

Ministry

International Journal for Clergy

April 1985



Adventist Values: Flying High?

Teach us to pray

While I dearly appreciate the confessional type of approach taken by Morris Chalfant in "Say It With a Prayer" (July, 1984), I believe that he does not give a real solution. Neither does he address himself to the deeper problem in which Christendom finds itself as far as prayer is concerned. He seems to take for granted that a deeper problem does not exist. Rather, he attacks the symptom. To be sure, his article will evoke some response of more prayer, but there is, in my estimation, an unrecognized deeper problem that continues to make prayer a rosary-type prayer.

Christendom has taken the easier parts of Scripture, such as "Pray without ceasing," et cetera, connoting duty, without taking the parts of Scripture which teach the "art of prayer." In the book *Education*, page 47, we read of the schools of the prophets, "Not only were the students taught the duty of prayer, but they were taught how to pray, how to approach their Creator, how to exercise faith in Him, and how to understand and obey the teachings of His Spirit."

Notice that the list included four "how to's" with only one mention of duty. Christendom has perhaps made duty the greater thing and forgotten the hows and whys. Hence the poor performance. I would suggest that Christian theologians known for their prayer life get together and design a course in the art of prayer to be taught in Christian schools. People will generally not pray more and better for long out of feelings of guilt.—H.D. Schmidt, Pleasant Hill, California.

Who is my pastor?

The question "Who is my pastor?" (Parson to Parson, October) affects me deeply but differently from most pastors. Being female, I feel that in my thirty-nine years as an Adventist I have never had a pastor. True, I have listened to sermons from the local pastor. They, however, were from the male perspective. I have never had a pastor to relate to as a friend or as a confidant.

What really hurts the most is knowing that through the years the women whose souls I am deeply concerned about don't have a pastor to relate to in our church.

We have the wonderful example of Ellen White. Why do we not use it?—Una Jean Underwood, M.D., Buffalo, New York.

You read me wrong!

I regularly enjoy reading *MINISTRY*, but may I point out a misrepresentation of me in the November issue?

The footnote on page 30 imputes to me a stance I do not hold. As clearly stated in my *Glacier View* manuscript (pp. 181ff. of the printed edition), I believe Matthew 24:34 to be an example of conditional prophecy like Jonah's fiat "yet forty days, and Nineveh shall be overthrown." My several pages of exposition on this matter not only in the *Glacier View* manuscript but in several other books really makes your misrepresentation either an example of extreme carelessness or deliberate falsification.—Desmond Ford, Auburn, California.

Back pats

I have just finished reading Richard Lehmann's "Advent on Ice" (November, 1984). The presentation of the delay of Christ's return was the best I've ever read. Maybe the fact that I have been groping for a more adequate scriptural explanation of the "delay" made the article so valuable to me. It really made my Sabbath!—Kenneth H. Lockwood, Lemoore, California.

I have been quite impressed with your magazine, as it offers a broadened scope of issues relevant to those involved in ministry. While I am a woman, and a Roman Catholic woman at that, I do appreciate the content and find it applicable to the ministry provided by women.—College, Vancouver, British Columbia.

I receive gratis editions of *MINISTRY* as a minister of the Uniting Church in

Australia for some forty-six years standing. I write to compliment you on the September, 1984, edition in particular. The articles were first-rate.—Pastor, Ryde, N.S.W., Australia.

More than one side?

In your report on Annual Council (December, 1984), I was perplexed by the apparent contradiction between Elder Wilson's comments about the Association of Adventist Forums and his observations regarding Pilgrim's Rest. He is uneasy with the forum's penchant for looking at all sides of an issue; yet he feels that Pilgrim's Rest is at fault because they represent only one side of an issue. I am a little uncertain what options other than those two are available.

I suppose the other option is, always and only, to look at the "right" side. But I would prefer to decide, rather than be instructed, which side that is. I am, in that regard, quite firmly rooted in our Protestant heritage.

I can state clearly that my confidence in the church is stronger because an organization like AAF can function within it.—Bert Williams, Caldwell, Idaho.

Impact!

This past week I attended a seminar along with ministers from all over the United States. As I met many ministers from other denominations one general response was repeated over and over again. When I introduced myself as a Seventh-day Adventist minister, ministers again and again immediately said, "I want you to know how much I appreciate *MINISTRY* magazine. It is such a help to my ministry."

I would not have been overly impressed if that had happened once. But it was repeated so many times that I began to realize that you are making a tremendous impact. When it comes time for budget cuts do not let some committee eliminate this part of our outreach.—H. Roger Bothwell, Angwin, California.

EDITOR:
J. Robert Spangler
EXECUTIVE EDITOR:
J. David Newman
ASSISTANT EDITORS:
David C. Jarnes
Kenneth R. Wade
EDITORIAL ASSOCIATE AND
FIELD REPRESENTATIVE:
Rex D. Edwards

CONTRIBUTING EDITORS:
Robert H. Brown
P. Gerard Damsteeg
Raoul Dederen
Lawrence T. Geraty
Roland R. Hegstad
Arnold Kurtz
Leo R. Van Dolson

CONSULTING EDITORS:
R. A. Anderson
C. E. Bradford
Mervyn Hardinge, M.D.
Richard Leshner
Enoch Oliveira
N. C. Wilson

SPECIAL CONTRIBUTORS:
Floyd Bresee
Donald Crane
Paul Smith
W. B. Quigley

EDITORIAL SECRETARIES:
Ella Rydzewski
Bonnie Bowler

ART DIRECTOR:
Byron Steele

DESIGN AND LAYOUT:
Helcio Deslandes

CIRCULATION MANAGER:
Robert Smith

ASSISTANT CIRCULATION MANAGER:
L. Rhea Harvey

ADVERTISING MANAGER:
Thomas E. Kapusta

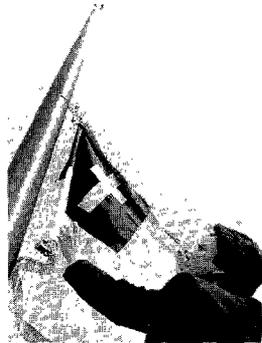
INTERNATIONAL CORRESPONDENTS:
Africa-Indian Ocean, Ted N. C. Wilson
Australasia, A. N. Duffy
Eastern Africa, Harry A. Cartwright
Euro-Africa, Johannes Mager
Far East, James H. Zachary
Inter-America, Carlos Aeschlimann
North America, William C. Scales, Jr., Samuel Meyers
Northern Europe, David E. Lawson
South America, Daniel Belvedere
Southern Asia, John Wilmott
Trans-Africa, D. W. B. Chalale

MINISTRY (ISSN 0026-5314), the international journal of the Seventh-day Adventist Ministerial Association © 1985, is published monthly by the General Conference of Seventh-day Adventists and printed by the Review and Herald Publishing Association, 55 West Oak Ridge Drive, Hagerstown, MD 21740, U.S.A. Subscriptions: US\$19.95 a year in U.S., US\$22.30 a year elsewhere. Single copy: US\$2.00. Member Associated Church Press. Second-class postage paid at Hagerstown, Maryland. Postmaster: send address changes to MINISTRY, 55 West Oak Ridge Drive, Hagerstown, Maryland 21740. Editorial Office: 6840 Eastern Avenue NW., Washington, D.C. 20012. Stamped, self-addressed envelope should accompany unsolicited manuscripts.

Ministry

International Journal for Clergy

April 1985/Volume 58/Number 4



Adventist Values: Flying High?/4. Roger and Peggy Dudley surveyed 247 families from 21 Seventh-day Adventist churches to find out about transmitted values—which ethical standards are being passed on from generation to generation. They present not only statistics but analysis and suggestions.

Local Needs Versus World Missions/8. How do you decide where to send your offerings? Ken Wade continues our series on church finance by showing how you can eliminate the adversarial relationship between local and world needs. His suggestions may help you stop greasing only the squeaky wheels.

The Hungarian Situation/11. What is really happening with the Adventist Church in Hungary? Has leadership recognized the right or wrong group? This report consists of excerpts from a report presented to Annual Council in 1984.

Issues in the Book of Hebrews/12. Frank Holbrook, secretary of the General Conference Daniel and Revelation Committee, presents a consensus view from recent meetings of the committee.

From the Editors/20.

What's Right With Inter-America? J. R. Spangler.

Better Than Justice. David C. Jarnes.

Pilgrimage's Progress/22. Sally Streib wanted to *enjoy* her role as a minister's wife, not merely to survive it. After observing role models ranging from Wanda Wonder Woman through Frances Fake It to Cora Cop-out, she found an answer that you'll find helpful too.

From Abraham to Jeremiah/26. Andrews University's Institute of Archaeology began a new excavation in 1984. Lawrence T. Geraty shares a report of significant discoveries on and around Tell el-Umeiri.

From the Editors/20
Shepherdess/22
Biblical Archeology/26

Shop Talk/31
Recommended Reading/32

Adventist values: flying high?

Most Adventists, young and old, affirm basic Christian beliefs and such ethical values as love and justice. But what about the lifestyle values distinctive of Adventism? How effective have our churches, schools, and families been at transmitting these values? The authors report the findings from a survey of 712 individuals in 247 families across the United States and comment on the implications. □ by Roger and Peggy Dudley



recent television commercial features a fisherman who has been miraculously granted three wishes. He spends the first requesting a can of the sponsor's beer, the next on a second can, and the final wish to bring back a whole truckload of the brew for his buddies. Even those who do not believe alcohol is evil might

protest such a prodigal waste of "wish power." How could anyone be so shortsighted?

Not only commercials and fairy tales offer to grant wishes, however. Psychiatrists and clinical psychologists regularly ask, "If I had the power to give you anything you desire, what three things would you choose?" This question helps them discover the concerns their clients consider truly important—their values.

We develop our values through a process that begins in early childhood and continues throughout our entire lives. We are constantly assigning relative worth to beliefs, attitudes, behav-

iors, and objects. We do this not in abstract terms but as these values are called into action in everyday living, particularly when we must choose between them and some alternatives.

Christian parents, teachers, ministers, and youth leaders know that values lie at the very heart of all education and character development. They are rightly concerned that young people will adopt values that lead to service and fulfillment now and that will prepare them for eternal life. And the Bible is filled with value statements that challenge us to put high priority on those things that really matter (e.g., Joshua 24:15; Matt. 6:31-33; 16:25, 26; Heb. 11:25, 26).

Today we frequently hear the lament that society at large has abandoned basic values. But what about the Seventh-day Adventist family? Do parents still cherish traditional denominational values?

Are youth adopting them? In an attempt to answer some of these crucial questions, we surveyed American Adventist families.

Methods

We constructed and piloted a twenty-six-item questionnaire, the Intergenerational Value Survey (IVS). It consisted of four demographic items and twenty-two value statements that impinge on the beliefs and behaviors of Seventh-day Adventists. (The demographic items: age, sex, church membership, and years spent in Adventist schools.) The respondent could select one of five responses to each value statement: strongly disagree, somewhat disagree, undecided, somewhat agree, or strongly agree. By assigning a number (from one to five) to each response and totaling the individual numbers, we arrived at an

Roger L. Dudley is an associate professor of church ministry at Andrews University, and Margaret G. (Peggy) Dudley is a Ph.D. candidate at the same school.

The youth are loyal to Adventist teachings on the majority of items. Agreement is high on doctrinal and personal piety issues. As to lifestyles, however, the picture is mixed.

overall value attitude scale (VAS) score for each respondent.

Our survey does not cover ethical values that most thoughtful people would affirm, such as love, justice, and honesty. Neither have we surveyed such basic Christian beliefs as the existence of God, the deity of Christ, and the reality of an afterlife. Rather, we looked for values that are, for the most part, more specific to Adventism. While we believe that the former should have priority in our educational efforts, the latter are more useful for determining what is happening to the uniqueness of Adventism. Here we are more likely to find differences of opinion, changes in thinking and lifestyle.

To be more specific, we wished to include items about which Adventists might differ, depending on their position on a traditional to nontraditional continuum. We also recognize that this survey measures only stated values, not behavior. People may not do as they say. However, the affirming of a value is a first and necessary step to translating it into action. So we believe that our survey provides a useful look into the value systems of typical Adventist families.

From a list of Adventist churches in the United States with a membership of more than five hundred, twenty were randomly selected. We asked the pastor of each to give packets to 20 high-school-age youth in his congregation. Each packet contained three envelopes; these, in turn, each held a copy of the IVS and was marked for Youth, Mother, or Father. Each individual was to fill out his/her survey privately and seal it back in the individual envelope. Then the three envelopes would be sealed in the larger packet and returned to the pastor, who would return it to us. Since the pastor would see only sealed envelopes and since no names were required on the surveys, confidentiality was guaranteed. We obtained usable surveys from 712 individuals in 247 families from 21 churches. Of these, 247 were youth, 244 were mothers, and 221 were fathers. The random selection of churches from all

over the United States makes it likely that this sample accurately represents Adventist families in this country.

Findings

The table accompanying this article displays the wording of the items and the responses of the youth, mothers, and fathers. We have combined the "strongly" and "somewhat" choices into "disagree" and "agree" columns (though we have preserved the original data in other analyses). We added the "disagree" and "agree" responses and then subtracted that sum from 100 percent to tabulate the "undecided" category.

We wrote most items as positive statements, and so the "agree" column most closely reflects traditional Adventist teachings. However, for items 11, 14, 17, 19, and 21, "disagree" is more traditional, so we reversed the scoring on these items when we computed the overall VAS scores. Items 7 and 9 appear to be in a class by themselves. Their content seems to harmonize with Biblical and church principles. Yet some very traditional respondents reject them, while some nontraditional family members affirm them. For this reason we did not include them in computing the VAS.

This effect is masked in the table for item 7, racial harmony, since respondents overwhelmingly affirmed this statement. It is seen more easily in item 9, the equality of women. While the majority in all three groups favor it, the greatest support comes from the youth, who are the least traditional on most items.

An inspection of the table reveals that the youth are loyal to Adventist teachings on the majority of items. Two thirds or more take the traditional position on most of the twenty-two statements. Agreement is high on doctrinal and personal piety issues. As to lifestyles, however, the picture is mixed. Temperance advocates will be pleased that 90 percent reject alcohol and tobacco, and 84 percent turn thumbs down on drugs. Further, 83 percent regard homosexual behavior as sin. In other lifestyles areas,

though, we find a definite drift from traditional Adventist teachings.

For instance, only 62 percent of the youth believe premarital sex to be wrong under all circumstances, while 19 percent would allow it if the couple really love each other, and another 19 percent are undecided. Slightly more than half see vegetarianism as a preferred lifestyle (58 percent), and most would not condone killing under any circumstances (51 percent).

On five items, less than half concur with the traditional position. While 49 percent agree that premarital petting is wrong, 20 percent disagree, and 31 percent are undecided—the largest proportion undecided regarding any item. Only 48 percent oppose decorative jewelry, and 46 percent would not accept divorce as a valid option if the marriage is unhappy.

While these three items have only a minority on the traditional side, the traditionals still outnumber the nontraditionals (undecideds making up the difference). But on two items the nontraditionals actually lead. Only 35 percent agree that abortion is never an option, while 38 percent believe it is, and 27 percent are undecided (second-highest proportion of undecideds). Least traditional of all, 62 percent believe it is all right to attend the movies, and only 21 percent disagree.

When we compare the youth percentages with those of the mothers and fathers, it is apparent that the parents are generally more traditional than the young people. On the VAS, where the higher the score, the more traditional the person, mothers averaged 85.7, fathers 82.6, and youth 77.2. However, mothers and fathers reject movies by only a slight margin, and a plurality of both mothers and fathers would allow abortion under some circumstances.

We might summarize the table by saying that typical Adventist families still strongly support many traditional values, but that our standards on marriage, family, and social purity are in real danger. (We recognize that the church has no official teaching on abortion but

On two items the nontraditionals actually lead. Only 35 percent agree that abortion is never an option. Least traditional of all, 62 percent believe it is all right to attend the movies.

believe that majority sentiment has historically been against it.) Most serious, the Adventist stand on movies appears a lost cause, with only a fifth of the youth in harmony with it and less than half their parents supporting the traditional view.

Does any relationship exist between values held and the demographic items? We asked each respondent, "Are you a baptized member of the Seventh-day Adventist Church?" Eighty-seven percent of the youth, 91 percent of the fathers, and 98 percent of the mothers replied Yes. On twelve of the items and on the VAS, youth who had been baptized were somewhat more likely to be traditional than those who had not. The strongest relationship, not surprisingly, was on item 2, the true remnant church. We found moderate relationships on the VAS and items 3 and 22. Items 1, 4, 6, 7, 8, 12, 13, 15, and 19 showed a weak relationship to church membership, while other items exhibited no significant relationship with it.

Years the youth spent in Adventist schools were not significantly related to their overall VAS and were only weakly related to four of the items: 1, 5, 16, and 19. Item 18 showed a slightly stronger

difference in the values held. Only three items had even weak relationships: Females tended to agree with item 9 and to disagree with items 17 and 21 slightly more than males did. But on the overall VAS, female youth were not significantly more traditional than were males.

Implications

We would like to suggest three implications that may be drawn from these findings, and include a few suggestions for future action.

First, it seems evident that some Adventist lifestyle values are a bit mushy. This is because they have never been clearly defined or because they have remained as general statements while changing mores have left them largely ignored. We have, for example, never developed clear theological positions regarding abortion and premartial petting. And as to divorce, jewelry, and the movies, our historical positions simply do not correspond to our members' general practice. Our historic stand against theater attendance becomes increasingly hard to maintain in the face of the widespread availability and use of cable TV, videocassettes, and campus-approved films. It seems that our stan-

raised by the scholarship of our critics, and solicited wide input for the reformulation of our fundamental beliefs at the 1980 General Conference session. We may need to do a similar probing of our standards. We are defined by what we do just as much as by what we believe. While we should not attempt to draw up detailed codes of behavior, our members need to have a clear picture of what the church stands for in 1985 and the Biblical basis for that stand.

A second implication is that we have not been particularly effective in teaching some of these values. Once we decide what we really stand for, we must carefully develop a program to transmit the essential lifestyle to the younger generation. Research shows that legalistic preaching is largely ineffective in values education. Instead, we must confront youth with value issues and engage them in principled reasoning. This is especially vital for the children in our Adventist homes. We need to provide materials that will assist parents in transmitting values from an Adventist Christian framework.*

The third implication is a measure of concern that the Adventist educational system has not had more of an impact on value outcomes. We are not attacking Adventist schools. Both authors are products of Adventist education, and the first has taught for many years and at all levels of the system. We understand the difficulties; we know that the school must be supported by both home and church to make any real progress. Nevertheless, we are disappointed that years in Adventist schools failed to make any real difference in value attitudes.

We suggest that this calls Adventist educators to reexamine current methods and approaches in facilitating moral development. After a period of supposed "neutrality," public education has elevated values education to a position of importance. Surely Seventh-day Adventists must consider it even more vital. We will need to emphasize this

* The Review and Herald Publishing Association recently accepted a book-length manuscript Roger Dudley wrote for this purpose.

Our historic stand against theater attendance becomes increasingly hard to maintain in the face of the widespread availability and use of cable TV, videocassettes, and campus-approved films.

relationship, but in the wrong direction: Those with fewer years in Adventist schools were a bit more likely to agree that abortion is never an option for terminating a pregnancy.

Among the youth who responded, 47 percent were male and 53 percent were female. However, gender made little

dards have not kept step with technology.

Perhaps the church needs to reexamine what it means to be an Adventist Christian in 1985. In recent years we have struggled with doctrinal issues. We set up research committees, sought new scriptural support to meet the challenges

Years in Adventist schools failed to make any real difference in value attitudes. This calls Adventist educators to reexamine current methods and approaches in facilitating moral development.

area more in our teacher preparation curricula. We also need to seek ways that home and school can cooperate more closely in instilling values.

We have not attempted to judge the rightness or wrongness of the various value statements incorporated in this study, or to decide on their relevance to contemporary Adventism. This the church at large must do. We have only described how the Seventh-day Advent-

ist family relates to these values today. We believe that this description suggests an important agenda for ministers and church leaders. The success or failure of God's people ultimately depends upon the values that they build into their characters. To guide in this value formation is our highest work. Ellen White's appeal targets our task:

"Make an honest reckoning. Put into one scale Jesus, which means eternal

treasure, life, truth, heaven, and the joy of Christ in souls redeemed; put into the other every attraction the world can offer. Into one scale put the loss of your own soul, and the souls of those whom you might have been instrumental in saving; into the other, for yourself and for them, a life that measures with the life of God. Weigh for time and for eternity."—*Christ's Object Lessons*, p. 374.

TABLE
RESPONSES OF YOUTH, MOTHERS, AND FATHERS
ON INTERGENERATIONAL VALUE SURVEY

Number: 247 Youth, 244 Mothers, 221 Fathers

| Item | Youth | | Mothers | | Fathers | |
|---|-------|-------|---------|-------|---------|-------|
| | Dis. | Agree | Dis. | Agree | Dis. | Agree |
| 1. The Bible is relevant to today's problems, and I use its principles in making decisions. | 6% | 79% | 1% | 95% | 3% | 94% |
| 2. The Seventh-day Adventist Church is God's true remnant church. | 5% | 83% | 5% | 91% | 6% | 86% |
| 3. Ellen White was inspired by God, and her writings are an authoritative guide for Christians today. | 5% | 81% | 2% | 91% | 6% | 86% |
| 4. The church has an important place in my life. | 7% | 83% | 2% | 95% | 6% | 90% |
| 5. I believe that God hears and answers my prayers. | 2% | 93% | 1% | 98% | 1% | 95% |
| 6. A Christian should give tithe and offerings before spending any of his/her income on other things. | 12% | 77% | 4% | 93% | 7% | 86% |
| 7. People of various races should worship together freely and with equality. | 2% | 93% | 2% | 97% | 3% | 95% |
| 8. In my choosing a life profession, the most important factor is being of service to others. | 17% | 67% | 11% | 82% | 13% | 76% |
| 9. Any position that a man holds should be open to a qualified woman. | 15% | 74% | 23% | 68% | 29% | 64% |
| 10. There is no place for alcohol or tobacco in the full and happy life. | 6% | 90% | 2% | 97% | 5% | 92% |
| *11. Recreational drugs such as marijuana should be legalized. | 84% | 10% | 91% | 6% | 85% | 8% |
| 12. Vegetarianism is preferable as a lifestyle to meat-eating. | 23% | 58% | 6% | 86% | 11% | 79% |
| 13. The Sabbath should be reserved for devotional and witnessing activities and not be made a day of general recreation. | 13% | 69% | 6% | 86% | 9% | 84% |
| *14. It is all right to attend the movies if the pictures are carefully selected. | 21% | 62% | 46% | 44% | 47% | 43% |
| 15. Homosexual behavior is a sin. | 7% | 83% | 3% | 95% | 5% | 90% |
| 16. It is wrong to engage in premarital petting. | 20% | 49% | 14% | 79% | 21% | 66% |
| *17. Premarital sexual intercourse is not wrong if two people really love each other. | 62% | 19% | 86% | 8% | 82% | 12% |
| 18. Abortion is never an option for terminating a pregnancy. | 38% | 35% | 43% | 41% | 50% | 35% |
| *19. Divorce is a valid option when marriage is unhappy. | 46% | 34% | 65% | 21% | 60% | 32% |
| 20. A Christian should be willing to serve in the military as long as such service does not conflict with God's commands. | 9% | 74% | 7% | 85% | 6% | 89% |
| *21. Under some circumstances a Christian could be justified in killing another person. | 51% | 30% | 49% | 30% | 45% | 42% |
| 22. Christians should not wear decorative jewelry. | 32% | 48% | 16% | 70% | 15% | 74% |

* Items have reversed scoring.

Local needs versus world missions

Does the local church have the right to ignore the needs of the rest of the world? Is there a way to divide members' gifts equitably among all the requests that come to the church? The fourth in our Keeping Church Finance Christian continuing education series suggests both whys and hows of supporting a world outreach.

Keeping Church Finance Christian □ 4 Ken Wade



Why don't we just stop sending any money to the conference office until we get this matter settled once and for all?" asked Brother B. in the midst of a lively discussion at a church board meeting. The board had been discussing a sum of money the local church felt it had coming from the local conference office.

"Yes! That's a great idea," Sister S. chimed in. "Then they'll know that we really mean business. You'd better believe they'll sit up and take notice when the money stops coming in!"

Although several other board members agreed with Brother B.'s suggestion, the discussion closed with a recommendation that further efforts be made toward reconciliation before resorting to drastic attention-getting methods, and the matter was finally resolved without any withholding of funds by the church.

What is the local church's responsibility to organizations outside its own domain? Shouldn't the church have the right to decide just how all of its members' contributions are used, and to

withhold its contributions to other organizations in the event of disputes over proper usage?

These sorts of questions seem to have hardly been discussed within the Seventh-day Adventist Church until recently. Since the early days of the denomination, tithe funds have been sent from the local church to a centralized organization rather than being used on the local level. And in addition to tithe, members have always given a significant portion of their offerings to support the worldwide work of the church. In 1930, more than two thirds of members' after-tithe offerings were given for world missions and other General Conference needs.

But questions about support for world missions seem to be coming up with increasing frequency today. Not every-

one expresses their questions as overtly as Brother B. did, but the questions are obviously having an effect on members' giving patterns. By 1983 giving habits within the church had reversed so drastically that only one fourth of offerings given were for world missions and other General Conference needs.

Why give to the world?

Should the decline in mission giving be a concern for our church? Aren't we still supporting one of the largest Protestant mission organizations in the world? On what basis can local churches be expected to support work that they have no direct part in, and can expect no direct, personal benefit from?

The church was founded by Jesus. Its conception took place while He walked among the disciples. But its inception

How rapidly would the gospel have spread if the Antioch church had not soon come to perceive itself as more than a local congregation with responsibility only to its own community?

really took place on the Day of Pentecost. Up until that day, the disciples' express commission from Jesus was to stay in Jerusalem, in their own little fellowship group, awaiting the outpouring of the Holy Spirit (Acts 1:4, 5). Their mission up to Pentecost was much the same as that given to the nation of Israel over a millennium before: to center their worship on God, to let Him bless them, and to let the outside world benefit simply by observing their closeness with and blessings from God (Deut. 4:1-14).

But Pentecost changed all that! Suddenly with the descent of the Spirit, the centripetal influences of timidity, fear, and national pride were dissolved along with language barriers. The infusion of a tremendous centrifugal force from on high broke down the barriers in one fell swoop, and the church instantly gained international credibility. No longer could the believers contain the good news within the confines of their little room, or even within their own race. Instantly they learned to proclaim the gospel in a manner that assured its rapid dispersion throughout the world.

Pentecost changed the mission of God's people for all of history. It wasn't long afterward that Philip was sent on a special mission that assured the gospel's spread to Ethiopia. And soon after that the Spirit informed Peter through special visions that he should not fear to evangelize Gentile God-fearers. Even the persecution that arose after the stoning of Stephen worked out for good in assuring the dispersion of believers throughout the Western world. And of course the special effort Jesus put forth to convert Saul of Tarsus shows that worldwide evangelism had very high priority on Heaven's agenda.

God's activity in the early Christian church emphasized again and again that the church was not to become self-sufficient and self-centered. There was a world to be evangelized if Jesus' followers wanted to see Him return. His promise to return was contingent in part upon the successful propagation of the gospel to all the world (Matt. 24:14).

Early giving patterns

How rapidly would the gospel have spread if the Antioch church had not soon come to perceive itself as more than a local congregation with responsibility only to its own community? Would we even have the Pauline Epistles if that church had ignored the prophetic utterance directing them to set aside two of their most able teachers to carry the gospel to other parts of the world?

While it is true that the book of Acts does not say that the Antioch church gave financial support to their first missionaries, it seems barely believable that they took the prophecy to simply mean that they should send Paul and Barnabas away.

Paul's teaching in the churches he founded gives clear evidence that he had settled on the principle that each church was responsible for giving offerings for more than local needs (1 Cor. 16:1-4; 2 Cor. 9:1-15). Antioch's daughter churches soon became involved in supplying the needs both of missionaries (Phil. 4:15, 16) and of other Christians in less fortunate circumstances (Rom. 15:25-27). Since Paul had only brief contact in founding some of these churches, it seems clear that the principle he taught was that as soon as a local congregation was functioning it must begin to show consideration for needs other than its own.

The world's needs

"But how are men to call upon him in whom they have not believed? And how are they to believe in him of whom they have not heard? And how are they to hear without a preacher? And how can men preach unless they are sent?" (chap. 10:14, 15, R.S.V.). Current statistics show that less than one third of the world's population makes even a nominal profession of belief in Christ. Add to that the fact that the majority of the human beings on our planet do not have enough to eat, and it becomes obvious that conditions have not changed drastically since Paul's day. Christians are still confronted by a world very much in

need of spiritual and financial help.

While many countries, even whole regions, are virtually closed to the preached gospel, many of these same regions have a door wide open to the practical gospel—to the sharing of God's love in the very practical ways described by Jesus in the judgment scene of Matthew 25:31-46. The church has a definite, undeniable opportunity in these areas to show forth the good works of our Saviour and to give glory to our heavenly Father (Matt. 5:16). While the governments in these areas may be opposed to Christianity in principle, their propaganda stands defenseless against the ministry of caring, committed Christians who give their lives in service to those in need.

Our need

The smaller the circle of concern a person draws, the smaller the person becomes. God's greatness is shown not so much in His physical size, or even in His creative power, but in the size of His circle of concern. "God so loved the world, that he gave" (John 3:16). The Creator of the universe with its billions of galaxies would have had to draw His circle only infinitesimally smaller in order to put this world outside of His concern. But we have the gospel record that instead of casting this rebellious, ungrateful mass of mutineers out of His circle, He drew us in by sending the one Gift most precious to Himself.

The goal of the gospel is Godlikeness (1 John 3:2, 3; 4:17). How big is God? And how big will we grow in seeking to match His dimensions? His circle of concern does not leave out the most insignificant soul on this planet. And neither should ours.

Our greatest need is to grow to be like God. Giving of ourselves to serve the needs of others is God's chosen means for helping us to enlarge our circles of concern.

Concern starts at home

A well-known pastor and stewardship educator tells of visiting a church member who did not believe in giving to the

When the question comes down to whether I should give my dollar toward pew padding at home or toward building a simple chapel in some less affluent country, must I make a choice?

local church. The parishioner had been especially impressed with the ministry of a certain nationwide radiobroadcast, and had chosen to give all of her offerings to support that outreach. His persuasive appeals were to no avail until he asked a series of questions.

"The radio program is supposed to win souls for the church, isn't it?" he asked.

"Yes, of course. That's why I give to it. They do such a marvelous evangelistic work."

"And when people respond and join the church, where do they join?"

"Well, our local church, I hope."

"And what if no one ever gave any money to support the local church? What church would they find to join?"

The parishioner had no answer. But after that she had offerings for her local church as well as for the radio ministry.

Most of the scriptural evidence we have looked at thus far has pointed out the importance of the local church looking beyond itself to worldwide needs. In emphasizing the wide scope, though, we must not neglect the home base. The strong and active church in Antioch that sent out Paul and Barnabas is surely as important a part of the story as the missionaries themselves.

But must the question come down to one of local needs *versus* world needs? Or can it be kept on the less adversarial level of local needs *and* world needs? To put it on a practical level, when the question comes down to whether I should give my dollar toward pew padding at home or toward building a simple mud-brick chapel in some less affluent country, must I make an either-or choice? Or is there a practical way that I can take a both-and option?

Rightly dividing dollars

The question of either-or or both-and comes down finally to a question of how I can rightly divide the dollars I have to give to God's work. As a practical matter I know that I am an emotional being who likes to respond to needs as they are presented to me. So I know that if, on the day that I plan to give \$100 toward padding my church's pews, a missionary

appears in church and tells heartrending stories of little children singing "Jesus Loves Me" outside in the mud, rain, and malarial mosquitoes because they have no chapel to meet in, I will probably feel guilty and give the \$100 to the missionary to get a roof put over those poor kids' heads! If no missionary shows up, the dollars will go for padding.

But giving on the basis of the wheel that squeaks the loudest getting the grease is hardly wise. Those who give consistently on that basis set themselves up to be duped and defrauded.

In recent years the Seventh-day Adventist Church has developed a more rational plan for assuring adequate support to all phases of its outreach. Called the Personal Giving Plan,* it encourages each member to examine individually the needs of his local church, the needs of the wider area of his local conference, and also the needs of the world field. Individual members then covenant with God to give gifts in proportion to blessings received. They distribute their gifts among the local, conference, and worldwide offerings on the basis of percentages they determine themselves in counsel with the pastor and stewardship educators.

Gifts received from individual members who are on the Personal Giving Plan are then used at the various church organization levels, also according to a percentage distribution plan that is decided upon by the body receiving the funds.

In other words, at the local church level, the church body decides what percentages of funds designated for the local church will go into various needs and ministries. At the conference level similar decisions are made, and at the worldwide level gifts are distributed among various organizations according to published percentages.

The Personal Giving Plan relieves individual givers from having to weigh the merits of each appeal that comes their way. While some may argue that the plan also usurps certain prerogatives that ought to be left with the individual, no one is coerced to cooperate.

The loudest objection usually heard comes from people who feel that they should be able to give to or withhold from organizations according to performance. But the fact of the matter is that an individual seldom has a good opportunity to examine the work of distant organizations. We are all at the mercy of the effectiveness of various public relations campaigns.

Church organizations that do not have a Personal Giving Plan to work with can still apply the plan's principles. Even in congregationally organized churches a budget could be set up to divide gifts wisely and equitably so that funds are designated for missions even if no one stops by with stories. The key is to have church members commit themselves to giving to God in proportion to His blessings. (This is usually computed on a percentage-of-income basis.) Then the church as a whole can establish a budget, based on projected income, and begin to set aside funds for various areas of need systematically.

Equitable appeals

How can the church and its individual members rightly distribute their gifts? There does not need to be an adversarial relationship between local and worldwide needs. Neither does there need to be a frantic throwing of funds at whatever seems most direly disabled at the moment. Nor should giving be totally self-centered, requiring visible returns on the home front, for that is buying, not giving.

All gifts should be given to God, who has given so much for us. By giving by choice instead of by emotion, we become more like God. Appeals for funds can be based upon carefully determined and equitably balanced needs. And members can enter into the joy of giving without worrying. It may take more planning and study than simply appealing for needs that are near. But God's work will prosper. And so will Christian growth among your church members.

* Outside North America a very similar plan is called Planned Giving for Systematic Benevolence.

The Hungarian situation



On October 15, members of the Annual Council heard a report on the church in Hungary, where a breakaway group has existed for some years. The three-part presentation was given by Edwin Ludescher, president of the Euro-Africa Division; G. Ralph Thompson, secretary of the General Conference; and Neal C.

Wilson, president of the General Conference. A summary of the three statements follows:

Ludescher

The problems in Hungary go back nearly forty years. Both groups, the official union church and the dissident (Egervari) group, are to be faulted—the former for acting at times contrary to the procedures set out in the *Church Manual*, the latter for pursuing a course out of harmony with the Bible and Spirit of Prophecy. The Egervari group has set up its own organization, with ministers and buildings.

Elder Ludescher became president of the Euro-Africa Division in 1975. He recounted in detail the steps he had taken to try to bring about reconciliation of the two groups. The Euro-Africa Division took initiatives in 1975, 1976, 1977, 1978, 1980, 1981, 1982, 1983, and 1984, at times with the participation of General Conference leaders—R. H. Pierson, Alf Lohne, and (for twelve days in January, 1984) Neal C. Wilson and G. Ralph Thompson. On several occasions it appeared that reconciliation would be achieved, but each time the Egervari group backed away at the last moment.

In light of these years of fruitless efforts to achieve reconciliation, Ludescher concluded of the Egervari group: "If even an angel from heaven should come and urge them to reintegrate, they would say,

'You come from too far away; you don't understand.'"

Thompson

The chief complaint currently raised by the Egervari group is that the union has membership in the Council of Free Churches (CFC), and therefore is joined to the World Council of Churches. The CFC is recognized by the authorities for purposes of printing, issuing passports, and so on. Egervari himself had at one time been secretary of the CFC.

The Seventh-day Adventist Church has never been a member of the World Council of Churches. Membership in the CFC does not involve alliance with the WCC, since membership in the latter is limited to individual churches; it is not open to councils of churches. The Seventh-day Adventist Hungarian Union church is not a member of the main ecumenical body of churches in Hungary—The Hungarian Ecumenical Council. However, the General Conference and Euro-Africa Division leaders have counseled the union leaders to consider carefully the appropriate time and method of withdrawing from the CFC, inasmuch as membership in it is a cause of dissension.

Wilson

In January, 1984, he and Elder Thompson made intense efforts to effect reconciliation. In May, 1983, the Egervari group had said they would abide by

his counsel; in the January discussions he spent thirty hours with the Egervari group and thirty-eight hours with the union group. Reconciliation seemed imminent, but when negotiations broke down, Wilson appealed past the leaders of the Egervari group to its members publicly. He stated that he was given every courtesy and assistance to accomplish his mission by the president of the State Office of Church Affairs, the Honorable Mr. Imre Miklos.

The dissidents (or breakaway group) allege that membership in the Council of Free Churches is the stumbling block, but this objection emerged only after the General Conference and division leaders had promised to remove a variety of obstacles. Such obstacles include opening the way for full and immediate restoration of about seven hundred individuals who had been improperly disfellowshipped, holding of a union session for the purpose of electing union leadership, the establishment of two properly functioning conferences so that all the authority would not be vested in the union, the reinstatement of several former pastors who had been dismissed, and the proper auditing of financial records. "They want the family name, but they don't want to live in the same house," stated Elder Wilson.

We are very sympathetic to individuals who claim to be brothers and sisters in the faith, and we have a pastoral (Continued on page 21)

Issues in the book of Hebrews

This report from the General Conference's Daniel and Revelation Committee addresses some questions that have been raised recently, such as: Does Hebrews 6:19, 20 indicate that Christ entered the Most Holy Place at His ascension? Does Hebrews teach that the Day of Atonement type was fulfilled at Calvary? The report originally appeared in the Adventist Review. We've reprinted it in its entirety because of its significance to our readers.



In recent months the Daniel and Revelation Committee of the General Conference has given extensive study to the New Testament book of Hebrews and the relationship of its themes to Adventist understanding of the sanctuary doctrine. The committee endeavored to hear and evaluate fairly all possible

viewpoints. Its last two sessions (San Diego, California, February 17-20, and Berrien Springs, Michigan, October 25-28, 1984) were devoted largely to this important study. Invited guests also participated.

Although the committee intends to publish a volume dealing with the issues in a more detailed manner, the world membership may appreciate an overview of its consensus in the following report.—Frank B. Holbrook, *Secretary, Daniel and Revelation Committee.*

Historical setting

Essential to a sound interpretation of Hebrews is an understanding of the times in which the Epistle was written and the needs of the persons to whom it was first addressed. Information provided by the Epistle itself and by the other New

Testament writings makes fairly certain the particular situation in the first-century Christian church to which Hebrews speaks. We review the external and internal evidence briefly:

External historical background.

The death, resurrection, and ascension of Jesus Christ gave birth to the Christian church on Pentecost. Thousands of converts joined the apostles and their early associates at that time (Acts 2:5, 41, 47). Eventually "a great company of the priests" (chap. 6:7) and many from "the sect of the Pharisees" (chap. 15:5) as well as the common people swelled the ranks of the infant movement (chap. 4:4). These were all Jews, and they met great opposition from their countrymen in Judea (1 Thess. 2:14; cf. Heb. 10:32, 33).

Standing as they were at the transition

point between two great dispensations, it was difficult for many of these Hebrew Christians to detach themselves totally from the Temple and its prescribed worship. Apparently they did not sense that type had met antitype in Christ's appearance, atoning death, and priestly ministry in heaven (Matt. 27:50, 51). As the church rapidly enlarged its ranks in a new mission to the Gentiles, some Hebrew Christians urged the necessity of their participation in the Mosaic rituals.

The Jerusalem Council (A.D. 49), however, reaffirmed the truth that sinners—whether Jew or Gentile—obtain salvation from sin by faith in Jesus Christ alone (Acts 15:7-11). The council excused Gentile Christians from any required participation in the Temple worship (verses 13-21, 28, 29). But the matter of Hebrew-Christian obser-

In employing Day of Atonement imagery, the purpose of the author is to underscore by contrast the repetitious and ineffectual nature of animal sacrifices to save from sin whether daily or yearly.

vance was not addressed (cf. Rom. 14:5, 6), and considerable numbers remained attached to the Temple.

Nearly ten years later (A.D. 58) the Jerusalem leadership informed the apostle Paul that there were "many thousands of Jews . . . which believe; and they are all zealous of the law" (Acts 21:20). In yet another eight years the outbreak of war between the Jews and their Roman overlords would occur (A.D. 66). This tragic clash of arms would culminate in the destruction of the Temple and the ruin of the nation (A.D. 70) as Jesus had foretold (Matt. 23:38; 24:1, 2, 15-19; Luke 19:41-44; 21:20).

Internal evidence. As this terrible crisis in Jewish history approached, the Epistle indicates that the spiritual condition of many Hebrew Christians was seriously deteriorating. Gradually losing confidence in the Lord's promised return, they tended to neglect the salvation He had provided and to forget the ringing affirmations of the gospel (Heb. 10:35-37; 2:1-3).

There was danger that these once-earnest Christians would lapse into the unbelief of their forebears in the Exodus migration to the Promised Land (chaps. 3:6-19; 4:1, 11) and under the pressures of many trials and discouragements (chap. 12:3-13) would fall away in open apostasy from the Christian faith (chap. 6:4-9). Already they were tending to forsake the assemblies of their Christian brethren (chap. 10:25) and to turn back to Judaism (chap. 13:13), from which they apparently had never fully separated.

The purpose of the Epistle

It is evident, therefore, that the Epistle to the Hebrews is written from the perspective of a deep pastoral concern for these Christians, who—in a crucial period of Jewish history—were in serious danger of making shipwreck of their faith. Its purpose was to revitalize their wavering experience (chap. 10:23) by focusing the faith and attention once again on their ascended Lord, "the author and finisher" of their faith (chap. 12:2). It attempted to lift their sights from the inadequate

rites involving animal blood to Christ's true sacrifice for sin and His ministry in the true sanctuary in heaven. The emphasis was on the good news—the gospel—that is truly available through a transcendent high priest who ever ministered for them in the presence of God.

The salient points of the pastoral message may be summarized as follows:

1. God, who established the Levitical priesthood with its typical sanctuary system, intended at a given point in time to displace it by the real priesthood of Jesus Christ (foreshadowed by the former, chap. 8:4, 5) who now functions as a king-priest in the heavenly sanctuary (after the dual-office arrangement of the ancient king-priest Melchizedek, chaps. 5:5, 6; 7:11, 12, 18, 19; 8:1, 2).

2. The Levitical sanctuary (designed to teach the gospel by type and symbol, chap. 4:1, 2) provided in itself only a limited access to God (chap. 9:6, 7), was repetitious in operation (verses 25, 26; chap. 10:1-3) because it was unable to take away sin and thereby to purge the conscience of the penitent sinner (verses 4, 11).

3. But by virtue of Christ's priestly office the believer has free access to God at any time (chap. 4:16), for the Saviour (ever touched by his needs, verse 15) intercedes in the presence of God for him (chaps. 7:25; 9:24). Furthermore, in the mediation of the merits of Christ's once-for-all-time sacrifice, the believer finds the only available cleansing from the defilement of sin (chaps. 9:14; 10:10-14).

This appeal to the first-century Hebrew Christians is worked out in the Epistle by comparing and contrasting in broad strokes the Levitical sanctuary sacrifices and priestly ministry with Christ's efficacious sacrifice and heavenly priesthood. There is no attempt to give an exposition of the typical significance of the two-apartment phases of priestly ministry. (For example, although allusions are made to the Day of Atonement, there is no discussion of the scapegoat and its significance in that important ritual.)

Instead, the appeal to these first-century Christians to hold fast their faith in

Christ (chap. 3:6, 14) is underscored by emphasizing the superiority of Christ's person, His atoning death, and priestly ministry over the now-worn-out rituals. These believers are assured that in their exalted Lord they have a better sacrifice/blood, and a better priest, who mediates for them in a better sanctuary in connection with a better covenant.

Some questions addressed

In the light of the Epistle's historical setting and purpose, the committee felt that a number of problems resolve themselves. The following were some of the questions addressed:

1. **Language.** How should the language employed by the inspired author of Hebrews be construed?

The language of Hebrews should be understood in its natural, literal sense. It should not be construed allegorically. In his argument the author compares in a straightforward manner the sanctuaries and priesthoods of the old and new covenants (chaps. 8:1-13; 9:1).

a. The Epistle indicates clearly that there is a heavenly reality designated as "the real sanctuary, the tent pitched by the Lord and not by man" (chap. 8:1, 2, N.E.B.). It asserts a vertical link between the heavenly sanctuary and its counterpart on earth. The earthly sanctuary is viewed as a "copy" and "shadow" (shadow-type) of the heavenly (verses 1-5; chap. 9:11, 23, 24). Naturally, the Bible writers must speak about the heavenly sanctuary—the celestial reality as it is represented to them—in the limited terms of human speech. Consequently, direct one-to-one correspondences between the two sanctuaries may not always be possible to draw, inasmuch as celestial realities far exceed human comprehension and expression (cf. *The Great Controversy*, p. 414). It is essential, therefore, to look for the big ideas emphasized in earthly types.

b. Literal language may employ idioms and figures of speech. For example, the general expression "seated at the right hand of God/throne" (cf. chaps. 1:3; 8:1) is an idiom. The Messiah is always portrayed in this manner (cf. Ps.

Hebrews is written from the perspective of a deep pastoral concern for Christians who were in serious danger of making shipwreck of their faith.

110:1; Acts 2:33; 5:31; Rom. 8:34; Eph. 1:20; Col. 3:1; 1 Peter 3:22, et cetera). The idiom is used even at the second coming of the Saviour (Matt. 26:64). A similar expression is made with regard to the redeemed (Rev. 3:21). The expression *does not refer to location*. Rather, as an idiom, it indicates Christ's full authority, His dignity and rank, His exaltation and supremacy. The expression "within the veil" is probably also being used in a figurative manner to denote access to God. See discussion at point 4.

2. Hebrews 9:8. Does this passage teach that the *first apartment* of the earthly sanctuary was intended to represent the Mosaic era, whereas the *Second Apartment* represents heaven itself and the Christian era?

Hebrews 9:1-7 contains a linguistic phenomenon in that *each* apartment in the earthly sanctuary is referred to as a "tabernacle" or "tent" (verses 6, 7). However, it is also true that the *entire* sanctuary is viewed as a "tabernacle" or "tent" (cf. chaps. 8:2; 9:11). Consequently, the expression "first tabernacle," or "first tent," in chap. 9:8 is interpreted by some scholars to mean the first apartment of the Israelite sanctuary, whereas others understand it to mean the first tabernacle inaugurated by Moses at Sinai.

The committee considers that the context (which begins with chap. 8:1, 2) is determinative and clearly resolves this question. The context indicates that the author is comparing the entire sanctuary of the *first covenant* with the entire sanctuary of the *second*, or "new covenant" (chaps. 8:1, 2, 6-13; 9:1, 11, 24). Thus the reference to "the first tabernacle" is to be understood as a reference to the Sinai tabernacle-sanctuary. The committee rejected the argument that the author is using the "first tabernacle/tent" (= first apartment) as a symbol for the *whole* Mosaic tabernacle (a part for the whole) inasmuch as the sense of the argument in the full context suggests a simple comparison of the two sanctuaries: the earthly and the heavenly.

The *New English Bible* translates

Hebrews 9:8 as follows: "By this the Holy Spirit signifies that so long as the earlier tent still stands, the way into the sanctuary remains unrevealed." Thus, the sense of the passage is simply that as long as "the earlier tent," that is, the earthly sanctuary, had a viable function as a type (until Christ's first advent), our Lord's priestly ministry in the heavenly sanctuary was not operative.

3. *Ta hagia* ("holy places"). How should this expression be translated in Hebrews? The term, functioning in the context of Hebrews as a noun, is derived from the adjective *hagios*, meaning "holy." The word occurs ten times in Hebrews 8-13 (chaps. 8:2; 9:1-3, 8, 12, 24, 25; 10:19; 13:11). It is generally conceded to appear in these passages in the form of a *neuter plural noun* except in chapter 9:1, where it is written as a neuter singular noun.

The use of this plural form (*ta hagia*) as a designation for the entire sanctuary is common in the Septuagint (the LXX, Greek translation of the Hebrew Bible made in the third and second centuries B.C.). This may be significant, since the author of Hebrews consistently draws his citations of the Old Testament from this version. (In the apocryphal book of 1 Maccabees [within the LXX] *ta hagia* is also used to designate the whole Temple. Judas Maccabeus says, "Let us go up to cleanse [*ta hagia*], and dedicate the sanctuary" [see 1 Macc. 4:36, 41, 43, 48].) However, the practice of the author of Hebrews is not fully consistent, because in two clear instances he uses the plural form to denote a single apartment (chap. 9:2, 3).

In the light of these facts—and the overall context of Hebrews 8-10—the committee believes that *ta hagia* should be regarded as a general term that should be translated in most instances as "sanctuary" unless the context clearly indicates otherwise (such as in chap. 9:2, 3). The committee rejects the evident bias of the translators of *The New International Version*, who, after taking the position that the expression should be rendered "Most Holy Place" in chapter 9:8 ("that the way into the Most Holy

Place had not yet been disclosed"), have rendered every subsequent reference to the heavenly *ta hagia* with the phrase "the Most Holy Place." A more neutral rendering is that of *The New English Bible*, which translates *ta hagia* with "sanctuary" in each instance except chapter 9:2, 3 (in these cases the obvious meaning of "Holy Place" and "Most Holy Place" is given).

4. Hebrews 6:19, 20 ("within the veil"). Should this be understood to mean that Christ entered the Most Holy Place at His ascension? If so, does this invalidate the two-apartment, or two-phase, ministry of Jesus in the heavenly sanctuary as taught by the church?

Some scholars note that the entire two-apartment sanctuary was viewed by Israel as God's dwelling (Ex. 25:8) and that the author was aware of the fact that a veil hung before each apartment (Heb. 9:2, 3). They suggest, therefore, that the phrase "within the veil" is an allusion to the first veil and means simply that Christ has entered "within the heavenly sanctuary, into the presence of God."

On the other hand, there are scholars who believe that the author of Hebrews had "Day of Atonement" imagery in mind (cf. chap. 9:7; Lev. 16:3), and that he was thinking of Christ's entry into the most sacred place of the sanctuary. Thus, they suggest that the phrase "within the veil" refers to the second veil and that the allusion heightens the thrust of the author's argument that the believers' transcendent high priest has opened a new and living way to the very heart of God.

The committee agrees that the author is contrasting the *limited approach to God* that Israel had in the Levitical priesthood (Heb. 9:6, 7) with the *direct access* all believers now have in Christ Jesus, who ministers as high priest *in the very presence of God* for them (verse 24). Any believer may come directly and "boldly unto the throne of grace" (chap. 4:16) "by . . . [the] new and living way" (chap. 10:20)—by virtue of the Saviour's accomplishments and mediation. Ellen White has applied the veil imagery of chapter 6:19, 20 to both apartments (cf.

The cross is the true fulfillment of all typical sacrifices. Thus it may be said that the cross (antitype) did indeed fulfill the sacrificial aspect of the Day of Atonement (type).

The Great Controversy, pp. 420, 421, first apartment; *Present Truth* [March, 1850], p. 64 [Review and Herald reprints, p. 11], Second Apartment).

It may be admitted that if the author is using Day of Atonement imagery in chapter 6:19, 20 (a view held by most scholars), it does indeed heighten and sharpen the message he wished to convey to his readers that by virtue of Christ's death and priesthood they now had direct access to God. Through the ministry of their ever-living high priest they could draw near to God "in full assurance of faith" (chaps. 7:25; 10:19-22). His efficacious blood would be mediated for them in the very presence of the Deity (chap. 9:14, 24).

It is the conviction of the committee that if the author of Hebrews had Day of Atonement imagery in mind (in chap. 6:19, 20), his application neither exhausts the meaning of the Day of Atonement ritual nor negates a two-apartment priestly ministry of Christ in the heavenly sanctuary. In view of the author's evident purpose, Day of Atonement imagery would simply underscore the point that Christ had opened the way to the immediate presence of God, that every barrier between them and God had been removed. Hope in Christ, their living high priest in God's presence, could be to them "an anchor of the soul, both sure and steadfast" (verse 19).

5. Does Hebrews teach that the Day of Atonement type was fulfilled at Calvary? Does Hebrews 9:11-14 with its reference to "bulls" and "goats" indicate this?

The committee noted that the author of Hebrews alludes to a variety of sanctuary rituals and not to just one. For example, he alludes to the *daily service* (chaps. 7:26, 27; 10:11, 12) as well as to the *yearly service* (Day of Atonement, chaps. 9:25; 10:3). He refers to the sprinkling of the water of purification made from the ashes of a red heifer (chap. 9:13; cf. Numbers 19) and to the administration of animal blood at the ratification of the covenant at Sinai (Heb. 9:18-21). With one broad reference he includes all the varied sacrifices

of the sanctuary ritual: "almost all things are by the law purged with blood; and without shedding of blood is no remission" (verse 22).

It is true that a bull and a goat were sacrificed on the Day of Atonement, but they were offered on many other occasions, as well (see Numbers 28, 29). The phrase "bulls and . . . goats" in Hebrews 9:13 means the same thing as "goats and calves" in verse 12. But it is evident that the similar expression ("calves and . . . goats") in verse 19 is a reference to the sacrifices made at the ratification of the covenant and not to those made on the Day of Atonement. There is scholarly acknowledgment that "bulls and goats" became a stereotyped expression denoting sacrifices in general (cf. Ps. 50:9-13; 66:15). Consequently, the phraseology does not necessarily carry Day of Atonement imagery.

Be that as it may, it is important to keep in mind that *the cross is the true fulfillment of all typical sacrifices*. Thus it may be said correctly that the cross (antitype) did indeed fulfill the sacrificial aspect (the offering of the Lord's goat) of the Day of Atonement (type).

However, it is the committee's conviction that the allusions to the Day of Atonement, as well as to the daily rites, were not to provide a complete interpretation of its antitypical significance. Rather, the purpose of the author is to underscore by contrast *the repetitious and ineffectual nature of animal sacrifices to save from sin, whether they are daily or yearly* (chap. 10:4). By contrast, he presents the better blood of Christ's supremely better sacrifice offered once for all time (chap. 9:25-28). The merits of His blood alone can purge the conscience (verses 11-14) and provide genuine "redemption" from transgression in the covenantal relationship, whether it be under the first or second covenants (verse 15).

6. Does Hebrews indicate that Christ's atoning death in A.D. 31 cleansed (chap. 1:3, "purged") the heavenly sanctuary (chap. 9:23-26)? If so, there would be no need for a cleansing/Day of Atonement fulfillment of

the type in 1844.

It is important to note that two ideas are intertwined in the author's thought when he speaks of sacrifice and its accomplishments: (1) the *sacrifice* itself (the shedding of blood), and (2) the *application or mediation of the blood* (= the application of the merits of the sacrifice). The two parts form a unit. A sacrifice never stood alone. Whether mentioned or not, the ministering, or application, of the blood was always an essential part of the sacrifice. These two facets of sacrifice may be seen in the author's descriptions in chapter 9:

- a. Verses 12, 13
 - (1) *Blood of goats/calves/bulls* (= sacrifice)
 - (2) "Sanctifieth to the *purifying of the flesh*" (= application/mediation)
- b. Verse 14
 - (1) "*Blood of Christ*"—"offered himself" (= sacrifice)
 - (2) "*Purge your conscience*" (= application/mediation)
- c. Verses 18-21
 - (1) *Blood of calves/goats*—Sinai covenant (= sacrifice)
 - (2) "*Sprinkled*" book and people (= application/mediation)
- d. Verse 22
 - (1) "*Shedding of blood*" (= sacrifice)
 - (2) "*Purged,*" "*remission*" (= application/mediation)
- e. Verse 23
 - Earthly sanctuary* ("patterns of things in the heavens")
 - (1) "*These*" [animal sacrifices understood] (= sacrifice)
 - (2) "*Purified*" (= application/mediation, at whatever times called for)
 - Heavenly sanctuary* ("the heavenly things themselves")
 - (1) "*Better sacrifices*" (= Christ's sacrifice at Calvary)
 - (2) "*Should be purified*" [understood] (= application/mediation)

It is evident that there is only *one* atoning sacrifice for sin, the atoning death of Christ. If that event had in itself

Ta *hagia* should be regarded as a general term that should be translated in most instances as "sanctuary" unless the context clearly indicates otherwise.

"purified" the heavenly sanctuary, there would be no reason for the Saviour to function there in a priestly ministration. But a sacrifice never stood apart from the application of its merits. Consequently, it is understood that *there are many applications of the merits of the one cross event.*

All the "work" of Heaven is done on the basis of Calvary and is an application of its significance. Hebrews 9:23 (in context) contains both the ideas of Christ's efficacious death and the application of its merits—whether such is to be applied at the justification of a sinner who accepts God's salvation or whether applied in the final judgment to reaffirm the true believer and to vindicate God's authority and sovereignty before the universe. The cross event did not cleanse the heavenly sanctuary at the moment of the Saviour's death, but it did provide the basis upon which Christ, as man's high priest, could mediate His merits and bring about a total reconciliation of the universe (cf. Eph. 1:10; Col. 1:20) and thus restore the heavenly sanctuary and government of God "to its rightful state" (Dan. 8:14, R.S.V.).

7. A question commonly raised when the book of Hebrews is discussed (although not based on it) was touched on briefly by the committee. If, according to John 12:31, judgment took place at the cross, wouldn't this be a fulfillment of the Day of Atonement type? Is it not also true that a person is judged when he hears the gospel and rejects it (chap. 3:18)?

It is evident, on the face of these passages, that the term *judgment* is being used in an accommodated, or modified, sense. Satan was indeed exposed and condemned in the eyes of the loyal universe at the cross, but he nevertheless continues to reign. The sinner who turns from the gospel invitation abides under divine condemnation (verse 36), but he may yet repent when the Spirit woos again.

The point is that neither of these statements deals with *the final judgment*. The Day of Atonement ritual removed in a total manner all sin that had been

transferred to the sanctuary. As a result the sanctuary, the people, and the camp were regarded as cleansed. The Day of Atonement ritual is, therefore, analogous to the final judgment in its three phases (pre-Advent, millennial, executive), for only the final judgment completely resolves the sin problem and removes its effects from the universe. The Scriptures are clear that the final judgment will involve all humanity, including the professed followers of God (Acts 17:31; Rom. 14:10-12; 2 Cor. 5:10; Matt. 22:9-14; Eccl. 12:14, et cetera). Thus, the Day of Atonement type—in terms of the final judgment—was not fulfilled at the cross.

The value of Hebrews

For the Sanctuary Doctrine. The book of Hebrews provides no detailed exposition of the Israelite sanctuary ritual because its pastoral concerns moved in another direction. However, it does furnish some important keys for understanding the significance of the sanctuary and its main emphases. For example:

1. It indicates that there is a vertical link between the earthly and heavenly sanctuaries. The earthly is viewed as the counterpart of the heavenly and is designated a "copy" and "shadow" of the heavenly reality.

2. As a *teaching device*, the earthly sanctuary is described as a "parable" (chap. 9:9, "figure" = Greek, *parabolē* = English, parable). As a *parable*, the earthly sanctuary serves to illustrate major points in the gospel/plan of salvation (chap. 4:1, 2; cf. *Christ's Object Lessons*, p. 133).

3. The earthly sanctuary and its rituals are also referred to as a "shadow," or type (chaps. 8:1-5; 10:1). A shadow-type is like a prophecy; it foreshadows "things to come" (verse 1). It is evident from Hebrews that the sanctuary rituals were intended to foreshadow the atoning, sacrificial death of Christ and His priestly ministry in the heavenly sanctuary (chaps. 8:1, 2; 9:11-14).

4. The book of Hebrews makes certain applications of the sanctuary types

to demonstrate the inadequacies of animal blood and human mediation to care for the sin problem. At the same time it seeks to lift the attention of its readers from the Temple and rituals as ends in themselves to focus faith on the grand Substance of all the shadows, Jesus Christ Himself, His atoning death and priestly ministry for them in the presence of God.

Other New Testament writers also apply sanctuary type in a general manner to a variety of topics such as the Incarnation (John 1:14), the church (2 Cor. 6:16), and to the individual believer (1 Cor. 6:19, 20). However, none of these applications, including that of Hebrews, exhausts or limits further application of the sanctuary types.

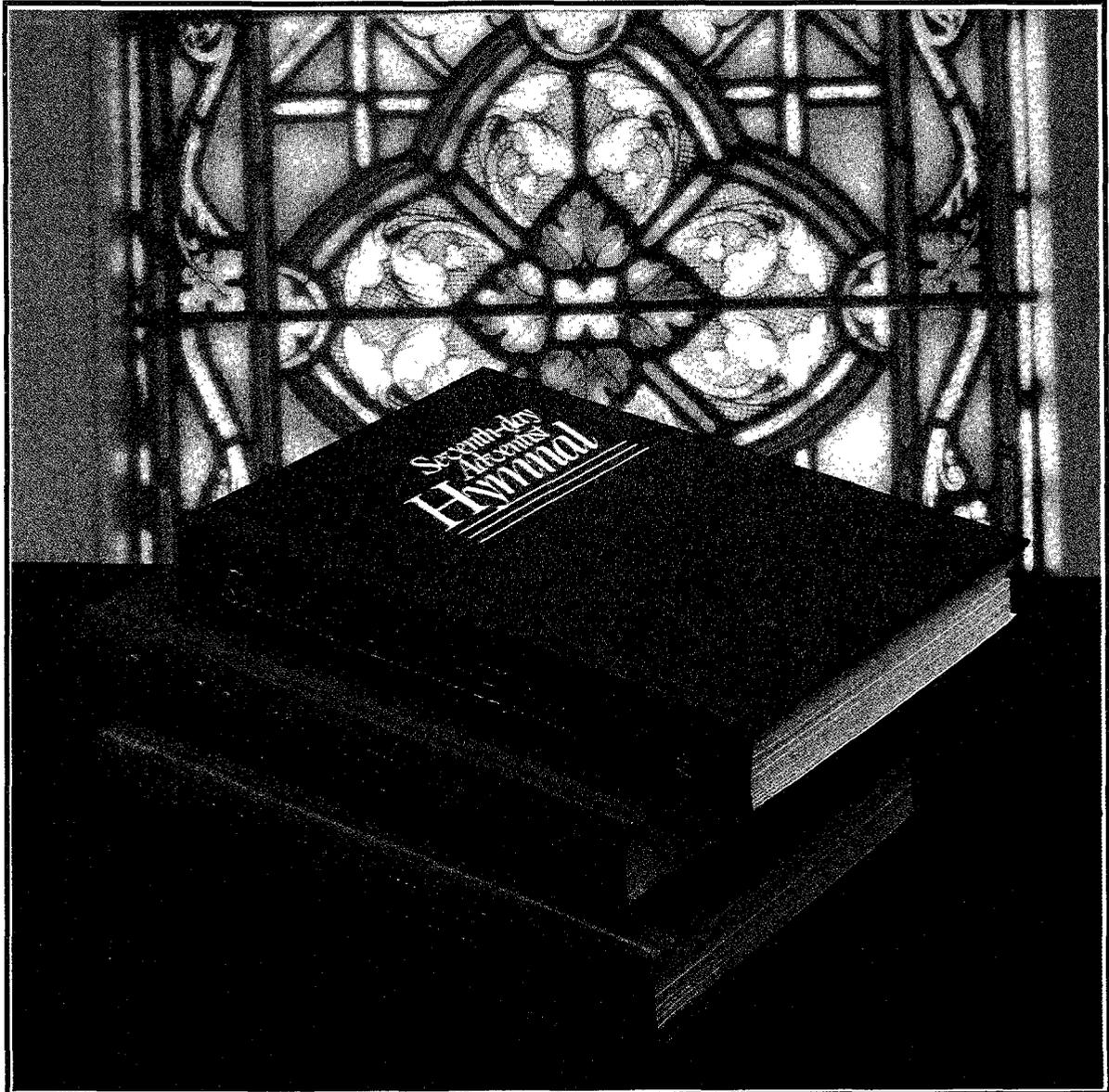
Seventh-day Adventist understanding of the two phases of Christ's priestly ministry is based on the two major ministries of the priests in the earthly sanctuary. The author of Hebrews has clearly underscored the fact that the Levitical priesthood served "a copy and shadow of the heavenly sanctuary" (chap. 8:5, R.S.V.). It is only logical and reasonable, therefore, to examine these distinct labors of the typical priesthood for insights into the nature and scope of the Saviour's true priestly function in the heavenly sanctuary.

For personal experience. The same message that the inspired author of Hebrews conveyed to his readers in the first century is needed again in the closing years of the twentieth century. End-time Christians, jaded by affluence on the one hand or distracted by multiple cares on the other, are in danger of losing faith as they wait for their Lord's return. There is need to lock in afresh on the living Christ, our High Priest, at the throne of God. As one of the committee members has expressed it so well:

"Our need, then, is to hear the same sort of message as the Hebrews. Someone must remind us of the reality of our religion, of its surpassing worth—must tell us again of the glory of our Head.

(Continued on page 21)

*Introducing the new
Seventh-day
Adventist Hymnal*



A hymnal that's in tune

The year was 1941. Franklin D. Roosevelt began his third term as President of the United States. World War II raged on four continents. The first commercial television station was granted a license. J. L. McElhaney was the president of the General Conference, and the Seventh-day Adventist Church published *The Church Hymnal*.

That was a long time ago. The world is a far different place than it was then, and the church has changed too. We need a hymnal that's in tune with today's church. (The average life of a hymnal is twenty-five years.) So in 1981 the Church Hymnal Committee began the task of preparing a new hymnal.

Years of research and study followed. More than three thousand ministers in North America and Australia were asked to rate each hymn in the 1941 hymnal, and hundreds of pastors and laypersons sent suggestions.

The committee sought hymns well suited for congregational singing and examined each one for scriptural and doctrinal soundness. They prized music that would be attractive to both old and young worshippers, and texts that recognized the needs of church members today. Now the result of their labor is ready: *The*

Seventh-day Adventist Hymnal

*A stirring
hymnal for
the caring
church*

The Seventh-day Adventist Church today is being challenged to cooperate with Jesus in loving involvement with humanity. The

new hymnal reflects this caring mission. A new category in the topical index lists thirteen hymns under the heading "Loving Service." Typical of these hymns is a new one called "Let Your Heart Be Broken," which contains the stirring line: "In the world's great trouble, risk yourself for God."

A new hymn by one of the leading hymnwriters in Britain today, Fred Pratt Green, is especially applicable to the mission of the church in our time. This hymn is called "When the Church of Jesus," and the words are reproduced here.

"When the church of Jesus
shuts its outer door,
Lest the roar of traffic
drown the voice of prayer:
May our prayers, Lord,
make us ten times more aware
That the world we banish
is our Christian care."

*A flexible
hymnal for
the active
church*

Recognizing the need for a hymnbook that could be used for evangelistic meetings and Sabbath school services, as well as the regular worship service, the committee included some gospel songs that the old one didn't have. Most of your old favorites were retained, and new ones such as "I'd Rather Have Jesus," "Fill My Cup, Lord," and "Sweet, Sweet Spirit" were added.

*A practical
hymnal for
the church
at worship*

Materials are included that will specifically enrich the worship experience of each Seventh-day Adventist congregation. Most of the responsive readings from the old hymnal have been revised to

e with the church today

provide smoother, more natural speaking phrases, and in many cases, updated language. The new hymnal contains many more responsive readings, including such subjects as the Christian home, marriage, family life, personal relationships, footwashing, justification, and sanctification. The new hymnal also includes a section on scriptural calls to worship and benediction. A brief section gives guidelines for Seventh-day Adventist worship.

A singable hymnal for the involved church

Do many of the hymns in the old hymnal seem pitched too high for you? For a large percentage of the hymns that were retained from the old hymnal, the committee chose lower keys, so that the low voices in the congregation can experience more joy in singing. They enlarged the Adoration and Praise section to include more than forty hymns. And they added more introits, sentences, responses, benedictions, and amens—some for choir, but most of them suitable for a congregation to sing.

A unique hymnal for the remnant church

Seventh-day Adventists love to sing about their distinctive doctrines, and more hymns were needed that celebrated the second coming of Jesus, the sacredness of the Sabbath, and Christ's ministry in the sanctuary.

To fill this need, the hymnal committee invited Adventist poets to submit original hymns. The new hymnal contains some thirty new texts and tunes by Adventist authors and composers, in addition to the thirty or more that were retained from the old hymnal.

A unique new hymn, written recently by C. Mervyn Maxwell, is also included. "Christ the Lord, All Power Possessing" combines three major events in the life of Christ: His ascension, the beginning of the pre-Advent judgment, and His second coming.

A significant hymnal for a historic church

Many songs cherished by Adventists through the years were not included in the 1941 hymnal. The committee added "A Song of Heaven and Homeland," "At the Cross," "Does Jesus Care?" "In Times Like These," "Over Yonder," and many others.

The committee also studied carefully all the hymnbooks that belong to our unique Adventist heritage, even back to the first little songbook edited by James White in 1849. They expanded the section of the hymnal devoted to early-Advent hymns to include such old favorites as "You Will See Your Lord A-Coming" (James White often sang this to begin his public meetings).

An important hymnal for the church musician

The hymnal committee drew on the best music available from all sources. Classic composers are well represented, including Beethoven, Bach, Sibelius, Handel, and Mendelssohn.

A feature of special interest to musicians is the large number of hymns by leading contemporary British composers, including Ralph Vaughn Williams, Charles Stanford, and Erick Routely, the latter considered by many to be the world's greatest hymnologist.

American composers are also well represented, including Gordon Young and Dale Wood, whose delightful canon "Every Flower That Grows" is sure to become a congregational favorite.

Among the many hymnbooks consulted in the preparation of this hymnal were the early-American hymn tune books of the *Sacred Harp* tradition. Hymns in the new hymnal drawn from these books include "Amazing Grace" (with the "right" tune—"New Britain"), and "What Wondrous Love Is This?"

Seventh-day Adventist Hymnal

Available in black, blue, brown, or burgundy bindings. Your church imprint is also available. See your Adventist Book Center for cover samples and complete pricing information.

How Adventists will benefit from the new

Seventh-day Adventist Hymnal

First new SDA hymnal in 44 years

832 pages

695 hymns

326 hymns retained from The Church Hymnal (23 with new tunes)

224 responsive readings and other worship aids

More gospel songs

Many favorites from Christ in Song and other old hymnbooks restored

60 hymns by SDA authors and composers

Easier to read—larger, clearer type

Easier to sing—many hymns pitched lower to suit more voices

Extensively indexed

More early-Advent hymns

Larger Adoration and Praise section

New Loving Service section

More introits and responses for congregational singing

New hymns that reflect Adventism's distinctive doctrines

Many attractive children's hymns

Sturdy cloth binding in four distinctive leather-grained colors



■ When it comes to the new hymnal, I am a convert. Admittedly, a reluctant convert. At first I didn't see the need for a new hymnal. Then some of my friends on the Church Hymnal Planning Committee began to talk to me. The new hymnal, they said, is so much more relevant to where the church is today. They talked about modern hymns that fit the Caring Church concept.

Further, they explained, the new hymnal has additional worship aids that speak to relevant issues, like the Christian home, singles, marriage, and personal relationships.

The new hymnal exalts the Word and the One who is central in the Word. It will help enhance our services and bring about a sense of family and fellowship among us. Now I can hardly wait to get my hands on this treasury of good things. ■

—C. E. Bradford, President, North American Division.



■ If you had a 40-year-old car that still ran well, and during the forty years you owned it no other cars were built, but finally a new model was designed with many added features, would you buy one? I use this illustration to answer the questions "Why do we need a new hymnal? Isn't our present one good enough?"

The new hymnal is far superior. Even the new name, *The Seventh-day Adventist Hymnal*, reflects the inclusion of more hymns that portray our distinctive beliefs. ■

—J. R. Spangler, Secretary, Ministerial/Stewardship Association. Editor, *Ministry Magazine*



■ As a musician who has devoted her life to the cause of sacred music in our church, I am deeply gratified to observe the high quality of our new *Seventh-day Adventist Hymnal*.

I am particularly impressed by its wide scope of appeal, drawing as it does from many sources, including the great hymns of the church through the centuries, Negro spirituals, early-Advent hymns, and new hymns that speak eloquently to our contemporary scene.

Musically speaking, I am delighted to see that the great composers' works are well represented. I am also encouraged by the inclusion of the work of fine contemporary composers and hymnwriters. I believe the publication of this hymnal marks a significant advance in Seventh-day Adventist hymnody and that it will bring a new dimension to the spiritual life of our church. ■

—Dr. Virginia-Gene Rittenhouse, Director, New England Youth Ensemble. Music Faculty, Atlantic Union College.

Song of Hope

Words and Music by Wayne Hooper

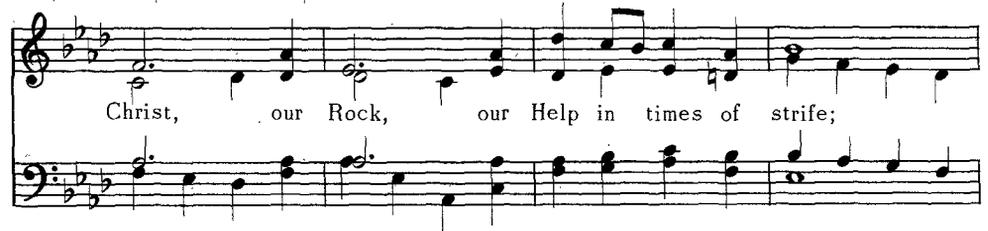
The ministerial precession . . . traditionally a time for fellowship, for spiritual renewal, for worship. An opportunity to listen to some good, inspiring preaching, to enjoy services someone else has planned.

Music plays an important role in worship. This precession will include both inspiring specials and stirring congregational singing. To whet your appetite, we want to introduce to you the theme song for our 1985 World Ministers Council.

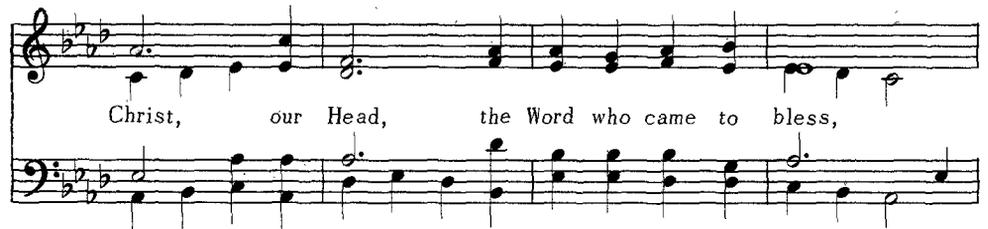
Try it out. Become acquainted with it. We look forward to singing it with as many of you as can come to New Orleans this summer. (Turn the page for more information on the precession and for the preregistration form.)



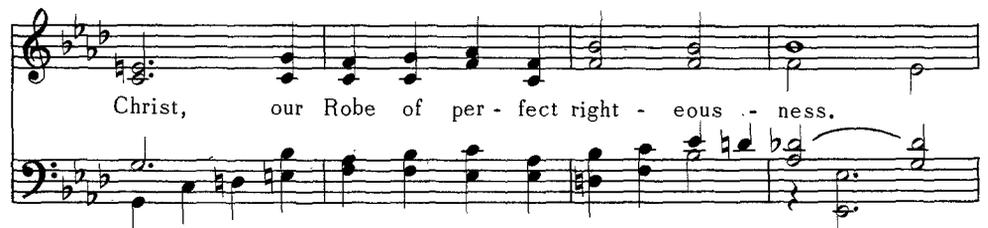
Christ, our Hope, our Truth, our Life,



Christ, our Rock, our Help in times of strife;



Christ, our Head, the Word who came to bless,



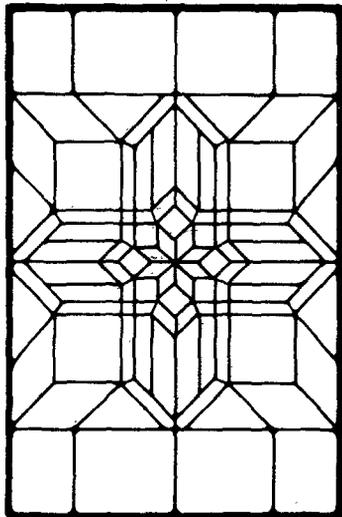
Christ, our Robe of perfect righteousness,



Soon - coming Lord, this song of faith we sing!



Christ, our Hope, our living, loving King!

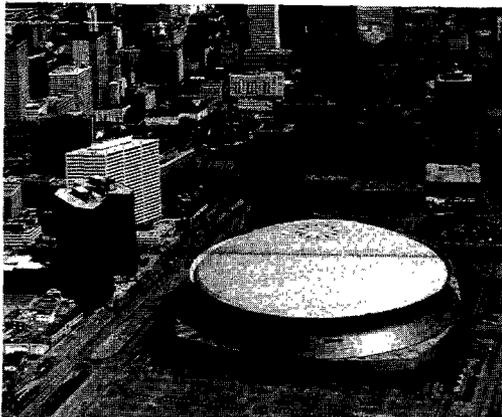


DON'T PLAN
YOUR SUMMER
WITHOUT PLANNING
FOR PRESESSION!

1985 World Ministers Council

*Ten Power-packed Plenary Sessions
Thirty-six Spirit-filled Seminars*

You won't want to miss this event. If you are a denominational



employee, contact your employing organization for details of any plans to help you be there. We welcome the clergy of all faiths to attend. Non-Adventist clergy please write to **Ministry** for details.

**1985 World Ministers Council,
Louisiana Superdome,
New Orleans, June 23-27, 1985.**

Preregister Now!

Guarantee your seminar choices. Avoid waiting in registration lines.
Save one third or more off registration fee.

Seminar Schedule

Course Numbers and Titles

Monday, June 24

1:30 P.M.-6:00 P.M.

GCM7036 Bible Study Evangelism
GCM7037 The Art of Gaining More Decisions
GCM7040 Health Evangelism
GCM7041 Evangelismo Latinoamericano (Spanish)
GCM7043 Evangelism: The Urban Dilemma
GCM7045 Issues in Conference Administration
GCM7049 Understanding Children

GCM7051 Church Planting: You Can Activate Your Church
GCM7053 Counseling Techniques

*GCM7054 Holding and Reclaiming Members (contd. on Tues.)
GCM7056 Loss, Grief, and the Church

GCM7058 Improve Your Preaching

GCM7059 Discovering and Developing Spiritual Gifts

GG57060 Clergy Marriage
GCM7061 Team Ministry for Pastoral Couples

GTH7063 The Shape of the Church to Come

GTH7064 The Minister and Medical-Ethical Issues

GOT7065 The Sanctuary in Daniel: Recent Developments

GTH7066 Current Issues and Revelation-Inspiration
GG57069 Ellen G. White: Authority and Inspiration

Tuesday, June 25

1:30 P.M.-6:00 P.M.

GCM7036 Bible Study Evangelism

GCM7037 The Art of Gaining More Decisions

GCM7038 Electronic Evangelism Resources

GCM7040 Health Evangelism

GCM7044 Organizing Home Bible Fellowship Groups

GCM7046 Problem Solving and Conflict Management

GCM7049 Understanding Children

GCM7051 Church Planting: You Can Activate Your Church

GCM7053 Counseling Techniques

*GCM7054 Holding and Reclaiming Members (contd. from Mon.)

GCM7056 Loss, Grief, and the Church

GCM7057 Motivating Volunteers

GCM7058 Improve Your Preaching

GCM7059 Discovering and Developing Spiritual Gifts

GCM7061 Team Ministry for Pastoral Couples

GG57062 Roles of the Minister's Wife

GTH7064 The Minister and Medical-Ethical Issues

GOT7065 The Sanctuary in Daniel: Recent Developments

GWM7067 Reaching the Secular Mind

GG57070 Elena G. de White: Autoridad e Inspiración (Spanish)

Wednesday, June 26

1:30 P.M.-6:00 P.M.

GCM7038 Electronic Evangelism Resources

GWM7039 Reaching Non-Christian Religions

GCM7040 Health Evangelism

GCM7041 Evangelismo Latinoamericano (Spanish)

GCM7042 Seminar Evangelism

GCM7044 Organizing Home Bible Fellowship Groups

GCM7047 New Frontiers in Church Finance

*GCM7048 Caring Church Seminar (contd. on Thurs.)

GCM7050 Understanding Youth

GCM7052 Computers in the Church

GCM7055 Managing for Mission

GCM7057 Motivating Volunteers

GCM7058 Improve Your Preaching

GG57060 Clergy Marriage

GCM7061 Team Ministry for Pastoral Couples

GG57062 Roles of the Minister's Wife

GTH7063 The Shape of the Church to Come

GTH7066 Current Issues and Revelation-Inspiration

GTH7068 Current Issues in Science and the Bible

GTH7071 Current Issues in Prophetic Interpretation

Thursday, June 27

7:45 A.M.-12:15 P.M.

GCM7037 The Art of Gaining More Decisions

GCM7042 Seminar Evangelism

GCM7046 Problem Solving and Conflict Management

*GCM7048 Caring Church Seminar (contd. from Wed.)

GCM7050 Understanding Youth

GCM7052 Computers in the Church

GCM7053 Counseling Techniques

GCM7055 Managing for Mission

GCM7056 Loss, Grief, and the Church

GG57060 Clergy Marriage

GG57069 Ellen G. White. Authority and Inspiration

GTH7071 Current Issues in Prophetic Interpretation

* Only the Caring Church and Holding and Reclaiming Members seminars extend through two days.
All others are complete in one day in a 4½-hour session.

Mail your name and address, selection of seminars, and check to:

1985 World Ministers Council
Ministerial Continuing Education

General Conference of
Seventh-day Adventists
6840 Eastern Ave., NW.
Washington, D.C. 20012

Minister Registration

Name _____

Address _____

Town, State, Zip _____

Select up to four seminars

Monday, 1:30 P.M. _____

Tuesday, 1:30 P.M. _____

Wednesday, 1:30 P.M. _____

Thursday, 7:45 A.M. _____

Preregistration for minister: \$10—includes up to four seminars (one third off \$15 registration fee).

Your canceled check is your receipt. Tickets to your seminars will be waiting in New Orleans.

Spouse registration

Name _____

Select up to four seminars

Monday, 1:30 P.M. _____

Tuesday, 1:30 P.M. _____

Wednesday, 1:30 P.M. _____

Thursday, 7:45 A.M. _____

Preregistration for minister and spouse: \$15—includes up to four seminars each (\$10 off the \$25 regular fee).

What's right with Inter-America?

Somebody has to be doing something right in Inter-America. From this politically troubled area come reports of fantastic progress for the gospel. What has led to such phenomenal growth?

Why is the Inter-American Division making phenomenal membership gains? How has it more than doubled its membership in the past ten years to become the largest world division? Is its leadership more qualified? Does it have superior financial resources? Are people in the territory easier to win for Christ? Is the power of the Holy Spirit more available there?

Attendance at the 1984 Festival of the Laity helped my wife and me to understand some of the principles that have fostered phenomenal growth in the IAD. Our answer to each of the last four questions above is No.

The 1984 Festival of the Laity was actually four festivals held in four different countries. Delegates from every mission and conference of the division except Cuba attended. In Mexico City, 4,000 delegates gathered. Sabbath attendance was 15,000; 3,500 delegates and guests packed the unfinished Franco-Haitian Union College auditorium at Port-au-Prince, Haiti, for the second phase of the festival. From there we went to the West Indies Union College auditorium in Mandeville, Jamaica, to meet with 1,000 delegates. In Bogotá, Colombia, an 8,000-seat arena found 1,900 delegates in attendance and a Sabbath crowd of more than 7,000.

After each of the four festivals Ministerial councils were conducted for an entire day. George Knowles, General Conference Lay Activities director, Carlos Aeschlimann, IAD Ministerial department leader, and my wife and I took part. My good wife, Marie, and Lillian Knowles held meetings for the workers' wives while the men met in their own meetings.

Three ordination services were conducted, confirming seventeen men in their ministry. We were impressed with the quality of workers being ordained as well as with the uniqueness of each ordination service. In every service the

wives of the men being ordained were specifically included, and this helped the wives to sense their own worth as part of the pastor-evangelistic team.

This four-part festival helped us to get excited over soul saving as never before. Could it be that some segments of the church are more interested in building office buildings, getting new computers, raising money for new organs, and other worldly ventures than in saving souls? Perhaps some divisions are staggering to a halt in soul winning, but not Inter-America. I see several factors that have led to soul-winning success in that division.

1. *Soul winning is taken seriously as a first-priority item.* Basic baptismal goals for the 1000 Days of Reaping were suggested by the division for each union. The unions then had opportunity to accept or reject their suggested goal. (Some complained because their goal was set too low.) Each field gave suggested goals for every pastor's district. (Only a few pastors have an individual church. The vast majority have multi-church districts.) The pastors, in counsel with their church officers and laity, then set goals for each church and for the various evangelistic units and teams. No goal was imposed on anyone. Those who reached their goals among pastors and laity were eligible to become delegates to the Festival of the Laity.

The plans laid include the giving of the gospel from country to country, city to city, home to home, person to person, until the last person is reached. Not only the ministers but a large number of laity have accepted this mission. One pastor baptized 2,450 in five years. One layman, a converted criminal, has led 443 to Christ in the past five years. Delegates to each of the ministerial and lay festival meetings we attended accepted enthusiastically the objective of fulfilling the 1000 Days of Reaping goal by the end of 1984, six months prior to the General Conference session.

2. *Leadership eats, drinks, and sleeps evangelism.* Every segment of leadership is involved. From college president to mission treasurer, from union departmental leader to hospital administrator, from the humblest lay person to the division president, there is extraordinary participation. It borders on the unbelievable. More than once we asked ourselves, "Is this for real?"

George Brown, division president, took time out of his busy schedule to participate in three out of the four festivals. He sat through every meeting when not speaking and showed a profound interest in every instructional period and every report. He himself held a public campaign last March in the island country of St. Lucia that resulted in sixty baptisms. This type of model leadership deeply affects the rank and file of the church.

3. *Cooperation between the lay activities department and Ministerial Association leadership of the entire division.* True spiritual teamwork between division lay activities leader Sergio Moctezuma and division Ministerial leader Carlos Aeschlimann sets the example for their counterparts in the union conferences and missions. They do not practice a tug-of-war as to who is going to do what or who gets the credit. Their unity is not a thin veneer that reveals hollowness when scratched. It is a reality that leads pastors and laymen to unite together in evangelism. All departments prepare specific plans yearly. These plans are then integrated into the overall soul-winning plans for the division. For instance, at the lay festivals the youth department furnished honor guards and ushers selected from the Pathfinders. These youth, seeing and hearing the tremendous reports as well as instruction for soul winning, get the idea deeply imbedded in their hearts that the true mission of the church is to reach people with the gospel. Other departments also participated in the festivals.

Pastors seeing the integrated cooperation of the Ministerial and lay activities departments sense the value of integrating their work with that of the laymen in soul-winning activities. The uniting of pastors and laypersons was evident in all reports.

Literally hundreds of lay people in the IAD make the spreading of the gospel their major work. Their secular job is merely a sideline. One husband and wife team told of donating \$15,000 of their own money in order to build a church and run a campaign that resulted in establishing a new congregation.

4. *Men and women are equally involved*

in soul winning. A most impressive feature is the role that women play in soul winning. In every festival, women lay evangelists reported on their activities. Their ability to communicate equaled, and in some cases exceeded, that of the men. We were particularly impressed with several young businesswomen who were deeply involved in witnessing and responsible for bringing scores of individuals to Christ.

What makes the Inter-American Division grow? I have suggested several factors. They boil down to one thing: the devotion of laity, pastors, and leadership to saving souls.—J.R.S.

Better than justice

A modern apocryphal story pictures a man bemoaning the results of his visit to a photography studio. "These pictures don't do me justice," he laments. The photographer replies, "You don't want justice. What you're asking for is mercy!"

Luke records two sayings of Jesus that in their contrast highlight the difference between what we deserve and the grace with which God actually treats us. In Luke 17:7-9, Jesus notes that someone who has merely done his duty cannot expect to be treated as a hero. Jesus makes His point by saying that no master is likely to do his servant's evening duties just because the servant has done his job during the day. Rather, the master is likely to expect the servant to continue to work until his duties are completed, to prepare and serve the master's evening meal before satisfying himself. Then, speaking to His disciples, Jesus says, "'so you also, when you have done all that is commanded you, say, 'We are unworthy servants; we have only done what was our duty' '" (verse 10, R.S.V.).

This saying comes in a context of materials dealing with faith. At least in part, Jesus is reminding us that even faith is merely a portion of our "duty." It does not merit a reward.

But Jesus also tells of a master who, upon returning from a marriage feast and

finding his servants awake and ready to answer his knock, girds himself, has them sit at the table, and himself serves them (chap. 12:35-37). How unlikely that people would act this way!

By this story Jesus encourages His disciples always to be prepared for His return. But in these two stories we also see a sharp contrast between justice and grace. The first story depicts justice—what a servant may expect in return for his work. The second highlights God's grace. Jesus set the tone for it a few verses earlier: "'Fear not, little flock, for it is your Father's good pleasure to give you the kingdom'" (verse 32, R.S.V.). God's grace goes beyond what justice offers.

We may be called to differing forms of ministry. Nevertheless, ministering for Christ is every Christian's duty. We cannot maintain a saving relationship with Him and neglect the duties He sets before us. But our service in no way entitles us to the eternal reward. Having carried out our duties to the full, we are still "unworthy servants." The place in His kingdom that He has promised us comes only because of His great grace.

As ministers, let us remember His grace toward us. And let us uphold our gracious Lord before our congregations.—D.C.J.

Hungarian

From page 11

concern for each soul, but the General Conference cannot recognize the Egervari group, since it is a countermovement and a self-appointed, independent organization that recognizes no authority and is in open rebellion to the official policies of the world church. After the January, 1984, meetings, the group applied to the Hungarian authorities for recognition as a separate organization, but twice has been denied. There is an unfortunate attitude of self-righteousness on the part of the group, and they judge the official church to be in apostasy. In the latest application they make the claim that they are not Seventh-day Adventists but are Sabbathkeeping, Christ-expecting Christians, and that they interpret certain distinctive doctrines in a different way. It is a sad story, but we know the Lord can change, wonderfully change, the most hopeless and discouraging situation when it is for the vindication of His truth and His name.

Reprinted from the *Adventist Review*, Nov. 22, 1984. Used by permission.

Hebrews

From page 16

And tell us in such a way that we can grasp it, that it brings us to our senses. Once more we must hear that because our religion is so great, we must take it *seriously*. Perhaps if we can grasp the magnificence of our salvation, if we can see the transcendent dimension, the divine realities of it, then we will cease to be so wishy-washy as Christians. Then we may stand up on our feet and look the world squarely in the eye. Then we shall know for sure who we are and what we are to be."

Pilgrimage's Progress

There is certainly no room for stagnation in the life of a minister's wife. But there can be many detours on her path. Sally Streib examines some of the sidetracks and leads us to God's track.

Sally Streib skillfully introduces us to several ministers' wives. As her guide takes her down the path marked "Minister's Wife" she meets Wanda Wonder Woman, Joanie Juggler, Cora Cop-out, Frances Fake It, Nora Natural, and Mildred Most-of-Us. Will you agree with her conclusions? I do and hope you will too.—Marie Spangler.

Warm evening breezes whispered by and the moon cast her silver light on the trees and hills, forming patterns that on any other night would have lured my attention. But not on this night. Myriads of thoughts tumbled one over the other in my mind as they tangled themselves up into ridiculous patterns.

The conversations at the meeting I'd just left kept swirling around inside me. "My husband just accepted a call to the Oklahoma Conference," I remembered saying. "That's terrific!" someone said. "You're no longer a prospective; you're a bona fide minister's wife." The questions and comments flew fast. Each of us seemed to be wondering just what it would be like.

When I arrived home I was greeted by a note under the edge of a book: "How was your meeting, honey? I ran over to see Bill about some Greek notes. Be back soon. Love, your minister husband (ha!), Bob."

Wow! I thought. Your minister husband! How could one word conjure up so many mental pictures, expectations, and questions? I prepared for bed and was soon snuggling down under the covers. Questions found me even in my sanctuary. "Don't worry, you will cope. You will survive," our speaker had said. "But I don't want to just cope. I want more than survival," I'd blurted out.

My thoughts continued to churn. I thought about all the minister's wives I'd known. I seemed to see a familiar path.

Sally Streib is married to a pastor and is president of the Oklahoma Conference Shepherdess Organization.

In the distance the path forked. I saw that my direction of travel was to change. Soon I stood looking at the new pathway ahead of me. It was marked "Minister's Wife."

"Hello there," a voice said. "You look a bit unsure. May I help you?" The face that belonged to the voice smiled.

"Thank you," I answered, "I guess I could use a little help. It's just that the pathway I've been walking along has been pleasant and I don't know just what to expect on this new road."

"Come," he said. "There are some things I would like to show you that might help."

We'd not gone far when I noticed a lady who was deeply involved in several very large projects. Nothing seemed to distract her.

"Who is this?" I asked.

"This is a type of minister's wife, or should I say, it is a way to cope with the role. Just watch her. You will notice something."

I did. I thought it was great. Didn't it prove right off that one could meet the demands of this role even though they were complicated at times? The lady seemed so organized and able.

"This is great!" I said. I turned to see if he agreed.

"Yes, it is, but—"

"But what?" I interrupted.

"There could be a problem," he suggested.

A problem? I wondered. Then I began to notice something. Wanda Wonder Woman, as my guide called her, did seem to be so involved in doing things that she was too busy for the people in her life. I started to ask my guide if achieving could become a security blanket under which I might be tempted to hide from the people in my life, but he had already gone on.

Down the path a ways he pointed to Joanie Juggler in the midst of a group of women. She was even busier than Wanda, but in a different way. She had

so many varied interests that she seemed to be in over her head. She gazed glassy-eyed through a tangled maze of activities and forced a smile. She seemed to be trying to hang on to a vast number of things. I wondered if she hoped that none of her worlds would ever find out that it was not number one.

"But she seems to be juggling everything so well," I said. I knew my voice sounded defensive.

"That's true, now," my guide said. "But what about later, when she meets up with some unexpected problem? She could end up seated amid her smashed baubles, stunned, wondering what went wrong."

"I suppose you're right," I said. We walked on.

"There's someone I want you to talk with." He led me to a cheerful-looking woman. "This is Cora."

I asked Cora how she liked her role, but she kept talking about this and that, never mentioning anything about her life as a minister's wife.

"How do you like being a minister's wife?" I finally interjected.

"Oh, that," she laughed. "I don't worry about it much."

"You don't?"

"No. You see, I'm just not cut out for it. I didn't ask for this role anyway. My husband is the minister. That's his business. But I'm not letting anyone hang expectations around my neck."

"I know your name for her," I said to my guide as we walked down the path. "Cora Cop-out."

"You're right," he said. "Cora represents those who spend their time bricking up walls against possibilities for learning, change, growth, and sharing. Sometimes they resent their role, or sometimes they are just afraid to get involved."

Soon I saw another minister's wife with the name Frances Fake It on her arm. She seemed to say all the right things and smile at all the right times.

She showed up for Ingathering and work bees and took several church offices.

But closer examination revealed an aura of artificiality about Frances. I felt an uncertainty as to where her heart really was.

"I wonder how long a person can keep up a front, never being herself."

"Some can last longer than others," my guide replied. "Just how long Frances keeps going depends upon how good she is at doing and saying all the things she isn't feeling or really being. Of course, there is little joy in this approach because real joy comes from facing life on an honest basis, success and failure, joy and pain alike.

"On the other hand," my guide said, "there is Nora Natural." He pointed toward a minister's wife who was talking with a group. She seemed so relaxed. Nora Natural, I thought. What could be wrong with that? If one is to avoid being artificial and seek to be the real person God wants her to be, then to be natural, that's the answer. My guide noticed the perplexity on my face and laughed.

"Just watch awhile and you will notice something."

I watched Nora as she mixed with people. She did seem to be her real self. I heard her say that what she wanted most was to face her role as a minister's wife with unvarnished honesty. Perhaps this is why she acted out her feelings so much. When she felt down, she acted down. When she disagreed, she let people know it. "Let it all hang out" seemed to be her motto.

"You won't see her poring over manuals for the minister's wife," my guide said.

"I think her problem could be that she is afraid to try something new, or experience growth," I said.

"That's true. What goal should you really have?"

"I suppose my goal shouldn't be to become my natural self so much as to become like Him."

"And," he added, "couldn't that include retaining your individuality even though you are seeking to become like Him?"

"But how?" I began.

"You haven't met Mildred yet. This is Mildred Most-of-Us," he said.

"Hello," Mildred said. She wore a friendly smile. "Join the ranks. I see that you have been searching for answers. Most of us are. We don't want to play

games, become superstars put together with Super Glue, wear masks, or run away from our role. Most of us honestly desire to follow God's plan and become His very real women. And there is help for *all* of us!"

"That's a relief," I said. "I want more than merely survival. I don't want to try to juggle a thousand demands. I can't envision wearing a mask or trying to please everyone."

"Then you are like most us," she said. "Most ministers' wives at some time or another have struggled to find ways to enjoy their role, to be themselves, and to meet the challenges. Did the guide give you the plan?"

"No, he didn't," I said. "Is there one? I didn't think there was any pat answer."

"Oh, there is no pat answer, as you say, but there is an answer. . . ."

A bright light blinked on. "Hi, you still awake?" my husband's voice said.

"I think so. I've been thinking about all kinds of ministers' wives. I wonder how I'll behave. There are a lot of different ways to cope with this thing, you know."

"Well, you could start just by being yourself, couldn't you?" He looked suddenly worried.

"Of course. but . . . there must be some answers to help new ministers' wives sort out their questions about their role."

"I'm sure there are," he said. "You'll find them." The light blinked out.

Over the years of our internship questions about the ideal way to adjust to

Most ministers' wives at some time or another have struggled to find ways to enjoy their role, to be themselves, and to meet the challenges.

the role of the minister's wife popped up everywhere. I found answers in some unexpected places. One place was in nature.

In nature each creature and plant serves in a unique way. A beaver's teeth, constructed for gnawing bark, are useless in picking seeds from a sunflower. A duck's webbed feet allow it maximum paddling power, but on land prove burdensome. Have you ever seen a duck run?

While no one expects a beaver to be

dainty or a duck to win a marathon, they often expect the minister's wife to perform a ridiculous gamut of tasks. You may find yourself alternating between an honest desire to fill all the supposed facets of the role and a feeling of utter exhaustion. You finally come to realize that there must be some sensible balance, some plan.

God does have a plan. He institutes it by bestowing spiritual gifts on His children. There are a few facts about spiritual gifts that you should know. Knowing them will make all the difference in the way you approach your role.

1. *What is a spiritual gift?* Ellen White wrote that the gifts of the Spirit include "all gifts and endowments, whether original or acquired, natural or spiritual. All are to be employed in Christ's service."—*Christ's Object Lessons*, p. 328. We receive many natural talents and gifts at birth. However, special spiritual gifts are given to us as members of the body of Christ.

2. *Is a spiritual gift the same as a talent?* Not necessarily. We are all born with talents, such as the ability to sing or act, that can be used in either spiritual or secular pursuits. A spiritual gift is given by the Holy Spirit specifically for the purpose of building up the church, the individual, and the ministry. It may be related to a natural talent, but also may be a brand-new ability that God gives to meet a specific need.

3. *Who has spiritual gifts?* First Peter 4:10 states, "As each one has received a special gift, employ it in serving one

another" (N.A.S.B.). First Corinthians 7:7 tells us that each has his own gifts. And 1 Corinthians 12:7 says, "But to each one is given the manifestation of the Spirit for the common good" (N.A.S.B.).

4. *Is a spiritual gift the same as the fruit of the Spirit?* No. The fruit of the Spirit in the life is love, joy, peace, long-suffering, et cetera (Gal. 5:22, 23). These are the results of the Holy Spirit's work in the Christian's life. They are character attributes. A spiritual gift, on the other

hand, is the ability to minister in a specific way.

5. *Does the Bible give any idea as to what some of these gifts are?* Look at Romans 12:4-8, 1 Corinthians 12:8-10, and Ephesians 4:11 for partial lists of the gifts. They include pastoral abilities, teaching, evangelism, knowledge, wisdom, faith, healing, prophecy, understanding languages, mercy, and hospitality. There are many more. Each is different, for different use but from the same Holy Spirit.

6. *What is the purpose of the gifts?* Ephesians 4:11-16 tells us that they are given to the saints to build up the body, for growth of the church, and to equip us for a work of ministry that will lead people to Christ.

7. *What determines which gift a believer will receive?* The Holy Spirit chooses how to use us and gives according to different needs of the church and of the believer. However, it is not wrong to desire or pray for certain gifts.

8. *How can I find out what gifts are mine to use?* This will take some effort, time, and prayer. It is good to experiment with different areas, to counsel with others. If someone else can observe a gift in your life, this can help you recognize it. Involve yourself in the needs of others. Study books written on this subject. You will find great joy as you learn to recognize your God-given abilities and begin to formulate ways of using them to God's glory.

9. *How do spiritual gifts help solve problems for a minister's wife?* Knowing and developing your spiritual gifts enables you to take your place in God's plan for a totally balanced and healthy church. The church needs teachers, preachers, comforters, evangelists, and so on. The minister's wife fills her place. She can also act as an equipper for others, sharing what she has learned. Let me illustrate by sharing an experience that helped me.

We had received the responsibility for a new church, and were looking forward to ministering there. I wondered, though, what expectations these people would have of me. The first Sabbath brought the inevitable question "Can you sing?" When I answered that I only make a joyful noise, I noted the disappointment in certain eyes and also the unspoken question Well, what can you do? I answered with my speech about each minister's wife having different

abilities and that everyone makes music with their life in a different way.

The next Sabbath I gave my usual children's story just before the sermon. Pointing the children's minds toward the lovely Saviour through stories is one of the gifts I believe God has given to me. After the service as I stood at the door with my husband to meet the people, a very excited man came up to me. He said something that was a blessing to me and reaffirmed my belief that a spiritual gift will bless others and be recognized by them.

"Now I see, now I see," he said. "I see how you make music with your life."

"What's that?" I asked.

"Didn't you see how you had every person's attention riveted on your story? Drawing all of our hearts closer to God, that's music."

Recognizing your spiritual gifts frees you from guilt for not participating in every facet of the church. You can learn to focus on your own area. It is not a

cop-out that keeps you from temporarily filling roles in time of need; indeed, it keeps your life direction focused in the proper area without fragmentation, exhaustion, and futility.

The fact is that no one can really fill all the roles and perform all the needed functions. And God never intended anyone to try to. God's intent is like that displayed in the balance of nature—each part functioning in its own unique way for the good of all. There is no need to develop coping mechanisms like Cora Cop-out, Nora Natural, Joanie Juggler, or Frances Fake It. No need to determine with a stiff upper lip to be a wonder woman. The only real need is to yield the complete self to Christ to be used by Him in the unique way He plans for the betterment of His church. This, I believe, is God's plan. Cora Rever wrote:

"The world is our cathedral.

We are each a chime
That joins to make life's musical
A symphony sublime."

Prayers from the parsonage

The neighbor boy has just returned from grocery shopping with his mother and is at our door, eager to show Hans his weekly acquisition. Sometimes he holds a bag of candy, or he may have a Gobot or a Masters of the Universe figure. Hans eyes these treasures with envy and mentally adds them to his wish list.

Shopping has changed from a pleasant outing with my little boy riding "scout" on the bottom of the cart to a frustrating conflict between his desires and my denials. When I call him to get ready to go to the store, the battle begins:

"I'm not going unless you buy me something."

"I am going to buy you something—good food."

The supermarket aisles are full of traps: Oreo cookies in aisle 1, cheese curls in aisle 2, cake mixes in aisle 3, Count Chocula cereal in aisle 4. The only safety zones are pet foods, housewares, and produce.

I try to make grocery shopping pleas-

ant. We talk about what's on my list, and I let Hans make choices (pears or bananas? orange or grapefruit juice? Wheaties or Cheerios?). Sometimes I surprise him with a treat, but I refuse to resort to bribery or to be manipulated by his demands.

Lord, we are constantly exposed to such a variety of products. The message from media and peers is that love is shown by material gifts. When we say No to the children's requests, we look like killjoys compared to Mrs. Neighbor, who buys her son anything he wants.

How can I open my children's eyes to the world's needs without belaboring the plight of the poor and hungry? How can I teach them the value of thrift without destroying all delight and spontaneity?

I ask Your guidance as I help Lisa and Hans make good choices. May they understand that even "their" money is not to be spent foolishly.

Show me how to offer better substitutes for their whims and desires. Behind every No may I be able to suggest an emphatic Yes to the best in life.

Cherry B. Habenicht

Travel/Study 1985 with the Horn Archaeological Museum

Biblical Archaeological Conference
(Andrews campus July 8-11)
Pre-registration fee \$59—Registration \$69

The object of the Biblical Archaeological Conference to take place on the campus of Andrews University will be to examine and present an up-to-date review of archaeological research related to the Bible.

Our focus will include: Archaeology and the Centralities of Faith; Biblical Cities and recent discoveries; (Ebla, Umeiri, Caesarea).

Arkeology and other sensations; (Noah's ark, The Ark of the Covenant, Shroud of Turin).

Making Archaeology relevant in evangelism; (Using Art, Artifacts and Multi-media to help you reach professionals in your cities).

Presenters will include: Geraty, Herr, Shea, Terian, Storfjell, Vine, Hoffmeier, Hackwell, Schoville and special guests, Siegfried Horn and Edwin Thiele (if able). There will be a renowned scholar from Israel.

Three hours of academic credit optional for regular tuition fee.

In the Footsteps of the Exodus
(A 21-day tour of the archaeological highlights of the Bible Lands)
July 13 - August 2 Departs Chicago
Cost \$2,190 Round Trip

Tour guide: Lawrence T. Geraty, professor, Archaeology and History of Antiquity, SDA seminary. Tour escort: W. John Hackwell, field representative, Institute of Archaeology.

This study tour will visit the following:
Jordan: Amman, Jerash, Umeiri, Madaba, Nebo, Dibon, Arnon, Kerak, Machaerus, Bozrah, Petra. **Israel:** Jerusalem, Hebron, Beersheba, Arad, Masada, Ein Gedi, Qumran, Bethel, Ai, Shiloh, Mt. Gerizim, Ebal, Samaria, Dothan, Megiddo, Nazareth, Tiberias, Capernaum, Hazor, Dan, Meiron, Haifa, Dor, Casearea, Tel Aviv and more.

Egypt: Suez, Cairo, Giza and the pyramids, Saqqara/Memphis, Luxor and the Valley of the Kings.

Booking Deadline: A deposit of \$250 is due with your booking, the balance is due in May.

Five hours of academic credit optional for regular tuition fee.

Andrews University Institute of Archaeology

For further information and bookings write us at the Institute of Archaeology, Andrews University, Berrien Springs, MI 49104 or call us at (616) 471-3273

From Abraham to Jeremiah

Andrews University continued its highly respected archeological work in Jordan last summer, opening a new site. Their finds include the first extra-Biblical confirmation of Jeremiah's Ammonite king Baalis.

It is a truism in archeology that the unexpected invariably turns up on a dig. This was again borne out during Andrews University's new field effort in Jordan during the summer of 1984. A seventy-five-member staff (see photo 1) centered their work at Tell el-^cUmeiri in the Ammonite foothills on the northern edge of the Madaba Plains, some ten kilometers south of Amman (see photo 2). This project encompassed two spheres of research: Larry G. Herr (Canadian Union College, Alberta) supervised excavation at the tell itself, while Oystein S. LaBianca (Andrews University) directed a surface survey of the region within a five-kilometer radius of the tell. Both team efforts produced results significant not only for the archeology of Jordan but also for the Bible.

We do not yet know for sure what Tell el-^cUmeiri was called in the Bible or the

ancient Near East. Since previous research at Tell Heshbān (Biblical Heshbon) has not turned up Sihon's city, some have suggested that our new site may be the Amorite Heshbon (cf. Num. 21:21-30). Others consider it to be Biblical Abel-keramin (cf. Judges 11:33). Its linguistic root could be related to the names Gomorrah, Omri, and Amram, but most likely derives from a Semitic root meaning "to be plentiful, copious, abundant, abound (in water); to overflow." If so, the name would obviously refer to the tell's spring, the only natural water source between Amman and Madaba.

Site description

The name ^cUmeiri actually applies to three tells roughly 250 meters apart, now divided not only by a wadi but also by the new freeway leading from Amman to the Queen Alia International Airport. The new road has opened the entire region to activity destructive of ancient remains. In a sense our entire project can be seen as a salvage effort.

The northeastern tell was occupied most recently, in the Islamic period. The southeastern tell is smaller and was

occupied earlier, in the Hellenistic, Roman, and Byzantine periods. The western tell is larger than either of the others, approximately sixteen acres in size, and higher, about nine hundred meters in elevation—some 60 meters above the wadi. The tell's slopes incorporate several terraces but rise steeply on all sides except the west, where it joins a ridge. The site offers considerable evidence of architecture, especially on the summit, which is irregular but fairly flat. It drops off abruptly on all sides along a scarp that has proved to be the line of a defensive wall. The surface of the site yields huge quantities of sherds that range in date from Chalcolithic through Early, Middle, and Late Bronze (especially on the slopes) to Iron I and II (primarily on the summit), and a very few Hellenistic, Roman, and Byzantine. In other words, these sherds derive from the entire chronological range of the Old and New Testament periods.

Aims of project

What was the archeological team looking for? Our continuing investigation has been primarily concerned with the tension that apparently existed in this region since antiquity between the processes of *sedentarization*, on the one hand, and *bedouinization*, on the other. Sedentarization is the gradual establishment of villages and towns whose inhabitants engage to varying degrees in the production of crops. Bedouinization is the gradual reestablishment of nomadic, or bedouin, food-getting strategies on previously cultivated lands.

We are interested in the following questions: At what rate did these processes occur within the project area? What were the biophysical and wider sociopolitical factors that affected this tension and the rate at which both processes occurred? What made a balance between these two processes possible during certain periods? What, in turn, disrupted the balance and inflamed

Lawrence T. Geraty, Ph.D., is professor of archeology and history of antiquity at the Seventh-day Adventist Theological Seminary, Andrews University, Berrien Springs, Michigan.



Photo 2: Looking west past bedouin tent and airport freeway to the slopes of Tell el-^cUmeiri.



Photo 1: Umeiri 1984 dig team. First row (seated), from left to right: Renée, Nancy, and Karis Lawlor, Natalie, Bronwyn, and Andrew Hackwell, Jason Mitchel, Rahel Davidson; second row (seated): Jim Battenfield, Doug Clark, John Lawlor, Larry Herr, Larry Geraty, Bob Boling, Larry Mitchel, Hefzi Haddad, Hanan Azar; third row (standing): Jon Hearon, Peter Erhard, Mary Ellen Lawlor, Elizabeth Platt, Glenn Johnson, Gillian Geraty, Jon Cole, Randy Younker, Patsy Tyner, Jim Brower; fourth row: Larry Coyle, Bruce Cole, Bob Artman, Yvonne and John Hackwell, Dick and JoAnn Davidson; fifth row: Michael Alcorn, David Merling, Elvira Ferreira, Rachael Hallock, Lloyd Willis, Myrtle and Ross Miller, Jean Gard, Claire Peachey; sixth row: Caryn Broitman, Cheryl Jacob, Anabel Lázaro, Marilyn Murray, Steve Boozer, Mary Steratore, Helen Dates, René Stables, Anne Crawford; seventh row: Elsie Peterson, Vilmar Gonzalez, Ken Carlson, Richard LaCom, Colin House, Jim Fisher, Merling Alomfa, Bob Loos, Raschel Barton; eighth row: Bryce Cole, Steve Hawkins, Muhammad Mihyar, Hans Curvers, Bob Merrill, Zdravko Stefanovic, Howard Krug, Glenn Montgomery, Larry Rich.

the tension? Who played the "parts" in the historical drama represented by these processes? Are any of them mentioned in the Bible or other ancient sources?

To answer these and related problems, we initiated both the stratigraphic and surface survey inquiries referred to. In a methodological innovation, we utilized randomly chosen squares as a control on the judgment samples from both the excavation on the tell and the field survey. We recorded on standardized forms everything that we discovered so that we could computerize all data. A preliminary summary of these results follows.

The Western Citadel: Field A

The excavators supervised by John Lawlor (Baptist Bible College, Pennsylvania) opened Field A at the western end of the flat summit, expecting to uncover a gate or entrance. Instead, all four squares soon revealed what are apparently the interior walls and rooms of a large structure we called the Western Citadel. Apparently it was built and used during Late Iron II (c. seventh century B.C.), after which the area was abandoned.

We noted two major phases of construction, each followed by an ephemeral phase. Both phases utilized basically

the same plan, had roughly similar-sized rooms, and employed beaten earth surfaces. We found many smashed but restorable whole pots (see photo 3) in addition to stone ballista, pounders, whetstones, pendants, figurines (see photo 4), fibulae, spindle whorls, a cosmetic palette and spatula, et cetera, on the floors of the earlier Phase 2 building. The walls of the later Phase 1 building, a reorientation of Phase 2, were not as well built, nor were the floors as well done.

The massive size of the building and the thickness of the individual walls (up to 1.65 meters) indicate the structure served more than a domestic function. Future broader horizontal exposure will enable us to determine whether that function was official, administrative, defensive, or something else.

The Western Defense: Field B

A saddle on the west joins Tell el-Umeiri to a ridge of hills running north-south. This topographical feature

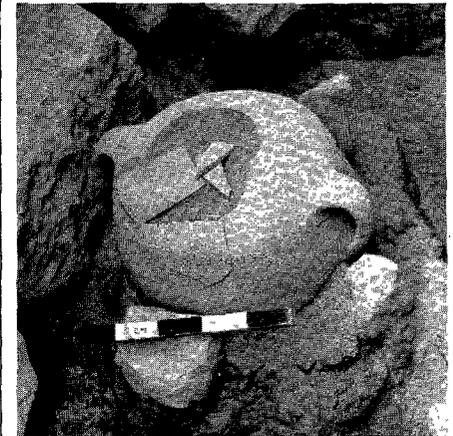


Photo 3: Ceramic storage vessel on earthen floor of Ammonite Western Citadel.



Photo 4: Typical Iron II female figurine.



Photo 5: Stone objects—many of the ballista having come from Field B.

makes the tell's western slope the one most vulnerable to enemy assault. We assumed therefore that this would be the logical place to look for the town's defenses. The five squares opened up on this slope under the supervision of Doug Clark (Southwestern Adventist College, Texas) did indeed uncover some five phases of the Iron II defenses and perhaps an earlier phase from Iron I.

Field B provides a section through the western slope not far from Field A, the Western Citadel. From top to bottom the excavation uncovered a number of interesting features. At the summit we found the remains of a massive mud-brick wall or tower that covers nearly the entire square. It appears to be Iron I (c. tenth century B.C.) at the latest, though it was reused in Iron II.

At the crest of the hill lie two parallel stone walls, possibly a casemate defense, the outer wall being two meters wide. Above this construction our excavators uncovered a storeroom destroyed in Early Iron II. The ashy remains of the destroyed room included three large Iron II collar-rimmed jars in situ (set into the earthen surface, supported by cobbles), a perfectly preserved juglet whose floated contents were a few barley and flax seeds (their larger-than-expected size possibly indicating irrigation agriculture), and several stone ballista (see photo 5). On the downhill exterior of this perimeter wall we found an impressive *terre pisée glacis*, the slope varying from thirty-two to forty degrees. (A *terre pisée glacis* is a smoothly tamped earthen slope built as part of a city's fortification.) The entire

glacis is at least two meters thick and may cover an earlier rampart.

The Northern Terrace: Field C

Among the striking features of the tell are wall lines, originating at both the eastern and western ends of the summit, that gradually converge at the bottom of the north slope near the important spring already mentioned. In fact, the inhabitants may have built the walled suburb in an attempt to incorporate the spring within the walls or at least to protect it. A prominent bedrock shelf crosses this isosceles triangle-shaped area. In its eastern end, outside the wall, this shelf contains what looks like an Iron Age tomb. Field C, under the supervision of James Battenfield (Grace Graduate School, California), was laid out in such a way as to section this bedrock shelf and whatever lay below it.

The southern squares of the field soon reached the bedrock shelf. The face contained anomalies but no tomb or cave entrance—possibly because this portion of the shelf was incorporated within the walls. The terrace in front of (to the north of) the shelf had evidently been used for quarrying. Most subsequent building remains had probably been robbed, for the excavators found only bits and pieces of walls, few surfaces to go with them, and much evidence of erosion. Some theorized that a stairway from the spring to the summit once stood here. Just above bedrock the excavators found quantities of Early Bronze I (third millennium B.C.) pottery, including a whole juglet. The bedrock also contained numerous cup marks.

The last square to be opened on the north terrace, farthest down the slope, revealed a substantial revetment wall or tower, dating possibly to Iron I or even the Late Bronze Age (the Mosaic Age). Further work will enable us to make better sense of what we have found in this field.

The Lower Southern Terrace: Field D

The broad southern slope of the tell comprises several terraces. Field D, supervised by Larry Mitchel (Pacific Union College, California), was opened up on the edge of the flattest, broadest (twenty to thirty meters wide), and lowest to be occupied. It proved to be a domestic housing area from the Early Bronze Age (end of the third millennium

B.C., approximately the time of Abraham).

We identified some five phases of occupation. The Early Bronze IV phase (c. 2000 B.C.) was the best preserved of the excavated remains. At least two houses were built into shallow pits some .50 to .75 meters deep and approximately four meters wide by four meters long. In both cases the doorsills and steps leading down into the houses were preserved and showed wear patterns from ancient foot traffic. Both entrances are opposite the wadi overlook, at protective angles from the prevailing wind—not likely a coincidence. Inside, the houses had beaten earth floors on which we found mortars, a stone-outlined ash-and-refuse pit, a fine flint blade, and animal bones. In addition, each floor had a stone base for a central support pillar placed approximately 1.6 to 1.8 meters equidistant from the exterior walls. Originally these pillars would each have supported a wooden beam holding the roof rafters, which extended to the walls. The early builders would have placed reeds over the rafters; many of the chunks of fallen plaster preserved impressions of the reeds.

Pottery, lithics, objects

I have already mentioned the chronological range of pottery sherds discovered on the tell. We found scores of whole pots as well. Though not as abundant as the sherds, lithic (stone) tool finds ranged through the same periods. The ongoing analysis of these two categories of artifacts will be of the utmost importance for clearly understanding our site. One fourth of the five hundred objects found were household objects (see photo 5): millstones, grinders, mortars, pestles, whetstones, knives, spoons, flint tools, stoppers, stone rope weights, stone bowls, et cetera. Half of the finds are divided somewhat equally among industrial objects (spindle whorls, spindles, loom weights, weaving spatulas, burnishers, chains, et cetera), weapons (slingstones, maceheads, and arrowheads), and unidentified objects. We also found significant amounts of jewelry and cosmetic items (beads, pendants, bangles, earrings, cosmetic palettes, mirror, et cetera) and cultic objects (mostly figurines; see photo 4). The remainder may be classified as clothing (buttons, fibulae, pins), toys (cart wheels), agricultural implements (stone

hoe), and miscellaneous (shells, glass, coins, ostraca, scarabs, seals, and seal impressions). Together these objects beautifully illustrate life in Old Testament times (primarily the Bronze and Iron ages).

Seal impression with Biblical royal name

The single object that caused the greatest stir was a small ceramic cone found by Lloyd Willis (Spicer Memorial College, India) as he sifted surface soil from a random square on the mound (see photos 6 and 7). He passed the cone to his supervisor, Doug Clark, who handed it to his colleague, Larry Mitchel, who happened by. Mitchel recognized that it was inscribed on its flat end. Within a couple of days Larry Herr had a definitive reading: *lmlkm- 'ur 'bd b'l- 'yš* ("belonging to Milkom- 'ur, prime minister [literally, servant] of Ba'al-yasha"). The Ammonite script and design in the center (a winged scarab flanked by two standards surmounted by sun discs and crescent moons) are typical of the seventh/sixth century B.C. Paleographically, Herr, who is publishing the official report of the find, dates the impression to about 600 B.C. The cone may have served as a stopper with identification mark for a juglet (the contents of which are unknown).

Both names constitute firsts in Biblical archeology. The owner's name was Milkom- 'or ("Milkom is light") or Milkom- 'ur ("Milkom's flame," cf. 'Uriah). Surprisingly, this is the first time the well-known Ammonite divine name Milkom has been found as one of the elements in an Ammonite proper name. The juglet's owner must have been a prominent government official; in these Iron Age seals, "servant of" invariably precedes a royal name. In this case that royal name too is a first. Ba'al-yasha ("Baal saves") or Ba'al-yisha ("Baal is salvation," cf. Elisha) is the first extra-Biblical confirmation of the Ammonite king Baalis mentioned in Jeremiah 40:14.

The difference between Jeremiah's spelling of the royal name and that of our seal impression may be explained as an intentional pious change in the Bible to avoid heathen theology, or an unintentional change reflecting the way the Judeans heard the name pronounced in Ammonite—partially preserved, perhaps, in the Septuagint (chap. 47:14) as

Belisa, or simply as an hypocoristicon or nickname.

Discoveries of the regional survey

Robert G. Boling (McCormick Theological Seminary, Illinois) supervised the regional survey. His team focused on three types of studies: a survey of thirty-eight randomly chosen two-hundred-meter squares within a five-kilometer radius of Tell el-'Umeiri, site-seeking within the same territory (fifty-five sites were surveyed, mapped, and cataloged), and specialized studies by various staff members. As the team carried out their research they took special note of current patterns of land use (especially water resources) and of plant communities (especially in relation to their geographical-environmental contexts). They also carried out numerous interviews with villagers and farmers whom they met.

Among the many interesting sites



Photo 6: Ammonite seal impression with royal name mentioned in Jeremiah 40:14; enlarged from nineteen-millimeter diameter.



Photo 7: Drawing of Ammonite seal impression by Peter Erhard in consultation with Larry Herr; features and inscription described in article.

discovered, some warrant special mention. During their sherding of an adjoining random square, the team found what may be the oldest, largest, and richest Paleolithic site yet discovered in Jordan. A seasonal lake to the southeast may have drawn the first inhabitants to the site. Today virtually the entire three-hundred-meter-square site is under cultivation. In just a few hours the team collected hundreds of stone artifacts, which, according to prehistorians Gary Rollefson and Al Simmons, include Acheulean hand axes (Lower Paleolithic), predominantly Lavalloiso-Mousterian tools (Middle Paleolithic), and some Neolithic/Chalcolithic specimens. They recognized no good Upper Paleolithic tools.

Opposite Tell el-'Umeiri, on the summit of the wooded hill just to the south, they found a twelve-meter-square Early Bronze watchtower. Inhabitants of the slightly lower tell would have needed it to see what was happening on the Madaba Plain.

The team identified a hitherto-undiscovered station (Roman Period) on Trajan's *via nova* by remaining portions of the ancient road and three uninscribed milestones—two of them in secondary use. We think these establish the route of the *via nova* south of Amman, running to the east near Yadoude rather than to the west toward el-Al.

They also found an impressive columbarium, artificially carved out of the hillside, dating possibly to the Byzantine Period. More than fifteen meters on a side, it was composed of two chambers full of hundreds of shallow niches for cinerary urns.

And the team discovered numerous cemeteries from the "Classical" Period, including hundreds of opened tombs. A Roman/Byzantine cemetery just to the north of the tell contained a nearly completed rolling stone. Another cemetery held a basalt stele carved in low relief; it appeared to depict a stylite monk standing before his pillar.

An archeological context for Isaiah's song of the vineyard

Nearly half of the sites identified by the regional survey, however, are characterized by small rectangular (but sometimes round) "towers," with or without perimeter walls and associated structures (cisterns, winepresses, heaps of stones

from field cleaning, et cetera) and mostly dating to the Iron Age (1200-500 B.C.). In most cases these structures are too small or too poorly located to serve a military function. On the edge of what used to be forested ridges, they command broad views of farm fields today and probably did so in antiquity as well (see photo 8). They illustrate exceedingly well the husbandman's work as recounted in the song of the vineyard, Isaiah 5:1-7. Thanks to the cooperative work of archeologists, zooarcheologists, and paleobotanists, we now have a clearer perspective on Iron Age agriculture in general and the background for Isaiah's contemporary oracle in particular—one more example of the value of archeology as a contextual aid in understanding and interpreting Scripture.

The second season of excavation and survey in the vicinity of Tell el-^cUmeiri is planned for June 16-August 12, 1986. Those interested in participating may inquire by writing to: Institute of Archaeology, Andrews University, Berrien Springs, Michigan 49104.



Photo 8: A typical Iron Age watchtower originally associated with vineyard or farm.

YOUTH BAPTISMAL CELEBRATION GUIDE

Church leaders have been asking for a concise, easy-to-present study guide to help prepare youth for baptism. And now it's here. Formatted in an easy-to-use packet of removable lessons, the *Youth Baptismal Celebration Guide* is for use by all those who work with Adventist youth. Each of the 27 studies begins with a short illustration to set the mood and keep the interest of the baptismal candidate.

For a limited time the *Youth Baptismal Celebration Guide* can be yours for only \$3.50 U.S. Sorry, only one copy per order. Write to *Youth Baptismal Celebration Guide*, Box 7000, Boise, Idaho 83707.

Brought to you by Pacific Press Publishing Association.



Shop talk

Ad agency with Adventist slant

The General Conference established TRANSDA Advertising to be the official time-buying agency for the communication ministries of the Adventist Media Center. One of its prime responsibilities is to negotiate favorable scheduling and pricing for broadcasts of Adventist television programs.

But TRANSDA is also available to help local churches with their advertising needs. Clients include many pastors and evangelists in North America. Services can extend from creative concept to finished product and placement—keeping in mind the specific needs and goals of each individual client.

TRANSDA offers a 10 percent discount on placement of time and space advertising, plus market research and analysis, demographic profiles, and cost estimates.

If you are planning a fall evangelistic campaign or other community outreach, now is the time to contact TRANSDA for help with your needs. For information, write TRANSDA Advertising, Box 307, Newbury Park, California 91320. Phone (805) 498-2133.

Tithing Principles and Guidelines

Tithing Principles and Guidelines, a small booklet designed to give guidance to church members on how to compute tithe, has been prepared by a special committee of the General Conference. Copies are available for 20

cents each from CDS, 6840 Eastern Avenue NW., Washington, D.C. 20012.

Prepublication price on new hymnal

The new *Seventh-day Adventist Hymnal*, scheduled for release in midsummer of this year, is now available to churches at a special prepublication price. Details on binding colors, special features, and the prepublication price are available from your Adventist Book Center manager. Watch for further information on the new hymnal in the *Adventist Review*, your union paper, and the June issue of *MINISTRY*.

Wanted: Shop Talk items

Have a good idea you would like to share with *MINISTRY* readers but never thought you'd sit down and write an entire article? Submit ideas for unique forms of ministry or problem solutions to Shop Talk, *MINISTRY*, 6840 Eastern Avenue NW., Washington, D.C. 20012. We are now paying \$10 for each published Shop Talk item that is not offering a product or service for sale.

Marriage Encounter at New Orleans

Seventh-day Adventist Marriage Encounter will hold a seminar in a lovely retreat setting in the New Orleans area just prior to the opening of the World Ministers Council. The Marriage Encounter model fosters couples' communication in the privacy of

their own rooms, and also includes creatively prepared presentations by the leader couples.

Seminar dates are June 19 to 21. Contact Bob or Marian Reiber, Upper Columbia Conference, P.O. Box 19039, Spokane, Washington 99219; (509) 838-2761.

Slide programs available

Bible Lands Pictures has eight slide programs produced by Orley Berg available. *Revelation and the Church*—Part 1 on the seven churches, 930 slides with script, \$192.25; Part 2 on the Advent movement and current developments that relate to Revelation, 1,354 slides with script, \$275.25. *Seven Churches of Revelation*—280 slides with script, \$83.50. *The Spade and the Book of Daniel*—four seven- to nineteen-minute lectures with historical and archeological background of Daniel, 255 slides with script, \$54.50; with cassette narration, \$60.00. *Movement of Prophecy*—seven thirty-minute lectures with about eighty slides each on denominational history with special emphasis on E.G. White. Slides with script, \$116.50; with cassette, \$129.45. *Archeology and the Old Testament*—five full-length programs, 420 slides with script, \$83.50; with cassette, \$93.50. *Through the Bible and Bible Lands*—eight lectures of about forty-five slides each on Old Testament sites, 414 slides with script, \$119.95; with cas-

sette, \$133.95. *The Wonders of Egypt*—280 slides with booklet, \$83.50. *Footsteps in the Holy Land*—traces Jesus' life from birth to the cross, 335 slides with booklet, \$103.50.

Order from Bible Lands Pictures, 45356 N. Oak View Dr., Oakhurst, California 93644. All prices include postage and handling.

Reaching professionals

The Institute of Archaeology at Andrews University has developed a complete evangelistic program that they are prepared to bring to churches interested in evangelizing the professional people in their area. The program includes targeted direct mailings, a ten-day art exhibition with major works painted in Palestine, twenty-five ten-projector multimedia presentations, and many features designed especially to appeal to professionals. For information contact John Hackwell, Institute of Archaeology, Andrews University, Berrien Springs, Michigan 49104.

Write for MINISTRY

Have any good ideas you would like to share with *MINISTRY* readers? Always thought you'd sit down and write an article? We just revised our *Writer's Guidelines*, and we'd like to send you a copy.

Send a self-addressed, stamped business envelope to *Writer's Guidelines*, *MINISTRY*, 6840 Eastern Avenue NW., Washington, D.C. 20012.

Recommended reading

The Healing of the Homosexual

Leanne Payne, *Crossway Books, Westchester, Illinois, 1984, 48 pages, \$2.95. Reviewed by J. Robert Spangler, editor, MINISTRY.*

The title of this book indicates the author's attitude toward homosexuality. She deals first with the world's current view as she perceives it, namely, (1) one's sexual preference is determined genetically, and there is essentially nothing one can do about it; one must simply accept it; or (2) homosexuality is an alternative lifestyle that ought to be explored and enjoyed—there is nothing wrong with it; we have simply been prejudiced against it.

Payne then examines the church's attitude typified as (1) the homosexual sufferer must grin and bear his problem—just live with it while remaining chaste and celibate; or (2) the homosexual lifestyle should be lovingly accepted and perhaps even blessed by the church.

The author finds that scripture views homosexuality as something to be repented of and healed: "That is what some of you were" (1 Cor. 6:11, N.I.V.). She takes the posture that there is no such thing, strictly speaking, as a homosexual or a lesbian. There are only people created in the image of God, who are cut off from some valid part of themselves. And God delights in making people whole, in affirming and blessing them.

The Decline and Fall of the Roman Church

Malachi Martin, *Putnam, 1981, \$14.95, reviewed by Walter R. L. Scragg, president, Australasian Division of Seventh-day Adventists.*

Martin, whose claim to credibility rests in part on his service to three popes as a Jesuit, leads the reader through the sorry details of two thousand years of papal history.

The most fascinating chapters cover recent popes. He believes the power of the Papacy is still in decline, the

widowhood daily confirmed by the disarray within the church. He hopes for resurgence if the Roman church can finally lay aside its political ambitions, but sees no evidence that any pope will draw back from historic aspirations.

Pontiff

Gordon Thomas and Max Morgan-Witts, *Doubleday, 1983, 480 pages \$17.95 (also available in paper).*

Reviewed by Ken Wade, assistant editor, MINISTRY.

The authors have carefully researched happenings at the Vatican in recent years. Beginning with Paul VI's last years, they uncover the internal intrigues and attitudes of the popes and the people surrounding them. A most interesting sidelight is the tracing of the background of Mehmet Ali Agca, the man who shot John Paul II.

The book is interesting not only as a study of the papacy but also for its insights into the workings of any large religious or political organization. The authors' largely unbiased storytelling makes very interesting reading.

Recently published

Ruth: An Expository Commentary, Cyril J. Barber, *Moody Press, Chicago, 1983, 176 pages, \$7.50.* A devotional commentary that would make excellent reading for family worship.

The NASB Interlinear Greek and English New Testament, *Alfred Marshall, Zondervan, Grand Rapids, 1984, 1026 pages, \$19.95.* Places Marshall's interlinear translation of Nestle's text beside a fine-print, but quite-readable New American Standard Bible translation. Convenient size and a quality printing job throughout.

New International Dictionary of Biblical Archaeology, *Edward M. Blaiklock and R.K. Harrison, general editors, Zondervan, Grand Rapids, 1983, 513 pages, \$24.95.* Alphabetical arrangement makes this an easy-to-use sourcebook

for anyone interested in the important sites and ideas pertinent to Biblical archeology. The text is in rather fine print, allowing an amazing wealth of information to be included. Illustrations are good but are not allowed to overpower the text. Excavation history is included with the physical history of the multitude of sites mentioned. Indexed full-color maps in the back are also very helpful

Bible credits: Scripture quotations marked N.A.S.B. are from the *New American Standard Bible*. © The Lockman Foundation 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977. Texts credited to N.E.B. are from *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961, 1970. Reprinted by permission. Text credited to N.I.V. are from the *Holy Bible, New International Version*. Copyright © 1973, 1978, International Bible Society. Used by permission of Zondervan Bible Publishers. Texts credited to R.S.V. are from the *Revised Standard Version*, copyrighted 1946, 1952 © 1971, 1973.

Change of Address

Please let us know six weeks before changing your address. Mail this form to: Review and Herald Publishing Association, 55 West Oak Ridge Drive, Hagerstown, MD 21740

Name _____
Address _____
City _____
State _____
Zip _____

Please attach mailing label when sending in your change of address.