although difficult, may be the most effective thing an administrator does. Such an expectation is fulfilled not so much by doing as by encouraging others to do, and by learning ways that promote understanding, trust, and mutual respect. Administrators can do much to remove the jealousy, territorialism, and parochialism that is found in the pastorate.

I expect administrators to learn man-

agement skills. Peter Drucker, in *The Effective Executive*, argues that management skills can be learned. Wisdom, intelligence, and common sense may not be as easily acquired, but it is possible to learn the techniques that make effective managers. One area where skills are particularly useful is in person-to-person relationships. It is possible to learn listening skills and the methodology for turning a conflict into a positive situation, to be sensitive to others, to be compassionate, and ethical. Because approaches to management are continually changing, constant updating is essential.

Another part of the task confronting the conference administrator relates to church planning. I expect him to see the big picture that helps in the establishment of long-range goals. I expect him to provide counsel in finding and implementing the mechanisms and the personnel to meet future needs. Our church has frequently been more adept at meeting institutional needs than in putting together creative, effective methods for meeting human needs. Sensitive people with administrative skills have worth beyond measure. Some have suggested that we may have limited our horizons by adopting a conserving,

Lawrence G. Downing is pastor of the Green Lake Seventh-day Adventist church, Seattle, Washington. In the April issue a conference administrator will be writing on the topic "What I Expect of a Pastor."

I expect officials of the conference to give first priority to the work at hand. This may require removing themselves from the endless hours spent chairing boards that others could, and should, chair.

holding, protecting mentality and have loaded the administrative process with a morality all its own. Administrators could perhaps remind themselves—and us—that polity is not religion but a means by which to get things done. It can be changed as needs and situations warrant.

When crises or unnerving circumstances arise, I expect administrators to provide stability, useful advice, calm assurance, and realistic possibilities for easing tensions. This is especially true when the difficulty exists in a local congregation. Rather than automatically moving a pastor when conflict arises, effective administrators, I believe, will seek to provide a workable process that will attempt to satisfy the problem. Both the pastor and the congregation can learn from these experiences, and long-term, more effective pastorates will result. Presently the policy seems to be to move a pastor when too many complaints come into the office. This is easier, perhaps, than determining the problem and seeking solutions. However, the cost both in human relationships and in dollars is high. We have made the moving business prosperous by transferring our problems rather than solving them.

I expect a conference administrator to examine and appraise realistically the changes facing the Seventh-day Adventist Church. I expect him to be a student of contemporary Christianity and to anticipate the shape of the church in the twenty-first century. Conference personnel must begin studying current trends and determining how such trends will affect our church. They must begin making plans to meet the needs and wishes of those who are now, or who will be, occupying the church pews. Reacting to situations is much less desirable than proposing possibilities that defuse potential problems before they arise. We need more proposers, or conceptualizers, than are currently visible. The people who make it their job to think about what needs to be done may well prove themselves more valuable than troubleshooters. Men and women who act

responsibly and reasonably, using their energies and creativity to design and implement new policies and organizational structure, may well be the people of the future. I expect an administrator to prize and reward such persons, not shunt them off to work in some peripheral area of the church.

I expect elected officials of the conference to give first priority to the work at hand. This may require removing themselves from the endless hours spent chairing boards that others could, and should, chair (including perhaps the conference executive committee). At present, an inordinate amount of time is spent by conference personnel in caring for institutional needs. Conference presidents run from one end of the country to the other attending innumerable boards, study committees, and subcommittees in an attempt to solve other people's problems. A change in priority would allow administrators to spend more time with the people they have been elected to serve. The immediate problems facing us in the pastorate are sufficient in themselves to occupy the full attention of our administrators: the differing needs of small and large churches, clergy burnout, clergy brain-drain, development of specialized skills, loss of Adventist professionals and intellectuals, development of long-term pastorates rather than a series of interim pastors.

I expect conference administrators to see pastors as peers who are going about the same business. (Pastors need to view administrators in the same light.) Can we learn to be open and trusting among ourselves? Can we create such an openness that a pastor who wishes to enter another phase of church work can feel free to explore his wishes with his colleagues, and not risk abandonment or censure if he overtly expresses his hopes? I think so. We can begin to minister and care for one another. This in itself is an unexplored area in ministry that is especially pertinent within the context of the caring church concept. We do caring rather than talk caring, and it can begin with us! Why have we established and encouraged a situation in which

capable men are not given the freedom to express their desire to attempt new challenges? Why have we preferred using subtle procedures to advance—procedures that appear accidental but that have been carefully orchestrated—when a direct approach has much better possibilities? Could we not study the development of a central computer file to which pastors could submit their interests and certifications? When an opening develops, the computer could indicate those who have expressed interest in a geographic area or who possess a particular skill. We can learn to encourage excellence and affirm those who express interest in large churches or small churches or who have an interest in entering administrative positions or other specialized ministries.

I don't expect an administrator to tell me how to do my job. I expect him, instead, to create an atmosphere that encourages me to do my best and to make available resources that will help me in my desire to be an effective pastor. My goal as a pastor is to have excellence in ministry, and an administrator's desire to aid me in achieving that excellence should be a complementary goal.

One final expectation. Those who are in administrative ministry ought to reenter the pastoral ministry on a specific schedule. If an administrator could serve no more than two successive elected terms before serving an intervening term in a parish ministry, the church, in my opinion, would be stronger. Society changes so rapidly that one who is not directly in touch with what he is attempting to administer soon loses perspective. Such a policy would provide a commonly accepted method for recycling administrators back to the parish without the appearance of failure. It would also affirm that this person is called to serve people and the church.

I believe that these expectations are not only reasonable but achievable. Indeed, I believe it is imperative that most of them be realized if we are to have an effective organization that will attract thinking men and women in today's world.

Whom are we winning?

How do you evaluate the evangelistic outreach of your church in order to use it most effectively? The authors introduce their New Member Survey, showing what information it makes available and how that information may be used to target a particular kind of evangelism to the audience with which it is most effective. □ by Roger L. Dudley and Des Cummings, Jr.



conducting any program without a proper evaluation is like shooting in the dark, hoping to hit something. So it is in church growth. After all the praying and planning and programming, the church must attempt to discover how successful its efforts have been. A number of ways of doing this are available. One way is

to examine the characteristics of new converts.

We may count the number of persons added to the church over a given period, of course, as one measure of success. But

this is a rather rough evaluation, for it doesn't reveal either the target populations being appealed to most effectively or the methods that produced the greatest results. A more discriminating measure is called for.

To meet this need the Institute of Church Ministry has developed the New Member Survey, designed to be used with converts who have been in the church less than a year. Several confer-

ences are using it to gather information from all newly baptized members. (Note the reproduction of the survey that accompanies this article. The following paragraphs describe and refer to the survey.)

The survey begins by asking for the religious background of the new member. What types of people are becoming Adventists? Do they come largely from secular backgrounds or from other

Roger L. Dudley, Ed.D., is the associate director and Des Cummings, Jr., Ph.D., is the director of the Institute of Church Ministry.

We may count the persons added to the church as one measure of success. But this doesn't reveal the target populations being appealed to or the methods that produced the greatest results.

denominations? If the latter, which groups are more receptive to our message? Is most of our growth "biological" in nature—coming from Adventist homes? Knowing the background helps us to measure the appeal of our approaches to various groups. Perhaps most importantly, we discover populations that we are not reaching at all.

The next five questions deal with the methods and processes that led the convert to join the church. The variety of questions demonstrates that there are different ways of viewing this experience. Question 2 attempts to locate the most attractive general feature. Question 4 allows the convert to rate the influence of twenty-eight different sources. This is more helpful than simply picking the single strongest influence. For example, choice number 8—relative—is usually rated very highly. But many of those being surveyed have united with the church through an evangelistic series and so also rate number 16 quite highly. The strength of evangelistic meetings would be obscured if only the strongest influence were selected. On the other hand, question 5 attempts to identify the entering wedge—the first influence rather than the strongest.

Questions 8-11 move beyond the process of joining the church to integration into it. What happens to the new member after he or she leaves the baptismal waters? The survey rates various ministries as to their helpfulness in strengthening the Christian life of the newcomer. It determines how active the convert has become and his or her present relationship to the church. It tests the climate of fellowship in the congregation.

Questions 7 and 12-18 provide valuable demographic information that enables church planners to determine specific groups that the church is or is not reaching. The instrument is particularly valuable when used in conjunction with a demographic profile of the congregation's territory based on Census Bureau information. The combination of these two research tools provides the local

church growth-planning team with the information necessary to identify groups that are most "winnable." How is this possible?

1. The New Member Survey helps to identify the type of people the church, conference, or particular evangelists have been reaching.

2. The demographic information helps to identify the location of these types of people within the specified territory.

3. These populations can then be targeted with direct mail or home-delivered advertising, Bible study cards, et cetera, in order to maximize the effectiveness of current programs. The church can greatly improve its stewardship in this way. Instead of mass mailing fifty thousand handbills throughout the city, it can secure a mailing list of individuals who are most likely to be

second, cities that should be especially receptive to a particular style of evangelism can be identified.

The approach of combining the New Member Survey with demographic studies has been successfully employed by the Lake Union Soul-Winning Institute (LUSI) in Chicago. Its work has demonstrated how the use of research tools can dramatically increase results in evangelism for the same number of dollars spent.

LUSI has employed these methods to identify target population groups and plant new churches. Recently the Institute of Church Ministry did a computerized study of Chicago to help identify population groups that would be receptive to the planting of new Adventist congregations. The survey pointed out the Marquette Park/Garfield Ridge neighborhood as one such area. Surpris-

What happens to the new member after he or she leaves the baptismal waters? The survey rates various ministries and tests the climate of fellowship in the congregation.

receptive to the particular method of evangelism it is using.

4. The demographics will assist planners in determining the type of people in the community who are not being reached by present methods of evangelism. Then the planners can study these groups to discover their felt needs and can experiment with new methods of evangelism. Continuing evangelistic effectiveness is dependent upon this kind of information.

5. The New Member Survey can be helpful in matching an evangelist's skills to the needs of a community. If an evangelist asks each individual he baptizes to fill out this survey, in a short time he will be able to determine which populations he is most effectively reaching. This offers two benefits: first, advertising is much more effective when it is able to target specific populations;

ingly, this locality contained 180,000 people and approximately 70,000 households, but no Seventh-day Adventist church. It has a lower-middle-class, basically white population, with incomes ranging from \$18,000 to \$21,000. In August, 1982, LUSI began working in the area, using a sequence of evangelistic tools including community surveys, personal Bible studies, health programs (the Five-Day Plan, natural foods cookery, and stress seminars), and a reaping meeting. Two cycles of this sequence have produced fifty-eight baptisms and a new church with seventy members in this location.

LUSI has also been using the New Member Survey to determine the kind of people they are reaching in Chicago. The facts uncovered have enabled them to analyze their approaches in advertising and are helping them to broaden out

Every church garners its own unique group of new members. We can only determine whom we are winning and whom we are not effectively reaching as we discover and study the profiles of these groups.

to those segments of the population that they are not yet reaching and to strengthen their approach for those whom they are reaching. It is exciting to recognize the Holy Spirit's work as the development of more research tools increases the effectiveness of our evangelists.

The Institute of Church Ministry has also developed a computer profile to display the results of a particular survey in a manner that will make them easily usable. The profile can depict converts brought into a particular church, those becoming members during a particular evangelistic campaign even though they

might join several local congregations, those won in a particular area of the conference, or the new additions to an entire conference. The profile lists each question and gives the percentage of the respondents who chose each possible answer. One may even select the people who made any particular choice or combination of choices and obtain a profile of them. For example, one can create a profile of those who came from a secular background (question 1:1) or of those who were greatly influenced by a series of public meetings (question 4:16) or of those meeting both conditions.

Such a profile offers valuable informa-

tion for a local congregation or a particular evangelist in evaluating the results of a church growth thrust. Every church, conference, or other area garners its own unique group of new members. We can only determine whom we are winning and whom we are not effectively reaching as we discover and study the profiles of these groups. This survey also allows church planners to see the methods that are most effective with the target populations in the assigned area. Finally, we are able to chart our progress in integrating the new members into the life and service of the congregation.

New Member Survey

1. Before you became a Seventh-day Adventist, what was your religious background? (Circle the number.)

- 1. No church membership
- 2. Raised in an Adventist home
- 3. Protestant (please specify denomination) _____
- 4. Catholic
- 5. Other religion _____

2. Which factor *most* attracted you to the Adventist Church? (Circle the number.)

- 1. Raised an Adventist and simply accepted parental values
- 2. Truth and beauty of the church's teachings
- 3. Warm fellowship among the members
- 4. Charisma of the minister/evangelist
- 5. Personal contact with a church member
- 6. Adventist radio or television program

3. Did any of the following events disrupt your regular life pattern during the twelve months just before you became an Adventist? (Circle 1 for Yes and 2 for No.)

- 1 2 Personal illness or injury
- 1 2 Death or serious illness of a close friend or relative
- 1 2 Marriage
- 1 2 Divorce or marital problems
- 1 2 Birth or adoption of a child
- 1 2 Son or daughter leaving home
- 1 2 Retirement
- 1 2 Loss of job
- 1 2 Change to a different line of work
- 1 2 Move to another area
- 1 2 Severe financial difficulties
- 1 2 Legal problems
- 1 2 Other personal or family emotional crisis

4. Please indicate how much of an influence each source

listed below was toward your joining the Adventist Church. (Circle the appropriate number.)

No influence

Some influence

Fair amount of influence

Great deal of influence

- | | |
|---------|--|
| 1 2 3 4 | 1. Church pastor |
| 1 2 3 4 | 2. Bible worker |
| 1 2 3 4 | 3. Youth leader (MV, Pathfinder, etc.) |
| 1 2 3 4 | 4. Adventist book salesman |
| 1 2 3 4 | 5. Medical or health personnel <i>not</i> in an Adventist hospital |
| 1 2 3 4 | 6. Medical or health personnel in an Adventist hospital |
| 1 2 3 4 | 7. An Adventist member whom you did not know, witnessing door to door |
| 1 2 3 4 | 8. Relative |
| 1 2 3 4 | 9. Adventist neighbor |
| 1 2 3 4 | 10. Work, business, or professional acquaintance |
| 1 2 3 4 | 11. Other Adventist acquaintance
(Please specify type of acquaintance.) _____ |
| 1 2 3 4 | 12. Seventh-day Adventist Community Services center |
| 1 2 3 4 | 13. Bible correspondence lessons |
| 1 2 3 4 | 14. Bible lessons with a church member in your home |
| 1 2 3 4 | 15. Bible classes in the church |
| 1 2 3 4 | 16. Series of public meetings (such as evangelistic meetings in the church) |

In August, 1982, LUSI began working in the area, using a sequence of evangelistic tools. . . . Two cycles of this sequence have produced fifty-eight baptisms and a new church with seventy members in this location.

- | | |
|---------|--|
| 1 2 3 4 | 17. Ingathering |
| 1 2 3 4 | 18. Adventist school, academy, college, university |
| 1 2 3 4 | 19. Voice of Prophecy radio program |
| 1 2 3 4 | 20. It Is Written television program |
| 1 2 3 4 | 21. Faith for Today television program |
| 1 2 3 4 | 22. Breath of Life television program |
| 1 2 3 4 | 23. La Voz de la Esperanza radio program |
| 1 2 3 4 | 24. Amazing Facts |
| 1 2 3 4 | 25. Vacation Bible School |
| 1 2 3 4 | 26. Junior or youth camp |
| 1 2 3 4 | 27. Seventh-day Adventist books, magazines or other publications |
| 1 2 3 4 | 28. Health programs or classes such as Five-Day Plan to Stop Smoking, cooking school, etc. |

5. Please enter the number of the one source from the list in question 4 through which you first became attracted to the Adventist Church. _____

6. If you attended evangelistic meetings prior to becoming an Adventist, how did you learn of them? (Circle the number.)

1. Advertising in the mail or at your door
2. Newspaper advertising
3. Radio or TV advertising
4. Invitation by a family member
5. Invitation by a friend
6. Invitation by speaker or a team member
7. Invitation by a church member whom you didn't know

7. How many years did you attend Seventh-day Adventist schools on each of the following levels? Count a part of a year as a full year.

1. Elementary (grades 1-8) _____
2. Academy (grades 9-12) _____
3. College/university _____

8. How helpful do you find the following resources in strengthening your spiritual life and Christian experience? (Circle the appropriate number.)

- Not helpful
- Somewhat helpful
- Very helpful
- | | |
|-------|--|
| 1 2 3 | 1. Sabbath school |
| 1 2 3 | 2. Church service |
| 1 2 3 | 3. Prayer meeting |
| 1 2 3 | 4. Personal Bible study |
| 1 2 3 | 5. Ellen White writings |
| 1 2 3 | 6. <i>Adventist Review</i> |
| 1 2 3 | 7. Other magazines |
| 1 2 3 | 8. Adventist radio and television programs |

9. Since becoming an Adventist, have you used the following methods of witnessing for Christ? (Circle 1 for Yes and 2 for No.)

- | | |
|-----|---|
| 1 2 | 1. Giving Bible studies |
| 1 2 | 2. Inviting a non-Adventist to public meetings or to church |
| 1 2 | 3. Giving out literature |
| 1 2 | 4. Sharing your personal testimony of what God has done for you |
| 1 2 | 5. Working in community services |
| 1 2 | 6. Teaching a Sabbath school class |
| 1 2 | 7. Giving out Adventist radio/TV logs |
| 1 2 | 8. Following up media interests with personal calls |

10. Which statement below comes nearest to describing the type of fellowship you have found in the Adventist Church? (Circle the number.)

1. Cold and exclusive. I don't feel at home.
2. People are friendly, but I haven't developed any close relationships.
3. A friendly atmosphere. I've made some good friends.
4. Very warm and loving. Like a family.

11. How do you rate your present relationship to the church? (Circle the number.)

1. Very weak; just hanging on
2. Somewhat lukewarm
3. Average
4. Strong; participate regularly in most activities
5. Very active; on fire for God

12. Your age. _____ years.

13. Your sex. _____ Male _____ Female

14. Your marital status.

1. Single
2. Married
3. Divorced
4. Separated
5. Widowed

15. Your ethnic background.

1. Asian
2. Black
3. Hispanic
4. Oriental
5. White
6. Other

16. Your yearly family income.

1. Under \$6,000
2. \$6,000 to \$9,999
3. \$10,000 to \$14,999
4. \$15,000 to \$24,999
5. \$25,000 to \$50,000
6. More than \$50,000

17. What is the highest level of formal education that you have completed?

18. What is your occupation?

Preaching with a one-track mind

Ultimately, Christianity is not just a philosophical or even a theological system. Being a Christian means something more than simply having a certain life style. To be a Christian, one must have a relationship with Jesus Christ. Pastors, who lead the church in thought and worship, need to mold their messages accordingly. But how can we preach Christ-centered sermons?

Toward Better Preaching □ 2 Morris L. Venden



football player thinks of football all day long. In the main, an auto mechanic thinks only of automobiles. A doctor is constantly preoccupied with medicine. We don't call these people fanatics; we say it's their work to think of these things. And it's all right for a preacher to be one-sided too. He can have only one string on his

violin, if it's the right one! In fact, it would be too bad to be in the ministry if your central focus were anything but the one the apostle Paul was known for: Jesus Christ and Him crucified. "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified" (1 Cor. 2:1, 2). Paul was a "fanatic" on Jesus Christ.

A fanatic, according to one definition that I like, is a person who has lost his purpose but who has doubled his efforts. Now, that doesn't describe the apostle Paul. His fanaticism was a different kind. The definition that describes Paul is this: A fanatic is a person who always ends up

at the same place, no matter where he begins. And we preachers today can safely follow Paul in this kind of fanaticism.

Of course, in writing of this emphasis on Jesus, Paul was referring to his experience in Athens and how he had changed his sermonic method. The book *The Acts of the Apostles* describes this transition: "In preaching the gospel in Corinth, the apostle followed a course different from that which had marked his labors at Athens. While in the latter place, he had sought to adapt his style to the character of his audience; he had met logic with logic, science with science, philosophy with philosophy. As he thought of the time thus spent, and realized that his teaching in Athens had been productive of but little fruit, he decided to follow another plan of labor in Corinth in his efforts to arrest the attention of the careless and the indifferent. He determined to avoid elaborate arguments and discussions, and 'not to

know any thing' among the Corinthians 'save Jesus Christ, and him crucified.' He would preach to them 'not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.' 1 Corinthians 2:2, 4."—Page 244.

Now, it's not true that Paul never talked about anything else but Jesus Christ and Him crucified, even in Corinth. After stating in 1 Corinthians his purpose to know only Christ, he proceeded to talk about meat offered to idols, fornication, incest, health, et cetera. As you go through the letters of Paul you find he speaks of many things. But wherever he begins, he always ends at the same place.

It would be possible for you today to say, "I'm going to preach only about Jesus and Him crucified," and then to specialize in Matthew, Mark, Luke, and John, and forget about Ezekiel and Chronicles and the rest of the Scriptures. But you would be squandering the rest of the Bible. You might even decide to

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Christ-centered preaching will not necessarily limit our sermons to studies on the life of Christ, but it will seek to uplift Jesus, the Man of the Bible, no matter what the topic we are presenting.

focus only on the closing chapters of the four Gospels and neglect the rest of even those books. But the kind of fanatic that I'd like to be, and the kind that Paul was, is the kind who always ends up with Jesus Christ no matter where he begins.

Thus Jesus becomes the central focus of whatever launching pad is used in all of Scripture. Would it be possible, even in evangelistic preaching, to prepare your sermons in such a way that people would go home, after listening to a presentation on Daniel 2, thinking more about the Rock, Jesus Christ, than about Nebuchadnezzar? Is it possible to present the symbols of Revelation so that people will go away thinking more about Jesus than about the beasts? Christ-centered preaching will not necessarily limit our sermons to studies on the life of Christ, but it will seek to uplift Jesus, the Man of the Bible, no matter what the topic, no matter what the subject, we are presenting.

In approaching the concept of uplifting Christ in our preaching, we could ask the typical questions of the newsmen. In the lead paragraph of a newspaper article, newsmen try to answer the questions of what, why, which, where, when, who, and how. When it comes to preaching, I suppose the person who preaches primarily about what would be the one who is tilted on the side of legalism—what to do, what not to do. The one who focuses on when might be the one whose primary interest is eschatology and world events. Some preachers have become known for that. A person could become preoccupied with which. This could be the student of world religions.

There are many intellectual types who delight in asking why. And it's possible to spend a lot of time trying to answer that question. Some of us have had a real burden to focus on the question of how. Many young people have been frustrated because the church has talked so much about what, but so little about how. And they have found it extremely difficult to discover how to live the Christian life.

But the question of who should be the primary theme and goal of every sermon.

We may find ourselves preaching, and legitimately so, on the questions of what, and when, and which, and why, and even how. But if we neglect the Who, our ministry will be productive of but little fruit.

A man came into my office not long ago and requested that his name be removed from church membership. He was nice. It would have been easier for me if he had been mean! But he was nice and polite and interesting to talk to. He even offered to come to the next church business meeting and explain his reasons for wanting his membership dropped.

As we talked I tried to discover whether or not he had ever had a personal relationship with Jesus Christ. I wanted to find out whether he had ever experienced the Who. And I found that he had not. His beliefs in Christ and in the church had always been solely on an intellectual plane. He considered Christianity to be simply a thought system. And he was scrapping it in favor of an alternate philosophy.

What a tragedy for the gospel minister to present truth in such a way as to lead his hearers only to an intellectual belief, to accepting a thought system, and not to a discovery of the Person, the Who, the entire basis of Christianity. It is possible to be a Hindu or a Mohammedan or a Humanist and accept only an intellectual theory, or belief. But it is not possible to be a genuine Christian without personal acceptance of a Person, Jesus Christ Himself.

What is the gospel? Have you ever been involved in a discussion of that one? Is the gospel justification alone? Does it include sanctification? How about glorification? For a long time the subject of salvation has been divided into three parts: justification (being saved from our past sins), sanctification (being saved from our present sinning), and glorification (being saved from a world of sin). But Paul has an even better definition of the gospel. He says, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom.

1:16). The gospel, then, is Jesus Christ and all that He came to do. It includes at least the three divisions mentioned already: what He has done for us, what He does in us, and what He wants to do with us when He comes again. But the gospel is more even than this. It is primarily involved with Who—it is the gospel of Jesus Christ.

The subject of Christ-centered preaching can never be studied simply in terms of content, however. In the first half of this article we have looked at Christ-centered preaching. But Christ-centered preaching will be of none effect without Christ-centered preachers. If we don't have Christ in the life He isn't going to be in our preaching regardless of the words we use. Paul determined to know nothing save Christ and Him crucified, because this was the focus of his own life.

We can sometimes fool ourselves into thinking that we are Christians. It's possible to be religious, to go through the routine of church activities, and yet not know a personal relationship with Jesus Christ. How can we know whether we are really Christians or whether we are simply being motivated by selfish or secular reasons to play a role?

Two tests: Of whom do we love to talk, and of whom do we love to think? Look at your thoughts and conversation in your free time when you aren't being motivated or stimulated by the church or the Sabbath school or the job. In your off moments when you relax, what are you thinking about and talking about? It's easy for a minister to think and talk of Jesus during the sermon. But what about after dinner on Sabbath when just the family is around? It's easy at a religious convocation to think and talk of Jesus during the meetings. But what is the topic of conversation when the ministers gather together between meetings or in the dining hall? It may be easy to think and talk of Jesus when you are with people who expect you to do so because you are the minister. But what do you think of when you are alone and can really be yourself?

The apostle Paul passed this acid test.

He didn't ask the ministerial students to sign their names. But he went over the answers and kept a record of the results. Only one out of four was involved in the daily seeking to know Jesus!

"Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, . . . that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" (Phil. 3:8-10).

If I try to preach Christ-centered sermons without knowing Him and knowing fellowship with Him, I will be like a dead man trying to lecture on life. It's impossible. The sum and substance of Christian faith and experience is contained in knowing Jesus.

Now I make no apologies for dwelling on the importance of knowing Jesus personally. In surveys taken of church members, results show that only one out of four is spending time with Jesus day by day. Only one out of four is spending that thoughtful hour in contemplation of the life of Christ. Only one out of four is taking time to study His Word and communicate with Him through prayer. In fact, one recent survey has shown that only one out of five is spending time in personal Bible study on a regular basis.

It would be comforting to think that ministers, of all people, would be among those who are involved in the Christ-centered life, in getting to know Jesus for themselves. But my brother took surveys for a number of years at the seminary where he taught. In one particular class of ministerial students and ministers returning to the classroom for extra study, he would ask each one to answer the question of how to experience a meaningful relationship with Jesus. The students, he said, presented masterpieces on the necessity of personal prayer and study of God's Word. They included good clues on how to make the time of communion and fellowship with God the high point of the day, and how to become involved in sharing and witness as a result.

After they had written and written, he said, "Now please turn your papers over and tell me what you've been doing yourself lately in these things."

He didn't ask them to sign their names. But he went over the answers carefully and through the years kept a record of the results. Only one out of four was involved in the daily seeking to know Jesus. Only one out of four! Is it going too far to say that this is one of our biggest problems in the Christian ministry? How can dead people lecture on life? The Christian ministry has to be something other than IBM or General Motors. It isn't simply another business. It must spring from a relationship with Jesus Christ.

As a beginning minister I would take sermons from my father, my uncle, and from such great preachers of our denomination as Haynes and Richards and Bunch and Fagal and Vandeman. And people would say, "You know, I liked that sermon. Seems like I've heard it somewhere before, but I liked it."

I was chalking up my personal study of these sermons as my devotional life. Have you discovered yet that your study and research for sermons is not necessarily going to double for your devotional life? That was a tough one for me to learn. It took me three years in the ministry before I learned it.

In my first church a godly woman would come by the door at the close of the service and say with a sweet smile, "Pastor, I really appreciated your sermon today. It will be wonderful when you get to know Jesus."

A few weeks later she would come by again. "Thank you for that sermon, pastor. It will be wonderful when you get to know Jesus."

I began to develop really mixed feelings for this lady! But I knew she was right. She was always nice about it, and sweet and kind. But she knew where it was at, and I didn't. Best of all, she prayed for me!

In his book *By Faith Alone*, Carlyle B. Haynes confesses to having been in the ministry for fifteen years before something similar happened to him. He discovered that, even though he had preached salvation to hundreds of people, he himself was lost, and he had to start all over again in seeking to become

personally acquainted with Jesus and accepting salvation for himself, day by day.

All of which reminds me of Aunt Anna. Aunt Anna made the best bread that anyone ever made. Whenever we boys would visit Aunt Anna, my brother and I could always expect her to be taking a loaf of bread out of the oven. And the first thing she'd fix for us when we arrived was a piece of homemade bread.

Think what she might have done. She might have just let us have a whiff. And, oh, even a whiff was overpowering! But to stop there would have been extremely frustrating. She could have eaten a piece of that bread in our presence, and that would have been even worse! Or, as she actually did, she could have given us a piece of bread, and that was good. She could have given us several pieces, and that was even better. Better yet, she could have given us several loaves to take along when we left.

But the best thing Aunt Anna could have done would have been to teach us how to make homemade bread like that ourselves. Once in a while we hear people talk about the preacher needing to feed the people. That's good. But we preachers need to do something even more important. We need to teach the people how to feed themselves. For too long people have been following other people, and that's precisely why we are in trouble today. It isn't enough to judge truth by who has the nicest set of teeth. Our only safety is in going to the Source of the bread of life for ourselves, and then in teaching the people to go there too.

When we know Jesus for ourselves, and He is the center of our lives and our days, we are then enabled to lift Him up before our congregations. We must lift Jesus up so that the people become hungry for the Bread of Life, and then we must teach them the recipe so they can know how to seek Him and lift Him up for themselves. In knowing Him, both pastor and people will find the only method for a Christ-centered life. And it is in knowing Him that we receive life eternal.

TV ministry: sophisticated, expensive, and effective



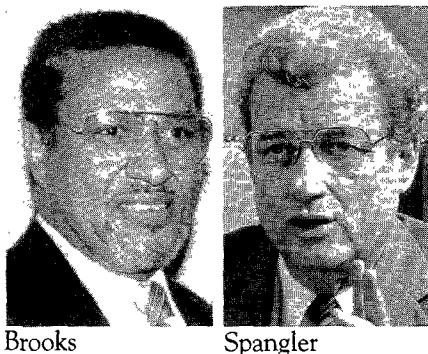
Recently MINISTRY editor J. R. Spangler talked with the three individuals leading out in the television components of the SDA Radio, TV, and Film Center: Charles D. Brooks, Breath of Life; Dan Matthews, Faith for Today; and George Vandeman, It Is Written. They discussed the scope of their present operations, their plans and dreams for the future, and a combined television offering that will be received in Adventist churches on February 11.

Spangler: Charles, Breath of Life is the newest of the TV ministries represented here. Tell me a little about its background and what it is presently doing.

Brooks: Yes, we're still the little child among the giants! Breath of Life is in its tenth anniversary now, and we're proud to be a part of the television ministry of this church. Right now we are mainly on the PTL cable network with about 1,200 outlets. We wish we could be on the regular channels, because so many people still don't have cable television in their homes.

Spangler: You're not on any regular channels now?

Brooks: I didn't say that. We are on about a dozen channels, but most of our



programming is on the PTL cable network. Our need right now is to get on more regular channels so we can concentrate on particular cities and encourage everyone to watch. Then we can better follow up that kind of coverage with our evangelistic crusades. Right now we know we are on in certain areas, but we don't really know how many people actually may be able to view the program.

Spangler: But cable is growing rapidly, isn't it?

Brooks: No doubt about that. I'm meeting people everywhere I go who say, "I watch you every Saturday." We have received more than two thousand responses in a measured period of time, so we are hearing from people.

Spangler: Now, Breath of Life is aimed toward the black population, but I'm sure you must have white viewers as well.

Brooks: Yes. Ours is a cosmopolitan ministry. Recently a group of ministers who had been sent out to check on the interest names we had sent to them told me that in almost every case the home to which they went was a Caucasian home. We're glad for that.

Television is the most sophisticated marketplace in the world, and it thrills me to think that Adventists can be right out there in the middle of it. TV costs money, but those dollars go a long, long way.



Matthews

Spangler: Dan, before we go on to look at what each of you are doing in your television ministries, tell me about this new television offering.

Matthews: For as many years as I can remember, a Faith for Today Offering has been received in the churches during February. We now have not one, but three, television ministries. Yet until this year there still has been only the one designated annual offering. We felt that it would be advantageous and more equitable to all of us if we united in an annual Adventist Television Ministry appeal. Action at the Annual Council of 1982 formalized this idea, so the 1984 offering will be not just a Faith for Today Offering as in the past, but a television offering that will help support all three components.

Spangler: And this offering is to be received on February 11?

Matthews: That's right.

Spangler: George, you've been doing some exciting things with the mini-series idea. Tell us about that.

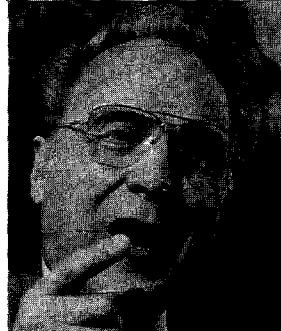
Vandeman: We're very enthusiastic about the mini-series. But first, let me add something to what Dan said. Combining the three denominational television ministries into a single annual offering is a new concept. We all appreciate what church members have

given through the years in the Faith for Today offerings and also in their support for our other programs. I hope our people understand the thinking behind this united television appeal. Television is expensive. No question about that. But when we understand its terrific potential for reaching people, we see that it is also very inexpensive per capita. Actually, TV is the most sophisticated marketplace in the world, and it thrills one to think that Adventists can be right out there in the midst of it. It's true that television costs money, but those dollars go a long, long way in building a correct image of the church and teaching our message. Thousands, perhaps millions, of persons we have never met will someday be found in the kingdom as a result of such widespread witness.

Each of us is concerned, of course, about faithfully fulfilling his assignment and about the outreach of his own broadcast. But we are all praying for one another and working together in a complementary ministry. Faith for Today has done a splendid job with its assigned role; It Is Written has been given a different responsibility—to deal with Bible truth in a documentary style. Breath of Life has yet another job description. Each is unique, yet each complements the others. We are thankful for the new offering and hope that our people will realize that the task before us in television programming is—well, staggering. I don't know a better word to describe it.

Spangler: How many stations is It Is Written presently on?

Vandeman: The number varies. We are covering about half the United States, 85 percent of Canada, and about the same percentage of Australia. It Is Written is on satellite, too. We are grateful that we can air our program on three of America's four large satellite stations—Atlanta, San Francisco, and New York. We hear from as many as forty States a week from just the Atlanta and New York stations.



Vandeman

Spangler: Charles, Breath of Life is using the Andrews University 800 number also, isn't it?

Brooks: Yes. That's what I meant when I said we have received a measured response of more than two thousand phone calls. I didn't mention a moment ago that our program is carried in several Caribbean islands and also in the South Pacific. Many places in Africa would like to have the program, but we haven't been able to afford transferring the tape into a format they can use.

Spangler: You never did tell us about those mini-series, George.

Vandeman: We've found this concept to be very effective. We've had a mini-series on health, another on the roots of our Bible, and we're planning a mini-series titled Who Are Seventh-day Adventists? It will be aired the last three weeks of this March. Plans are being made in each local field to take advantage of this program. It will focus on Adventists as people who are interested in preparing the whole person to live in a broken world. That will be the theme. Much that we do and believe and teach springs from this concern to help people become whole persons in a broken world and to prepare for the great day.

Later in 1984 we hope to produce a series on the contributions of various denominations—Methodists, Baptists, Lutherans, Roman Catholics, et

I see us as a united television ministry, and this is our pioneering opportunity to exhibit to our constituents our common ministry made up of special programming to specific targets that need to be reached.

cetera—to the faith of the nation. We will focus on those teachings each church has championed through the years, and then we'll put them all together in the context of Revelation 12 to show how God has commissioned this people to complement with the end-time message the spiritual contributions of these various groups.

Spangler: *Faith for Today, Dan, is the oldest of the church's television programs. What plans does your office have for the future?*

Matthews: Right now the most rewarding activity is arranging one-hour specials for release in prime time. Everyone knows that prime time is the number one audience in television. Yet unfortunately, throughout our history we have largely been relegated to the smallest audience slots—Saturday and Sunday mornings. Our assignment at Faith for Today is to reach the general viewer, the person who would not ordinarily be interested in a religious program. So we've been trying to reach that large, prime-time audience in terms it understands—everyday living, health, social relationships, stress, and similar issues. In Los Angeles and Washington, D.C., we have been able to negotiate for time on network and large independent stations. We praise the Lord that recently we received more than four thousand responses from two single programs. And for 1984 we are projecting to broadcast one-hour specials in the top twenty television markets in North America.

We are also in the process of distributing a program intended for the youth audience. We're deeply concerned about values programming for young people. Faith for Today has produced a pilot that portrays positive life-style alternatives for upward mobile young people transitioning to adulthood. We believe we must make an effort to assist in upgrading general television fare. The Lord is opening doors at the top executive level of the entertainment industry for us to share this concern with those who can

help match our conviction with actual program exposure.

Spangler: *And this year's combined television offering will play a large role in how much you're able to do, won't it? How much has Faith for Today received in previous years?*

Matthews: In 1982 our offering was approximately \$400,000. I think we'd be short on faith if we aimed for less than \$1 million for our combined television ministries in 1984. I'm personally very pleased to be able to participate with It Is Written and Breath of Life in what I see as a complementary television ministry targeted to specific goals and groups. I don't think of us as three separate programs vying for certain segments of support from the church. Rather, I see us as a united television ministry, and this is our maiden voyage, our pioneering opportunity to exhibit to our constituents our common ministry made up of special programming to specific targets that need to be reached in our great television challenge.

Spangler: *What about follow-up?*

Brooks: We've been somewhat limited in this area because of a lack of funds. But we offer Bible lessons. Our main thrust, however, is actual public evangelism. We go into a city where we have been on the air for a sustained period of time and hold major evangelistic campaigns. God has given us more than 2,700 baptisms in these meetings so far. I'm leaving shortly for the Caribbean to hold another meeting.

Vandeman: I think each of us, Bob, senses that follow-up is our critical need. It Is Written is developing a new idea—at least for us. This past year we have prepared a video-cassette follow-up ministry in which I give thirty lessons on every phase of our message with a built-in strategy for decisions that can lead to a final commitment for Christ

and the church. Two lay members have financed this project (at a cost of \$250,000), and because of this gift we will be able to pass this tool on to workers and members very inexpensively. We're testing the lessons now in various conferences.

Spangler: *How about follow-up at Faith for Today?*

Matthews: We share some Bible courses and counselors with Breath of Life, and it's been a pleasure being united in this way. We have a Bible correspondence school with five major courses. We're experimenting as well with some seminars dealing both with felt needs and Bible topics.

But the follow-up idea that has most excited me recently is what we call the Faith Associates program. All three of us know how heartbreaking it is to read the volume of mail that we receive from our viewers—people we don't know and will probably never see. They have so many needs and problems. Our pastor hearts want to go and minister to them individually, but it's physically impossible. We believe the Lord helped some of our people to originate the Faith Associates concept. This is made up of some 1,200 church members across North America who are ready at a moment's notice to go and be a Christian friend to someone who has written us and expressed loneliness, uncertainty, or some other real problem in his life and who has asked to have someone visit him. We don't know how many persons are now members of the Adventist Church as a result of these contacts, but we know of many who are.

Spangler: *I've been impressed talking with you at the unity I see exhibited here, cooperation rather than competition. I appreciate the reaffirmation that we are all in this great work together trying to help people find Christ and His kingdom. I'll be praying that you reach that \$1 million in the Adventist Television Appeal February 11!*

Typology and the Levitical system-1

The author here begins a two-part study on typology, particularly relating it to the sanctuary, the Levitical system, and the book of Hebrews. In this first article he deals with such questions as Does typology provide a valid and serious way of understanding the Old Testament? Is sanctuary typology a dualistic vertical typology or does it function in the same framework as the rest of Old Testament typology?

The Called Church □ 8 Richard M. Davidson



any Christians regard the Old Testament Levitical institutions as little more than a historical curiosity, to be studied only for information concerning the religious milieu of ancient Israel. Others view the Hebrew sanctuary and its services as occupying a useful, though ancillary, position in illustrating the gospel.

For Seventh-day Adventists, however, the significance of the Levitical system is not simply a matter of historical research or gospel illustration; it is the

raison d'être of the Advent Movement. For the Adventist pioneers, "the subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844. It opened to view a complete system of truth, connected and harmonious, showing that God's hand had directed the great advent movement and revealing present duty as it brought to light the position and work of His

people."¹ Over the past fourteen decades the doctrine of the sanctuary has continued to lie at the foundation of Adventist theology and mission and has remained the most distinctive contribution of Adventism to Christian thought.

Within the constraints of this article it is not possible either to summarize all of the lines of Biblical, historical, and theological evidence that SDAs have

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In the typological relationship there is a divine design in which the Old Testament realities are superintended by God, even in specific details, so as to prefigure the New Testament realities.

published² or to provide a comprehensive statement of historic Adventist teaching on the sanctuary and its services.³ Rather, we will emphasize perhaps the most basic, and at the same time the most overlooked, aspect of this subject—hermeneutics. We will focus upon the *how*, that is, the method or approach employed in unraveling the meaning of the Levitical institutions. For whatever may be said about interpreting the details of specific passages, the historic Adventist interpretation of the sanctuary in the last analysis stands or falls depending upon the validity of its hermeneutic method.

One thing Christian interpreters are generally agreed upon: The basic New Testament hermeneutic key for unlocking the meaning of the Old Testament sanctuary and its services is that of *typology*. But where they disagree is on the question What is the precise nature, function, and purpose of the typological approach to Scripture? Much of the current criticism of the historic Adventist sanctuary theology stems in fact from a fundamental disagreement over the answer to this crucial question.

We can isolate four major areas of particular concern with regard to the typological approach to the Levitical system. The first area relates to the nature of Biblical typology in general. Should it be viewed according to the traditional or the postcritical school of thought?⁴ Historic Adventism has consistently subscribed to the traditional mode of interpretation.

The second area concerns the relationship between the sanctuary typology of Hebrews and the typological perspective elsewhere in Scripture. It involves the question whether *sanctuary typology* should be viewed from a vertical (earthly-heavenly) dimension not unrelated to dualistic thought forms that are alien to the Biblical perspective, or from only a horizontal (historical) dimension that accords better with the modern world view.⁵

The third major cluster of concerns involves the relationship between sanctuary type and antitype, particularly as

elucidated in the book of Hebrews. Seventh-day Adventists have traditionally understood that there still exists a basic continuity between the essential contours of type and antitype, the earthly and the heavenly, the copy and the original, based upon such passages as Hebrews 8:5 and 9:24. Recently, however, this position has been seriously challenged from both within and outside of Adventism.⁶ Scholars have vigorously argued that the book of Hebrews portrays a “tremendous disparity” between types and antitypes and that it attempts to modify the type to fit Christian beliefs.

The fourth major area of concern builds on the third and deals with the role of Hebrews in interpreting the Old Testament sanctuary. Does Hebrews offer the only New Testament interpretation of the sanctuary services, and therefore must Hebrews be regarded as the only ultimate norm for interpreting the Old Testament sanctuary types? If so, then traditional Adventist interpretations could be considered illegitimate because they fail to accept what is seen as Hebrews’ normative alterations of the Old Testament types to fit the New Testament fulfillment.

The remainder of this article will analyze the first two of these problem areas, and a subsequent article will take up the final pair of related concerns with regard to sanctuary typology.

Let us first consider the matter of Biblical typology in general. A number of prominent Biblical scholars have in recent decades given a strikingly positive assessment of the role of typology in Scripture. For example, noted New Testament theologian Leonard Goppelt, who produced the first comprehensive survey of New Testament typology from a modern historical perspective,⁷ has in later articles continued to emphasize that typology “is the central and distinctive New Testament way of understanding Scripture.”⁸ Old Testament scholar G. Ernest Wright asserts that “the one word which perhaps better than any other describes the early Church’s method of interpreting the Old Testament is ‘typology.’”⁹ Church historian

R. M. Grant concurs: “The New Testament method of interpreting the Old was generally that of typology.”¹⁰ And New Testament scholar E. Earle Ellis (following W. G. Kümmel) maintains that “typological interpretation expresses most clearly ‘the basic attitude of primitive Christianity toward the Old Testament.’”¹¹

These recent affirmations of the centrality and importance of Biblical typology appear remarkable in view of the prevailing negative evaluation previously seen among critical scholars. Owing to the triumph of historical criticism within liberal scholarship, all serious interest in typology had been virtually eliminated in the late nineteenth and early twentieth centuries. Except in the more conservative circles, typology was regarded as merely “an historical curiosity, of little importance or significance for the modern reader.”¹² However, after World War II strong advocates of the historical-critical method, which had dealt the deathblow to nineteenth-century traditional typology, exuberantly embraced a “post-critical neo-typology.”¹³

We have already acknowledged that there are differing modern views of the nature of Biblical typology. According to the traditional view (which forms the basis for historic Adventist interpretation of the sanctuary), typology is the study of those Old Testament persons, events, or institutions that God has specifically designed to serve as predictive prefigurations (types) pointing forward in specific details to their fulfillment in Christ and/or gospel realities brought about by Christ. According to the postcritical view, typology is regarded as a common human way of analogical thinking, which in Scripture involves the retrospective recognition (in the freedom of the Spirit) of general correspondence between persons, events, and institutions within the consistent divine revelation in history. Thus the postcritical view represents a significant departure from the historical view. The differences can be outlined as follows:

The author of Hebrews does not read alien thought forms back into the Levitical system, but simply recognizes and elucidates that which was part of Israel's understanding of the sanctuary from its inception.

Traditional

1. Rooted in historical realities—historicity of the types essential.
2. Divinely designed prefigurations.
3. Prospective/predictive.
4. Prefigurations extend to specific details.
5. Includes vertical (sanctuary) typology.
6. Involves consistent principles of interpretation.

Postcritical

1. Historicity not essential.
2. Analogies/correspondences within God's similar modes of activity.
3. Retrospective—little or no predictive element.
4. Involves only general “parallel situations.”
5. Rejects vertical as alien to Biblical perspective (Hebrews said to be dualistic).
6. No system or order; based upon freedom of the Spirit.

First, the historical reality of the Old Testament type is assumed by the Biblical writer and may consist of persons (e.g., Adam, Romans 5), events, (e.g., the Exodus, 1 Corinthians 10; the Flood, 1 Peter 3), or institutions (e.g., the sanctuary, Hebrews 8 and 9). So crucial is the matter of historicity that the typological arguments of Romans 5, 1 Corinthians 10, and 1 Peter 3 would collapse if the historical reality of Adam, the Exodus, or the Flood was not accepted. Likewise, the concern of the author of Hebrews throughout the Epistle “is to ground Christian confidence in objective facts. . . . Real deity, real humanity, real priesthood—and we may add, a real ministry in a real sanctuary.”¹⁵

As a second aspect of the historical structure, the New Testament authors point out the historical correspondence between the type and antitype. Thus Adam is a type of Christ (Romans 5); the Exodus events occurred as types corresponding to the experience of the Christian (1 Corinthians 10); the Flood corresponds to its antitype, Christian baptism (1 Peter 3); and the old covenant sanctuary, with its sacrifices and priesthood, is a copy and shadow of the new covenant realities (Hebrews 8 and 9). The content of the correspondence extends even to details connected with the type, but always to such details as are already symbolic of salvation in the Old Testament (e.g., Heb. 8:5; 9:24; 13:11-13).

As a third aspect of the historical structure, the type and antitype are never on the same plane. The New Testament antitype invariably involves an absolute escalation, or intensification, of the Old Testament type. For instance, Israel's food and drink in the wilderness are intensified to become the Christian Lord's Supper of the antitype (1 Corinthians 10). In Hebrews the inadequate, temporary Old Testament sacrifices and ceremonies are escalated into the once-for-all efficacious sacrifice and superior permanent priesthood of Christ.

2. The eschatological structure further clarifies the nature of the historical

As we look at these two views of typology the question immediately arises, How can we possibly decide what is the Biblical perspective on typology? How can we allow the characteristic conceptual elements or structures of typology to emerge from within Scripture, instead of projecting upon Scripture our own preconceived understanding of typology as others have?

Fortunately, the New Testament writers provide a solution to this problem. We can clearly identify six verses in the New Testament as typological because they employ the word *type* (*typos*) or *antitype* (*antitypon*) as hermeneutic terms to describe the New Testament authors' interpretation of the Old Testament. These verses are Romans 5:14; 1 Corinthians 10:6, 11; 1 Peter 3:21; Hebrews 8:5 and 9:24. We can engage in a detailed exegesis of these New Testament hermeneutical *typos* passages, and from such analysis should emerge at least a preliminary delineation of the fundamental conceptual structures of Biblical typology. The existence of typology may then be identified in other scriptural

passages where the same structures are present but the actual terms *type* and *antitype* are absent.

In a separate study,¹⁴ the writer has conducted a detailed examination of the New Testament hermeneutical *typos* passages in their context: Romans 5:12-21; 1 Corinthians 10:1-13; 1 Peter 3:18-22; and Hebrews 8:5 and 9:24. From this study we can define five structures of typology. The first conceptual element may be termed the historical structure. The remaining four structures are more theological in nature: an eschatological structure, a Christological-soteriological structure, an ecclesiological structure, and a prophetic structure. Space permits us only to summarize and briefly illustrate each.

1. The historical structure of Biblical typology underscores the fact that typology is rooted in history. This is in contradistinction to allegory, which is not primarily, if at all, concerned about the literal historical sense, but with the figurative or spiritual kernel hidden under the historical husk. The historical structure involves three crucial aspects.

How can we decide what is the Biblical perspective on typology? How can we allow the characteristic conceptual elements or structures of typology to emerge from within Scripture?

correspondence and intensification described above. Notice how the Old Testament persons, events, and institutions take on an eschatological aspect in their New Testament fulfilment. In 1 Corinthians 10 the experiences of Israel in the wilderness are types (*typoi*) of those "upon whom the end of the ages has come" (verse 11, R.S.V.).* In Romans 5 Adam is a type (*typos*) of "the one who was to come" (verse 14, R.S.V.)—the second Adam, whose coming brought about the eschatological new age. In 1 Peter 3 the salvation of Noah and his family through the Flood finds its antitype (*antitypon*) in the sacramental salvation of the eschatological "now" (verse 21). And in Hebrews 8 and 9 the Old Testament sacrifices are linked with the once-for-all sacrifice "at the end of the age" (chap. 9:26, R.S.V.).

3. The Christological-soteriological structure suggests that Old Testament types find their ultimate fulfillment in Christ. Sometimes it may be in the form of a correspondence between an Old Testament reality and the person of Christ, as in Romans 5 (Adam → Christ) and Hebrews 8 and 9 (priesthood and sacrifices → Christ as high priest and His sacrifice). At other times it may be in the larger context of the new covenant brought about by Christ, as with the sacraments and the believers' experience, in 1 Corinthians 10 and 1 Peter 3, and the heavenly sanctuary of Hebrews 8 and 9.

4. The ecclesiological structure of Biblical typology includes three possible aspects related to the recipients of Christ's saving work: (a) the individual worshiper, (b) the corporate covenant community, and (c) the sacraments of the church. In 1 Corinthians 10 all of these aspects come to the fore. The experiences of ancient Israel in the wilderness happened typologically (*typikos*) as types (*typoi*) of eschatological Israel, the Christian church (verses 6, 11), and involved the sacraments (verses 2-4) and a personal decision whether to be faithful or disobedient (verses 5-10). In Hebrews the sacraments are perhaps

mentioned briefly (chap. 6:2-4), but the emphasis is upon the individual worshiper (chaps. 9:9, 14; 10:2, 14, 22) and the eschatological community (chaps. 10:8-13, 21; 12:22-24).

5. The prophetic structure in Biblical typology also includes three aspects:

a. The Old Testament types point forward: they are advance presentations, or prefigurations, of the corresponding New Testament realities. Thus in 1 Corinthians 10 the wilderness experience of ancient Israel is shown to be a prefiguration of the experience of the Christian church (verses 6, 11). Likewise, in Hebrews 8 and 9 the Old Testament earthly sanctuary is portrayed as "a copy and shadow of the heavenly sanctuary" (chap. 8:5, R.S.V.), "a shadow of the good things to come" (chap. 10:1, R.S.V.).

b. In the typological relationship there is a divine design in which the Old Testament realities are superintended by God, even in specific details, so as to prefigure the New Testament realities. This divine design is implied in all the hermeneutical *typos* passages, but is most explicitly revealed in Hebrews (e.g., chaps. 8:5, 6; 10:1).

c. The prefigurations involve a "must needs be" quality giving them the force of prospective-predictive foreshadowings of their New Testament fulfillments. This is most clearly illustrated in Hebrews 8 and 9. Just as the earthly high priest offered gifts and sacrifices, so "it is necessary [must needs be] for this priest [Christ] also to have something to offer" (chap. 8:3, R.S.V.). Again, as the earthly sanctuary was cleansed, so it must needs be with the heavenly counterpart (chap. 9:23).

In summarizing the nature of Biblical typology, which is the first of the two major areas of concern we are covering in this article, we underscore the following: The structures of Biblical typology, as they emerge from representative scriptural passages, harmonize fully with the traditional view of typology. In contrast with the postcritical neotypology, according to the Biblical perspective the New Testament fulfillment must be

rooted in the historical reality of the Old Testament type; the correspondence consists of a divinely designed prefiguration; it is basically prospective/predictive, and not simply retrospective; and it involves a correspondence of details as well as general "similar situations." If the Biblical understanding of typology coincides with the traditional view, then we may conclude that the historic Adventist approach toward typology—which follows the traditional view—is consonant with the Biblical perspective.

Regarding the second cluster of issues—involving the relationship between the sanctuary typology as illustrated in Hebrews and the typology elsewhere in Scripture—we find that Hebrews has the same basic typological structures as we have found in hermeneutical *typos* passages outside the Epistle. Although Hebrews broadens the typological correspondence to include a cultic institution, as well as persons or events, and although the vertical (earthly-heavenly) correspondence is introduced in addition to the horizontal (historical), yet the basic structures of typology remain unchanged. The inclusion of the cultic, or sacrificial, institution simply serves to expand the scope of typological realities to encompass three categories: persons, events, and institutions. Likewise, the introduction of the vertical dimension actually serves to reinforce the element of escalation, or intensification, that forms part of the historical structure.

The vertical dimension in Hebrews should not be regarded as a reinterpretation of the Old Testament cultus, based upon vestiges of mythic-cosmic analogy and Platonic-Philonian dualism that are alien to the fundamental Biblical perspective.¹⁶ Rather, the earth-heaven sanctuary correspondence is at home already in the Old Testament. The first mention of the sanctuary in the Old Testament (Exodus 25) implies vertical correspondence. The author of Hebrews cites Exodus 25:40 as scriptural support for a vertical correspondence between earthly and heavenly sanctuaries, and a

(Continued on page 30)

Parson to Parson, a monthly feature in MINISTRY, consists of a question relating to the practice of ministry, and responses as to how others have met or would meet such a situation. Both questions and responses are submitted by our readers.

We need your response to the following question, which we will feature in the June issue of MINISTRY:

Many of the families brought into my church through evangelism have no idea how to do many of the things that those

brought up as Adventists do as a matter of course. How can I train these families in such matters as family worship, handling children in church, preparing for and observing the Sabbath, et cetera, which make up the Adventist life style?

Have you faced this situation successfully? Or have you some ideas as to how you would? Then please sit right down, put your suggestions on paper, and send them to us. The lead time required for the publication of MINISTRY means

that we need your response right away.

We are soliciting questions, as well. We will pay \$15 for any question you submit on the practice of ministry that we use in Parson to Parson. Specific and detailed questions meet our needs best. We publish the questions anonymously as a protection for those who submit them.

Our address is: Parson to Parson, MINISTRY, 6840 Eastern Avenue NW., Washington, D.C. 20012.

Parson to Parson: What would you do?

Evangelists, pastors, and baptisms

Recently we invited an evangelist to hold a series of meetings in our church. In preparing for the meetings, we discussed the approach we would be using to prepare people for baptism so that we could be fully united and coordinated in our work. However, the evangelist has encouraged one individual to plan on baptism about whose readiness for baptism I have serious reservations. When I discussed my concerns with the evangelist, he insisted that this person be baptized now, as he had planned it. I am to do all the baptizing. What should I do?

Need more information

The question is not specific enough. What is it that makes the pastor feel this individual is not ready for baptism? If it is something like a continuing problem with smoking or that the individual is still working on Sabbath, I could not baptize him. But the evangelist is an ordained minister. If he feels strongly about it he can baptize him—evangelists are going to have to answer for their preparation of people too. But it's not likely that an evangelist would suggest baptism in those circumstances anyway.

If the pastor just feels that the person has not been coming to church long enough or doesn't have a good enough understanding of the doctrines, I think he should go ahead and baptize him. When the pastor has invited the evangelist into his district he is ethically

responsible to cooperate with him, unless there is some matter of morality involved. The pastor needs to adjust to some things even though he may not fully agree with them.

And the pastor should be silent about his opposition to this individual's baptism. If he isn't, that poor person is not going to be able to last.—Ron Halvorsen, Takoma Park, Maryland.

Five steps

First, I would pray earnestly for unity, claiming Zechariah 4:6. Without recognizing it, I may have feelings of jealousy or resentment toward the evangelist because of the attention he is receiving in my church. Praying for the perspec-

tive of the Holy Spirit will help me to avoid unconsciously trying to retain some control and authority in a situation that can be a bit threatening at times. My viewpoint as a pastor may possibly be mistaken; the evangelist may be more correct than I.

Second, I would determine to avoid any appearance of dissension, because in a series of meetings unity is crucial.

Third, limiting myself to three reasons, I would write out why I disagree with the evangelist's position. I would write in order to help me clarify my thinking. And limiting myself to three reasons would keep me from rambling.

Fourth, I'd routinely take all the candidates for baptism to my church board. They will almost always vote against baptizing someone too soon. And I think that routinely presenting

the names of candidates for baptism to the church board would help prevent problems when the pastor and evangelist disagree.

Fifth, if no other solution can be found I think I would tell the evangelist that he will have to perform the baptism of this individual, that my own conscience won't permit it. And that will force him, if he is still adamant about his position, to evaluate his own reasons for insisting on the baptism of this person.—David Wolkwitz, Moberly, Missouri.

No one should dictate

An un-Biblical concept of leadership lies at the heart of the issue. When leadership dictates rather than serves, then true spiritual strength is undermined. Even though prophets ministered as God's direct leaders, "they were serving not themselves but you" (1 Peter 1:12, R.S.V.; * see also 1 Peter 5:1-9). As pastor you have every right to urge your church board to withhold membership until there is adequate indication of conversion.—Leslie Speer, Calhoun, Georgia.

A local responsibility

It would seem to me that there are at least three levels of responsibility in making this decision:

The first responsibility is that of the local church family who will be living with the results of this decision longer than either the pastor or the evangelist. They must accept, care for, and help the new member grow. Without family nurture a new baby doesn't stand much chance.

The second responsibility is that of the pastor. It's not that he's more important than the evangelist—but the church family is, and he is the leader of the family.

The third responsibility is that of the evangelist, who probably worked most directly with the person. We often unfairly blame him for playing the numbers game, when he may have developed a burden from working so closely with the person. His feelings are understandable and should be listened to and respected. Yet he must remember that his position is that of a guest. He is

not a member of the local church family, much less its leader. Guests can surely give counsel, but they don't make family decisions.

There is good reason for the local church board or church elders voting on all membership accessions (see the Seventh-day Adventist Church Manual, 1981 edition, p. 59). Don't you ask their approval before recommending a membership transfer to the congregation? Then why not when someone is being baptized? And doubly so if there is a difference of opinion between pastor and evangelist—W. Floyd Bresee, Silver Spring, Maryland.

Emphasize unity

I believe that, while evangelists are often characterized as being numbers-oriented and baptizing people before they are ready, too often we pastors commit the greatest wrong by not properly supporting their efforts. We need more love and understanding. And never should a pastor joke about or disparage the work of evangelists. In fact, we are all to be evangelists.

Individual people do, however, have differences at times. A pastor should, in kindness and humility, refuse to baptize someone he does not feel is ready. If the evangelist wants to baptize someone, that is his responsibility. But while the pastor and evangelist may have a difference of convictions about when a person is ready for baptism, no one on the church board or in the church should know of that difference. We can remain unified despite some personal differences.—Marshall Grosboll, Hyattsville, Maryland.

Let the board decide

If a genuine difference of opinion existed between the evangelist and myself, I would invite the evangelist to go with me to the church board to explain both of our viewpoints and simply let the board make the decision. I'd do that for two reasons: (1) the Church Manual suggests that we take our prospective baptisms to the board for their vote anyway; and (2) even without that counsel, the church board should be involved in the decision-making—they

have to live with, and they have to help nurture over the long term, those who are baptized. If the evangelist doesn't accept that, and it really is going to be a problem, I'd consult with the conference president.—Gerard Seton, Miamisburg, Ohio.

Cooperate with the evangelist

Every evangelist I've ever known or worked with has been just as eager as the local pastor for the convert to become a well adjusted, productive, and happy church member. But there can be honest disagreements and misunderstandings no matter how hard we try to work things out.

Remember that prospective church members often develop a strong attachment to the evangelist. They probably have a closer relationship to him than to the pastor. The evangelist's counsel should be taken seriously.

The Manual for Ministers states, "It is they [the members of the church the converts will attend] and not the evangelist who have the right to give or to withhold membership."—Page 61. Since the pastor is a member of the local church, his input is very important. But the local church alone makes the final decision. I believe that the local pastor needs to give full cooperation to the evangelist to help the local church welcome the prospective members into church membership.—Ed Holton, Ardmore, Oklahoma.

Stereotype unfair

I've heard the evangelist stereotyped as a numbers-hungry person out to make a big name for himself. But while I have three churches in my district, and we are running evangelism almost all year long, I've never run across an evangelist who insisted on baptism for a person who I felt was not ready. I do believe, however, that in a difference of opinion such as this, the final decision must be the pastor's in conjunction with his board.—George Sova, Safford, Arizona.

* The Scripture quotation marked R.S.V. in this feature is from the Revised Standard Version of the Bible, copyrighted 1946, 1952 © 1971, 1973.



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Adventist Amalekites—2

Last October the editor commented on the bad effects of publications destructively critical of the church. In this editorial he suggests what those who see problems in the church's theology or practice should do.

The main thrust of my October editorial on this subject emphasized a twofold danger posed by certain cynical and critical independent publications that are authored by those claiming to be Seventh-day Adventists, and that have as a target audience the SDA Church membership.

Danger number one threatens those who foster and participate in these publications that so freely express elements of doubt and cynicism. Living on a diet of dissent and negativity leads to leanness of soul. It's easy to be spiritually malnourished by this type of provender. It contains serious nutritional deficiencies.

My second concern is for the poor sheep who purposely or inadvertently receive these materials. We regularly get letters and phone calls from individuals wanting to know who sponsors this or that missive. People tend to feel that the church has authorized these publications because the name Seventh-day Adventist or Adventist often appears in their titles or mastheads. Many questioners also ask about the veracity of some of the reports they read in these papers. We attempt to set the record straight and place these reports in perspective. None of them are all error, nor are any all truth.

For instance, in a single report appearing in one of these unauthorized journals, we counted no less than sixteen verifiable errors. One of our group suggested writing a letter setting the record straight. But the damage had been done, and it was quite impossible to know who had read the article, so why should we waste our time? Tragically, some of those who read the report were no doubt misled, and their confidence in the church and its leadership was undermined.

Doctrinal differences

What should an individual do if he has a difference of opinion with his brethren

in the church regarding a practice or a belief? The *Church Manual* carefully outlines the procedure he should follow. See chapter 16, "The Pulpit Not a Forum," pages 271-275 in the 1981 edition. The counsel covers both doctrinal and policy disputes. Perhaps a few salient points taken from this chapter will be helpful.

1. To avoid confusion and division, the person who feels he has new light contrary to established views of the church should seek counsel from experienced, responsible church leaders. "The only safety for any of us is in receiving no new doctrine, no new interpretation of the Scriptures, without first submitting it to brethren of experience. Lay it before them in a humble, teachable spirit, with earnest prayer; and if they see no light in it, yield to their judgment; for 'in the multitude of counsellors there is safety.'"—*Testimonies*, vol. 5, p. 293.

2. This plan in no way deters one from pursuing a diligent study of the Scriptures in the search for truth. Neither does it imply that there is no further light to be discovered. But remember that new light does not make void the old. It causes the old to shine with greater luster.

3. "The unity of the faith" (Eph. 4:13) must be preserved. We should seek at all times "to keep the unity of the Spirit in the bond of peace" (verse 3). It would be well if every editor and author would ask himself the question "Will what I am writing really preserve and strengthen unity and peace in the church?"

Misconduct

How should we relate to a problem that involves misconduct on the part of an individual, or even a group? Chapter 13 of the *Church Manual* (pp. 232-254), titled "Church Discipline," gives excellent advice based on scriptural principles found in Matthew 18:15-17. Clearly, publishing church problems far and

wide, either verbally or in print, does not settle them. The Bible injunction requires the "complainant" to go to his brother and show him his fault. If this doesn't lead to satisfaction, the complainant is to take one or two persons with him so the matter is now established by witnesses. And if that doesn't work, the church is to be told. How many of those involved in exposing the "sins" of their brethren are following these Biblical procedures? (Read carefully this entire chapter and note the well-thought-through principles outlined in it. A future issue of *MINISTRY* will carry the recent Annual Council action outlining how to deal with workers who are teaching or preaching views contrary to our established doctrines.)

And what should a person or group do who, after attempting to change doctrine or policies by taking all the steps outlined in the *Church Manual* and/or policy book, does not receive any satisfactory response? I hope, if such a case arises, that those individuals will believe that they have done their best to right wrongs in the church and that the case must rest now in the hands of the Lord. If the church's decision is wrong, sooner or later that fact will come to light. We must believe that the church's unity is to be maintained, and therefore that labor to effect a change should cease and wholehearted support should be given to the body.

I know that the church has problems, and I am concerned about them. But I am equally concerned about the methods and materials that some use supposedly to bring about needed corrections. Sometimes I wonder whether much of this work isn't an exercise in ego building, a sort of attitude that says, "Here I stand against all the powers that be." Such an attitude may be necessary someday, but I question its necessity at this point. Our wilderness journey is difficult enough at best. Why should anyone make it more difficult by being an

Amalekite to modern Israel?

Jesus said, "My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave me, that they may be one as we are one: I in

them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me" (John 17:20-23, N.I.V.). *—J.R.S.

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"Anything but sickly discourses"

My brother, Rolf, is an anesthetist. Giving anesthesia during surgeries is a critical task, and in order to be entrusted with the lives of those undergoing surgery he has had to have special education. But the hospital where he works (as is generally true) requires more than just his original training, and more even than the regular practice of his profession, helpful as that is in keeping his skills sharp. He is required to take fifty hours of continuing education every two years to stay abreast of the advancing knowledge in his field—to give those he serves the best care currently available.

Our responsibility as ministers is the cure of souls. In a sense we take the eternal life of our congregations—and particularly those not yet committed to Christ—in our hands every time we preach. We need to ask ourselves whether we are as serious about our responsibilities as those in the medical and educational fields are about theirs. Most of us have had some education (college and/or seminary) to prepare us for our pulpit ministry. But what have we done since then to ensure growth in our abilities to minister God's Word graciously, accurately, and convincingly?

In reference to growth in the ministry, Paul wrote some interesting counsel to his protégé Timothy. Most of us are familiar with Paul's exhortation in 2 Timothy 2:15 to be diligent so that he could handle God's Word rightly, and Paul's advice in 2 Timothy 4:2, "Preach the word." I'd like to call your attention to another passage that has impressed itself upon me just recently. Paul wrote to his colleague in the ministry, "Until I

come, devote yourself to the public reading of Scripture, to preaching and to teaching. Do not neglect your gift, which was given you through a prophetic message when the body of elders laid their hands on you.

"Be diligent in these matters; give yourself wholly to them, so that everyone may see your progress. Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers" (1 Tim. 4:13-16, N.I.V.). *

Obviously, the oral communication of the faith played an important role in Paul's concept of the pastor's work. Notice especially Paul's desire that Timothy grow in his ministry: "Be diligent in these matters; give yourself wholly to them, so that everyone may see your progress." The Revised Standard Version translates the first clause, "Practice these duties." † (This nuance accurately reflects another part of the range of meaning of the Greek word behind the translations.) And what is it that Timothy is to practice, to give himself wholly to? In what is his progress to be evident? It is the public reading of Scripture, preaching and teaching, that Paul spoke of in verse 13.

It seems to me that we, as Seventh-day Adventist pastors, also can profit by these words of instruction. It is true that the Spirit of Prophecy indicates that the best help a minister can give a church is not sermonizing, but planning work for the members to do (*Testimonies*, vol. 6, p. 49), and that there should be less sermonizing and more personal ministry (*The Ministry of Healing*, p. 143). I think,

however, that we may be in danger of misapplying these counsels in much the same way as Dr. Kress misapplied other counsels in his efforts to be a faithful health reformer.

While in Australia, in the early 1900s, Dr. Kress became convicted that, to be in accord with the church's health reform message, he should eliminate milk and eggs (and probably some other items, including salt) from his diet. He also was concerned with the laxness of others and attempted by the rigor of his example to encourage them to be more careful. He followed through on his convictions, eliminating these foods. His unbalanced application of the Spirit of Prophecy counsels resulted in meals that were so unpalatable and a diet so sparse and lacking in necessary nutrients that he almost died from his "health reform" practices! (He apparently developed pernicious anemia. By following the advice Ellen G. White sent particularly to him, and with the careful nursing of others, he was restored to health—and eventually lived to be 94. You can read most of Ellen White's letter to him in *Counsels on Diet and Foods*, pages 202-206. It is included in a section entitled "When Health Reform Becomes Health Deform"!).

Dr. Kress's problem was twofold. He did not have a balanced understanding of the health reform principles he was applying to himself (although the principles were not intrinsically unbalanced themselves). And he applied indiscriminately to himself the counsels he was reading. By this I mean that he used the counsels without determining whether they were meant for his situation and without evaluating the results of his application of them. My point in this is that some Seventh-day Adventist preachers may be misapplying in much the same way Ellen White's statements that seem to denigrate preaching—to the detriment of their ministry and to the regret of their congregations!

I do not intend to present here a heavy study on E. G. White's evaluation of preaching. But let me highlight a few factors that I believe are important for us to consider as we try to understand what she has written:

First, we must apply these statements with discrimination. E. G. White used different expressions in reference to pulpit ministry. For instance, sermonizing always has negative connotations as she used it. She means by it focusing "on

the sermon as an end in itself—void of any ensuing pastoral work" (R. Edward Turner, *Proclaiming the Word: The Concept of Preaching in the Thought of Ellen G. White* [Berrien Springs, Mich.: Andrews University Press, 1979], p. 89). But, as we shall see, preaching can have very positive connotations. She also encouraged teaching and Bible study as better than preaching. But these were also forms of pulpit ministry, and today we would call them sermons. (Preaching likely referred to emotional, revivalistic sermons, while teaching and Bible study emphasized the need for content. Not only were sermons, in her view, to convict and convert, they were to instruct. See, for example, page 45 of Turner's book.)

The historical context is important also. Many early American ministers traveled from church to church over relatively large geographical areas, holding services and moving on. And even those who were relatively stationary and whose responsibilities were more localized must have found keeping in touch with their members more difficult than we do today, with our telephones, cars, and good roads. And our age is an age of emphasis on pastoral visitation and counseling, lay involvement, and the administrative role of the pastor. We need, then, to apply Ellen White's statements carefully.

Second, we must see the balance implicit in these statements. Most of the time when E. G. White seemingly devalues preaching, it is in statements that say, in effect, preaching alone is not enough. She encouraged the ministers of her day to combine visitation with their preaching. Visitation is just as important today. But our preaching must not be undervalued or neglected. We also must keep the balance.

Ellen G. White's true evaluation of preaching is best indicated by her conviction that it is "God's appointed means of saving souls" (*Testimonies*, vol. 5, p. 300), "and therefore always to be highly prized" (*ibid.*, p. 298). For this work "the very best quality of preaching is needed."—Letter 33, 1886. The minister must prepare himself to fulfill this function: "By earnest prayer and diligent effort we are to obtain a fitness for speaking."—*Evangelism*, p. 175. The discourses must be "carefully considered. . . . The preparation, both in preacher and hearer, has very much to do with the result."—*Ibid.* She urges ministers to

"gain the reputation of being an interesting speaker" (*ibid.*, p. 177), and says, "The one appointed to conduct Sabbath services should study how to interest his hearers in the truths of the Word."—*Gospel Workers*, p. 171; see also *Evangelism*, p. 178. And finally she calls for "anything but sickly discourses. These will do less harm where all are believers, but when the truth is to be proclaimed before a people who are not in the faith, the speaker must prepare himself for the task. He must not ramble all through the Bible but give a clear, connected discourse, showing that he understands the points he would make."—*Ibid.*, p. 181.

Ellen G. White did not wish to devalue preaching in the Seventh-day Adventist Church. She assigned it the primary role in the carrying out of the church's mission—as long as it was accompanied by the minister's personal work with his congregation. And she encouraged the study and preparation necessary for the preacher adequately to fill this role.

In most situations, the minister touches more people receptive to conversion or spiritual growth while speaking Sabbath morning than he does through the rest of the week. And with some planning, the Sabbath services could become a major part of the evangelistic outreach of the church. This opportunity is worse than wasted if the pastor is unable to influence his congregation positively at this time because of the poor preparation and/or delivery of his sermon. Not only has he lost, perhaps forever, an opportunity to reach some individuals but he actually may have turned some away from Christ. Many people will judge, consciously or unconsciously, how seriously we take our religion by our worship services. (I wonder whether most of the irreverence seen in some churches during worship services could not be attributed to the poor quality of those services. No one, preacher included, takes them seriously.)

The General Conference Ministerial Association began offering a continuing education course on preaching in last month's issue of *MINISTRY*. If you've begun taking it, great! If not, why not plan on using it to further your growth as a minister? It's not too late to enroll. But whether through this means, through some other course available to you locally, or just through your own personal reading and effort, why not work

toward your potential in the pulpit, as well as in personal ministry? Why not regularly offer your congregation sermons that are well prepared and well delivered, sermons that will encourage them to take their Christian commitment seriously or challenge them to make that commitment?

In the passage to which I referred at the beginning of this editorial, Paul counseled Timothy not to neglect the gift that was given him when the elders laid their hands upon him in ordination. He was to "practice these duties," to give himself wholly to them so that others might see his progress. In a similar vein in his second letter to Timothy, Paul tells Timothy "to fan into flame the gift of God, which is in you through the laying on of my hands" (chap. 1:6, N.I.V.). Let us also take Paul's challenge to heart, and "fan into flame" the gift that is ours as we minister God's Word to His people."—D.C.J.

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TAPE OF THE MONTH

Through a visitor's eyes

"O would this gift the good Lord give us: to see ourselves as others see us." (Apologies to Robert Burns!) Barbara Huff notes a number of areas we may check that relate to the impression we make on our visitors.

Barbara Huff emphasizes a number of elements that can militate against church growth. (Read her article to your husband!) Her descriptions of conditions in many churches are not exaggerated. Yet she offers remedies that are simple, effective, and cost nothing.

Just a comment on one of her most important points. Few realize that greeting is an art—and that qualifications are needed!

"Qualifications?" you say. "I didn't realize a person had to have any kind of qualifications except to smile and say Hello."

Receiving guests in the church is similar to receiving guests in our homes. Preparation of the home and food has been done before our guests arrive. Greeting them warmly immediately causes them to feel "I'm glad I came." Both in the home and in the church our hospitality can become a catalyst for the miraculous in the lives of those who are seeking to know God. Since greeters are usually the first church people visitors meet, they truly are the door through which guests pass to enter the church. Christian hospitality is not a human talent. It is a marvelous gift of the Holy Spirit to help us minister to a dying society, imparting to all who enter our church doors something of the presence of the Lord. God loves you.—Marie Spangler.

In my career as a minister's wife I had often felt like the proverbial "jack of all trades and a master of none." The things I was really trained for or that I enjoyed doing were not always the things that seemed to need my attention.

No longer! Since my husband left pastoral ministry for administration I have finally become a master in one area. I have become a master visitor. Now that no church is "home church" for us I am always a visitor. Being a professional visitor has been an eye-opening experience. In my new role, I want to pass

along some observations that may be eye-opening to you too as you realize how a visitor may see your church.

At most churches it's quite obvious which outer door worshipers use to enter the sanctuary. But I've found churches where this isn't true. When no one is present to greet visitors at the apparent main entrance or when what appears to be the main entrance is even locked, guests can readily become confused. Before you enter your church next Sabbath, look at the outside as a visitor would. Is the entrance well defined and inviting, or would you have to follow someone to find your way inside?

Once the visitor finds the right door, are the greeters alert to him and his needs? A smile is basic, but it is not enough. Greeting is an art, and the greeter who looks a visitor in the eye and then listens with the heart, as well as with the ears, will make guests feel more welcome.

If there is to be a potluck dinner the greeter should invite the visitor to it. On several occasions my husband and I were halfway to our car before someone caught up to ask with a hurt expression on his face, "Aren't you staying for the potluck?" Just because delightful aromas are wafting into the sanctuary during the closing song doesn't automatically mean a potluck. Once, after coming up from the children's division, my husband confidently whispered, "There's food sitting around downstairs. There will be a potluck." Not so. The food in question was being warmed during church to be taken to a private home later. Now, we, and other visitors, aren't standing around looking for a handout. But we do like a meal after driving a couple of hours, teaching a Sabbath school lesson, preaching a sermon, telling a story or two, et cetera.

One more thing about potlucks. Nearly every church group asks visitors to go through the line first. I recognize this gesture as one of friendship and

honor. But what the hosts do not recognize is the awkward position in which they can place guests by sending them through the line first. Usually the children are encouraged to follow guests through the serving line. Who does this leave me to talk to as I eat? No one! The children are off with their peers, and by the time someone finally sits with me I have finished eating. So I play with my fork and the olive pits on my plate and try to make conversation with the latecomers who are trying to eat. Exaggerated? Not much. I suggest that a host couple be appointed to go through line with the guests, sit with them, and enjoy the meal and conversation together.

Now let's go back upstairs where the greeter has just welcomed the visitors and advised them of the forthcoming potluck. Look at your sanctuary as a visitor might see it. Are the lights on if they need to be? How well I remember entering one sanctuary moments before Sabbath school was to begin. The room was dark and unfriendly. A few lights burned dimly at the front of the church, so we bravely tunneled our way through the gloom toward those pews that were lighted enough for us to see the words in our hymnals. The time for the service to begin came and went. Finally a deacon attacked the microphone. He thumped on it a bit, blew into it, and uttered those famous words "Testing, one, two, three!" It was obvious that the people of God here weren't really planning to meet their King that day.

I know that emergencies arise and that well-planned programs can come unglued. When this happens, my advice, from a visitor's perspective, is to carry on as best you can and don't apologize. Apologies and excuses usually only make a bad situation more noticeable. Thank your minuteman in private instead of drawing the congregation's attention to the fact that the person with the mission story didn't show up.

But sometimes the congregation

deserves to know what is wrong. I recall the time that we were in Fort Worth for a special service in which Elder George Vandeman was to speak. The prelude music went on and on and on! At last the song service began and continued at length. Then there was more music—postprelude music, I guess. Just as the pastors had decided to dismiss the congregation with no sermon Elder Vandeman appeared at the pulpit, breathless, and explained his delay.

He had been driving up and down the freeway in front of the church for nearly an hour, looking for an exit that would lead him to where he needed to be. The elusive exit, located about two miles from the church, was difficult even for the natives to locate. Finally in his desperation, Elder Vandeman stopped on the shoulder of the freeway and called across the highway to a deacon who happened to be standing in the driveway of the church, "Do you know how to get my car over there? I'm supposed to be preaching!" Without waiting for an answer Elder Vandeman ran across the median, Bible in hand, dashed through the grass, and hurriedly entered the back door of the church.

In this case the congregation needed to know what had happened! After Elder Vandeman caught his breath he delivered a stirring sermon, and because everyone's mind was at ease, not a word was lost.

Does the Sabbath school superintendent in your church dismiss the group for classes but fail to point out to visitors where the classes will be meeting? Many do, causing guests to feel uncomfortable

and even hostile. My husband and I just sit tight and wait until we see where the little flocks are going. Then we try to join in inconspicuously. The most helpful thing a Sabbath school member can do for a visitor is to come to him and say, "Won't you come to my class with me?"

Once safely in a class, the visitor faces another hazard—the welcome. Blessed is the teacher who can make the visitor feel welcome but not embarrassed. Some teachers make such a fuss over the visiting preacher that he'd like to crawl under the pew! It's amazing (and amusing) to me to note that when I'm alone I sometimes get a very different welcome than I do if my husband is with me.

May I make a suggestion here? Don't use the lesson period to ride a hobbyhorse or to lambaste something or someone. I'll never forget how humiliated I once was when a teacher went into a tirade about a particular denomination. Although we were visitors, we were Adventists; however, we had a visitor with us who belonged to the church being attacked! To make matters worse, the accusations the teacher was making were totally incorrect. I've heard Sabbath school classes lambaste psychologists, young people, and those who eat sugar. How much better it is, visitor or not, to keep the discussion positive, not critical!

At the risk of being judgmental myself, it seems to me that too many Sabbath school teachers try to demonstrate their intelligence by not following the lesson and by deliberately guiding the discussion into unprofitable and unsanctified paths. My cheeks still flush

when I remember the time the Sabbath school teacher announced, "We're not going to study the lesson today; we're going to discuss . . ." (He mentioned a story that had made headlines in the local newspaper for a week.) Besides being a totally inappropriate subject, it failed to have any spiritual value. I was hungry for the Word that day and I remember feeling that I had been invited to a banquet only to have the food snatched away just as I sat down to eat!

Still, it is with joyful anticipation that my husband and I and other traveling workers go from church to church to worship with God's people. We gain far more than we give. One of our most tender Sabbath visiting memories is of the day we pulled up to a tiny rural church. A single car was parked in front. We expected Sabbath school to be finished shortly, after which my husband would preach his second sermon for that day. As we opened the outer door we heard a resonant voice reading. Through the crack in the inner doors we could see a man at the pulpit. We combed our hair and straightened our clothes in the matchbook-sized vestibule and quietly started to slip in.

The voice had stopped reading, and its owner was now at the door to greet us. "I'm so glad to see you," he said sincerely. "I have just finished with the Sabbath school lesson."

Our eyes searched the little room to see who made up the congregation, but we saw no one.

Catching our quizzical expression, the old elder said, "I'm not alone, the unseen host is with me."

My unspoken Oh? was reflected in my husband's eyes.

"Come right in and we'll get started with the service," he said as he turned toward the front of the church.

He positioned himself on a chair in front of the first pew, picked up a violin, and told us what page to turn to in our hymnals. He adjusted his own songbook on a music stand and reached forward to turn on a tape recorder. The recording was a piano accompaniment of the song he had indicated. He joined in with his violin and he, my husband, and I sang—all the stanzas.

I wondered what would happen next. But the dear old gent's frequent references to the unseen host that worshiped with us turned any anxious feelings into cozy, warm, reverent ones.

(Continued on page 30)

Prayers from the parsonage

Lord, I'm influenced—often subtly—by secular standards. I begin to judge relationships by how they help me, to figure time by what I accomplish, to define security by our savings account, to determine success by my popularity, to decide what is fun by advertisers' values, and to measure eternity by today.

That's why I'm grateful for Your Word, which draws me back to truth, and for Your character, which demon-

strates holiness. Thank You, too, for strong men and women who convey eternal verities. Help me to remember to test all relationships by the golden rule, to see time as a gift best used under Your guidance, to have confidence in Your promises, and to realize that earthly success can never compensate for losing heaven.

Let my joy spring from within as I savor life. Let me build a spiritual heritage, the finest estate I could accumulate. Keep my priorities straight, I pray.

Cherry B. Habenicht

Looking for the land of Goshen

Where did Israel live while in Egypt? What did they produce while serving as slaves? Fulfilling his dreams, the author traveled through the part of Egypt most likely to have been the site of Israel's sojourn.

Our trip north from Heliopolis (Egypt) in search of Qantir and Tanis was a grueling one. We had left the Seventh-day Adventist mission in Heliopolis at 7:00 A.M. and would not be back until late that night, two minor automobile breakdowns and a flat tire later. The map we carried was only a sketch from a magazine article.

Why such a trip? What was the appeal of Qantir? Or Tanis? Would it be worth the effort? According to Genesis 47:6, Pharaoh of Egypt granted permission for the brethren of Joseph to dwell "in the land of Goshen." I had long wished to travel through the fertile fields of the delta where the Hebrews had lived during their sojourn. And my interest intensified as I heard reports of recent archeological excavations, particularly at Qantir.

I had often been puzzled that the eighteenth and nineteenth dynasty remains of Lower Egypt were scanty as compared to the colossal structures of ancient Thebes to the south. According to the Bible, the events of the sojourn and Exodus occurred in the north, far from these monuments of ancient grandeur. Where was the political center of the nation during the period of Israel's travails? Where did the Pharaohs have their residence? Where were the Hebrews employed? Now the answers were coming to light, and I was eager to see where the excavators have been at work uncovering the evidence.

The archeological and literary sources point to three major cities of Lower Egypt linked together as political and religious centers—Memphis, Heliopolis (the On of the Bible), and Rameses. Memphis was known as Noph to the Hebrews (Isa. 19:13), and the prophets pronounced judgments against it (Jer. 46:19; Eze. 30:13, 16; Hosea 9:6).

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Heliopolis is the first city in Egypt that is mentioned in connection with the Israelites. According to Genesis 41:45, Joseph was given "to wife Asenath the daughter of Poti-pherah priest of On."

As to Rameses, Genesis 47:11 states, "And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded." The two terms, "land of Goshen" and "land of Rameses," apparently refer to the same district. Within the district there was also the city of Rameses, for the Israelites built for Pharaoh as treasure cities "Pithom and Raamses" (Ex. 1:11). According to Exodus 12:37, Israel's departure from Egypt was from Rameses. The name Rameses must be a later designation because the city would not have been known by that name in the days of Joseph. Very likely the name had not yet been changed at Israel's departure from Egypt—if, as seems probable, they left in the mid-fifteenth century.

Egyptian sources associate the city of Rameses with Avaris, capital of Egypt during the reign of the Hyksos kings, the period when Joseph entered as a slave. Thus the city looms important for a period of many centuries.

Our unforgettable trip that December day of 1982 was in search of this city. Tanis, about eighty miles northeast of Cairo, has for many years been identified as the likely site, the result of early excavations by Mariette and Petrie, and the later work of Montet. The area does indeed give evidence that a thriving city of antiquity existed there at one time, boasting the most extensive remains of any city to be found in Lower Egypt.

But this site was never firmly established or accepted by all scholars as the Avaris-Rameses of the Bible. The complete lack of archeological evidence of any occupation of the area before the twenty-first dynasty made this identification problematical. The massive

remains include twenty-three fallen obelisks or fragments thereof and numerous columns and statues—including part of one of Ramses II that once stood ninety-two feet high. But impressive as these large artifacts identified with Ramses II are, we have no pottery fragments, scarabs, or inscriptions that would date the construction in this area to the period of Ramses II or earlier. Apparently the city did not come into existence until the twenty-first dynasty, about 1100 B.C., and the materials for building and ornamentation must have been brought in from another city fallen into decay, most likely the true city of Rameses.

Here Qantir, located about fifteen miles south of Tanis, enters the picture. Excavations at Qantir have brought forth telling evidence identifying it as the authentic site of the city of Rameses. The massive artifacts now in Tanis must have originally been erected here. M. Hamza, who began to dig at Qantir in the early 1930s, first advanced claims to this effect. He uncovered a mass of industrial tools and objects and a large glazing factory with ten thousand terracotta molds having some eight hundred varieties of designs. These had been used on a great palace built by Seti I and enlarged by his son Ramses II. (Later kings of the nineteenth and twentieth dynasties continued to make use of them.) Literary evidence revealed that the site was a chief center for the worship of Amon-Ra and that it was closely linked with the sun city of Heliopolis.

The work at Qantir was taken up by W. C. Hayes, and in more recent years by Labib Habachi. Both men have added considerably to the evidence, so that today most scholars accept the identification of the site at Qantir with the original Rameses.

Our first stop in the Qantir area was at Tell el-Dab, a little to the south, where the most extensive excavations are presently being carried on by Austrian

archeologists under the direction of M. Bietak. They dug from 1966 to 1969 and resumed their work in recent years. To our disappointment, they had completed their work for the 1982 season just two days before our arrival and had already left the site.

Parking our car in front of the lone white building, which served as their living quarters and workroom—we saw the telltale fragments in the backyard—we walked across the field to the two sites, a few hundred yards apart, where the recent work had been done. The exposed ancient walls and chambers were clearly visible, spread over a considerable area.

Here Bietak has produced convincing evidence of Hyksos occupation, as well as of the destruction that came to them with the Egyptian Pharaoh's conquest of Lower Egypt in the early eighteenth dynasty. The excavators have found no remains from the late eighteenth dynasty, but enough from the nineteenth dynasty to evidence a thriving occupancy. The lack of eighteenth dynasty remains would seem to preclude the occupation of the area during the mid-fifteenth century and thus militate against an Exodus date of that period. However, the work is still in its early stages, considering the many tells in the greater Qantir area still untouched. Bietak estimates the area of Tell el-Dab at 1.2 square miles, within which he has mapped almost a dozen sites of antiquities.

Leaving Tell el-Dab, we drove north to Qantir, now a thriving village. We took note of the home occupied by the archeologists while working in the area. Leaving the car near the branch of the Nile that flows through the town, we hiked again through fertile fields. Ancient building blocks could be seen in different places, though the area was then under cultivation. Here vast palaces and temples had once dotted the landscape.

In 1954 Habachi discovered twenty-four palace doorways in the region. The ancient city was laid out in four divisions, each dedicated to one of the national gods of Egypt, while the great palace stood in the city's center. A sizable town had flourished during the Hyksos period, but, like its suburb of Tell el-Dab, it reached its zenith during the nineteenth dynasty, when it was greatly enlarged and enriched. From the tiles and statues, Hayes judged the work of

Ramses at this palace city to be on a scale superior to any other ever achieved in ancient Egypt. Lacking stone in the delta, the builders made the walls of mud brick and decorated them with glazed tile of incomparable magnificence.

Following the nineteenth dynasty, Qantir sank into obscurity. Then during the twenty-first and twenty-second dynasties, with the nation in decline, the wealth drying up, and conditions unfavorable for building operations, its stone monuments and statues became the quarry for the new capital at Tanis. Egyptian kings before this had often used older materials in their building ventures, but here an entire city was quarried and, in bits and pieces—some large, some smaller—transported fifteen miles to Tanis to be used again in buildings or set up as statuary.

Driving from Qantir to Tanis seemed more like a trip of fifty miles than fifteen to us, given the extremely rutted and narrow roads, at times little more than donkey trails. We made a forced stop at the Biblical city of Zoan, where the muffler was welded back into position on the car.

The site of Tanis was most impressive, with its fallen obelisks and other remains. Montet estimated the ruins to cover a thousand acres. Recent diggings at this site continued until 1980 and were to resume in March, 1983.

A number of circumstances militate against Tanis being the Avaris-Rameses of antiquity. First, there is the lack of evidence of any building in place before 1100 B.C. Then, the dry and barren area is in striking contrast with the fertility to the south. Also, Tanis, as opposed to Qantir, would have been off the main route of travel, and thus an unlikely location. Furthermore, literary references on the monuments identify with the gods of Qantir, not Tanis. Finally, had the journey of the Israelites begun at Tanis, they would have had a wide branch of the Nile to ford before reaching the Red Sea, an event that would probably have been noted in the Biblical account.

The excavations and especially the inscriptions portray a fascinating relationship of the three cities, Memphis, Heliopolis, and Rameses. Memphis served as the capital of the Old Kingdom for eight centuries. Then followed the Hyksos period. After their expulsion the capital was moved to Thebes. But Thebes was never an ideal location,

being too remote from the northern approach to the country, so Memphis soon regained the position as northern capital. Inscriptions often link Thebes and Memphis.

On, or Heliopolis, site of immense temples and shrines, was the religious center of the nation from the most ancient times. The earliest obelisk of which we have any knowledge was erected there about 2340 B.C. Today the site is marked by a lone obelisk of Sesostris I. Inscriptions of 1968 B.C. speak of his plans for its construction. It, along with its mate, which fell in A.D. 1158, fronted a huge temple dedicated to the sun. Thebes was sometimes known as "the Heliopolis of the south," thus indicating the higher claims of the latter. It was sacred to the sun god Ra and nine other gods. Thutmose III went by the title "ruler of Thebes," but he also assumed the title "ruler of Heliopolis," and thereafter all the kings used the two terms, often in conjunction.

The kings of the eighteenth dynasty and later customarily went to On at the beginning of their reign for their coronation ceremony, and often thereafter for their jubilee celebrations. They usually erected pairs of obelisks to commemorate these events. The one on the east they dedicated to the rising sun, and the one on the west to the setting sun. To commemorate his fourth jubilee (c. 1468 B.C.), Thutmose III erected in Heliopolis the obelisks now in New York's Central Park and in London (the eastern and western obelisks, respectively). His successor, Amenhotep II, erected a huge temple on the Heliopolis site, fronted by a pair of obelisks. Seti I built extensively at Heliopolis, his work including a temple with its obelisks. One of these, now in the Piazza del Popolo in Rome, bears the inscription "Seti who filled Heliopolis with obelisks shining with rays." His work there included a model of the sun temple, the original base of which, along with a replica of the model, may be seen today in the Brooklyn Museum. Extant reliefs show the coronation of both Seti I and Ramses II at Heliopolis. During the New Kingdom period (1570-1085 B.C.) the temple area of Heliopolis must have been as great as, if not greater than, that of Karnak. The size of the densely populated metropolitan district is believed to have been one hundred to two hundred square miles, if not larger—comparable to ancient Babylon or Nineveh.

While Memphis served as the administrative capital, and Heliopolis as the great religious center, Rameses was usually the official residence of the king and sort of a secondary capital. The residence of the Israelites would have been in the fertile area from Qantir in the north toward Heliopolis in the south, the very area of our journey that December day. The parents of Moses would have been among those living not

far from the king's palace. With a major branch of the Nile flowing by the city, Pharaoh's daughter would have found baby Moses in nearby waters. Miriam would not have had far to go to summon her mother to be the child's nurse.

As we traveled back toward Heliopolis we paused at a village to pick up a mud brick as a souvenir. The Israelites had built the city of Rameses and had no doubt been employed in other vast

building projects, such as those at Heliopolis and Memphis. Some had probably been transported south to assist in the great enterprises at Thebes—Thutmose I is the first of the kings to record the use of Asiatic slaves there—but Lower Egypt, which included “the land of Goshen,” “the best of the land,” was the primary center of both the political and the religious life of the nation, as it is today.

Typology and Levitical System

From page 19

careful analysis of this passage confirms the conclusion drawn in Hebrews 8:5.¹⁷ According to Exodus 25:40, the “pattern” (*tabnith*, LXX *typos*) of the earthly sanctuary shown to Moses on the mount is a miniature model of the heavenly sanctuary. The vertical correspondence implied in Exodus 25 is also explicitly indicated in numerous passages throughout the Old Testament.¹⁸ The author of Hebrews therefore does not read alien thought forms back into the Levitical system, but simply recognizes and elucidates that which was part of the warp and woof of Israel’s understanding of the sanctuary from its inception at Mount Sinai. By the same token, historic Adventism in its emphasis upon the vertical typology between the earthly and heavenly sanctuaries remains faithful to the fundamental Biblical perspective.

In conclusion, the hermeneutical approach of historic Adventism toward the Levitical institutions withstands the rigorous test of *sola Scriptura*. The traditional Adventist understanding of the nature of sanctuary typology (1) harmonizes with the Biblical view of typology in general and (2) takes seriously the vertical dimension that is indigenous to the basic perspective of Scripture. A subsequent article will

apply the same *sola Scriptura* test to other crucial hermeneutical issues impinging on a called church’s understanding of the Levitical system.

¹ Ellen G. White, *The Great Controversy*, p. 423.

² Among recently published sources, see especially Arnold V. Wallenkampf and W. Richard Lesher, eds., *The Sanctuary and the Atonement: Biblical, Historical, and Theological Studies* (Washington, D.C.: Review and Herald Pub. Assn., 1981), and William Shea, *Selected Studies on Prophetic Interpretation*, Daniel and Revelation Committee Series, vol. 1 (Washington, D.C.: Review and Herald Pub. Assn., 1982).

³ Such summary statements have been the focus of previous articles and issues of MINISTRY magazine. See, e.g., the Special Sanctuary Issue of MINISTRY, October, 1980; L. E. Froom, “The Sanctuary: Pivotal Teaching of Adventism,” MINISTRY, August, 1982, pp. 18-20; and Frank B. Holbrook, “Sanctuary of Salvation,” MINISTRY, January, 1983, pp. 14-17. See also the present writer’s unpublished paper “Righteousness by Faith in the Sanctuary Typology of the Pentateuch” (Andrews University, 1976). Photocopies are available from the author.

⁴ For a survey of the two major views of typology and the leading proponents of each view, see the present writer’s published dissertation *Typology in Scripture: A Study of Hermeneutical Typos Structures*, Andrews University Seminary Doctoral Dissertation Series, vol. 2 (Berrien Springs, Mich.: Andrews University Press, 1981), pp. 46-88.

⁵ Ibid., pp. 59-75, 99, 100, 338-342.

⁶ The leading proponents of this view are identified, and their arguments more fully articulated and critiqued, in a paper by the present writer, “Principles of Hermeneutics: The Nature of Typology in Hebrews,” to be published as part of a book prepared by the Hebrews Subcommittee of the Daniel and Revelation Committee of the General Conference of Seventh-day Adventists.

⁷ Leonard Goppelt, *Typos: Die typologisch Deu-*

tung des Alten Testaments im Neuen (Gutersloh: Gerd Mohn, 1939; reprint ed., Darmstadt: Wissenschaftlich Buchgesellschaft, 1966). English translation, *Typos: The Typological Interpretation of the Old Testament in the New* (Grand Rapids, Mich.: Eerdmans, 1982).

⁸ _____, “*Typos, antitypos, typikos, hypotyposis*,” in G. Friedrich, ed., *Theological Dictionary of the New Testament*, vol. 8, pp. 255, 256.

⁹ George E. Wright, “God Who Acts: Biblical Theology as Recital,” *Studies in Biblical Theology*, No. 8 (London: SCM Press, 1952), p. 61.

¹⁰ Robert M. Grant, *A Short History of the Interpretation of the Bible*, rev. ed. (New York: Macmillan, 1963), pp. 54, 55.

¹¹ E. Earle Ellis, *Prophecy and Hermeneutic in Early Christianity* (Tübingen, Germany: J. C. B. Mohr [Paul Siebeck], 1978), p. 165, citing Werner G. Kümmel, “Schriftauslegung,” *RGG*³, vol. 5, p. 1519.

¹² Geoffrey W. H. Lampe, “The Reasonableness of Typology,” in Geoffrey W. H. Lampe and Kenneth J. Woolcombe, *Essays on Typology* (Studies in Biblical Theology, No. 22. Naperville, Ill.: A. R. Allenson, 1957), p. 16.

¹³ This phrase was coined by Gilbert F. Cope, *Symbolism in the Bible and the Church* (New York: Philosophical Library, 1959), p. 20.

¹⁴ Davidson, *Typology in Scripture*, pp. 191-408.

¹⁵ William G. Johnson, *In Absolute Confidence: The Book of Hebrews Speaks to Our Day* (Nashville, Tenn.: Southern Pub. Assn., 1979), p. 91. (Italics his.)

¹⁶ For further discussion, see Davidson, *Typology in Scripture*, pp. 338-343, 355-358.

¹⁷ Ibid., pp. 367-388.

¹⁸ See, e.g., Ps. 11:4; 18:6; 60:6; 63:2; 68:35; 96:6; 102:19; 150:1; Isa. 6:1ff.; Jonah 2:7; Micah 1:2; Hab. 2:20. For further discussion and bibliography see Davidson, *Typology in Scripture*, pp. 382, 383.

* The Scripture quotations marked R.S.V. in this article are from the Revised Standard Version of the Bible, copyrighted 1946, 1952 © 1971, 1973.

Through a visitor's eyes

From page 27

My husband presented a brief devotional. He closed his thoughts with prayer and then turned to shake the hand of our visible worshiper. I collected my Bible and purse, we exchanged pleasantries, and started to exit. “Oh, we haven’t had our closing song yet,” our brother exclaimed. We went back to the pew and

turned to the hymn he had selected. With tape recorder and violin accompaniment, we sang praises to the Lord and properly ended our service.

Since then I have wondered whether some of our practices drive away the unseen host (not to mention the visible visitors) who come to worship with us on Sabbath morning. Does our church look as though it’s been prepared for a King’s

visit? Do our manners show that we really care?

Next Sabbath, take a look at your church through the eyes of a visitor. What could be done differently to make guests feel more welcome, more comfortable, more loved? And when you are tempted to say, “It’s good enough” or “It doesn’t matter,” remember the unseen host who worships with you.

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Recommended reading

Deliverance in the Psalms: Messages of Hope for Today

Hans K. LaRondelle, *First Impressions*, 776 Bluff View, Berrien Springs, Michigan, 1983, 210 pages, \$12.50 (\$8.50, paper). Reviewed by Laurence T. Geraty, professor of archeology and history of antiquity, Andrews University.

The primary purpose of this insightful book is to focus on the meaning and value of the Psalms for believers in the twentieth century, while at the same time recognizing the importance of the Psalter in the life and worship of ancient Israel. It takes its cue from "Messiah Jesus, who 'lived' in the Psalms." And its thesis is "what counts for the Messiah counts in principle also for the Messianic community." Furthermore, says LaRondelle, "the Psalms are the most powerful source of hope and courage for the Church of God when she is about to enter her final conflict with the powers of darkness."

The book begins with four introductory chapters on the following subjects: the religious significance of the Psalms ("in this book of prayers covenant people found their stairway to heaven"); the origin and classification of the Psalms according to their literary genre and their function in the sanctuary liturgy; the poetic style (the artistic paralleling of lines with corresponding thoughts), and its meaning ("in the final analysis, each psalm must be considered in the light of the New Testament"); and the theological structures of the Psalms (such as the contrast between the righteous and wicked, salvation in Israel's sanctuary, Creation, a philosophy of history, and Messianic promise).

The heart of the book is devoted to the detailed study of eighteen separate psalms, selected primarily "because of their messages of divine assurance of the ultimate triumph of justice on the earth and the establishment of the peaceful kingdom of God." Most of them, such as Psalms 1, 15, 19, 24, 46, and 103, are favorites, but some less familiar ones are helpfully

expounded, such as Psalms 7, 12, and 73.

The Psalms have long been a blessing to those who have been familiar with them and used them. In recent years, however, they seem to have been neglected in the Christian church. Here is a good book for leading one's congregation back into and through the vibrant testimonies of God's children of long ago who experienced the same sorrows and joys as His saints of today.

Adventures in Church Growth

Roger L. Dudley and Des Cummings, Jr., *Review and Herald Publishing Association*, 1983, 155 pages, \$8.95, paper. Reviewed by Russell Holt, executive editor, MINISTRY.

Since late 1979 the Andrews University Institute of Church Ministry, under the directorship of the authors of this volume, has been studying the dynamics of church growth in the North American Seventh-day Adventist Church. Why do certain Adventist congregations grow, while others decline? What kinds of people join the church? Who leaves, and why?

This book is an attempt to provide the tools that will enable pastors, other denominational leaders, and church members to find the answers to these and additional questions as they apply to their own local situation. The authors see the book as a study manual that the church may use in organizing itself for growth and service.

Adventures in Church Growth relies heavily on research techniques, scientific sampling, and computer analysis. Yet the authors are the first to admit that statistics and research can never substitute for the work of the Spirit. Without His power working in the church, they declare, real growth can never take place. Neither, however, does the Spirit sanction ignorance. The greater the knowledge, the greater the opportunity for the Spirit to bless and bring about growth.

Neither does church growth, in this book, mean baptizing anybody one

can find and then moving on to new conquests. It involves confronting lost humans with the claims of Christ, leading them to a decision, nurturing their spiritual growth, assimilating them into responsible membership in the body, and inspiring them to share their faith with others.

The article "Whom Are We Winning?" beginning on page 6 of this issue of MINISTRY, will give the reader a sample of what he can expect in *Adventures in Church Growth*. The article is adapted from the work that is presented in the book.

Cummings and Dudley have provided church leaders with a valuable overview of some of the most crucial concepts of church growth, as well as introducing the factors most directly affecting Adventist growth. Besides exposing the reader to general trends and issues, the book helps him see how he can apply these to his own setting. This is a book that pastors and all church leaders will want to read and utilize.

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