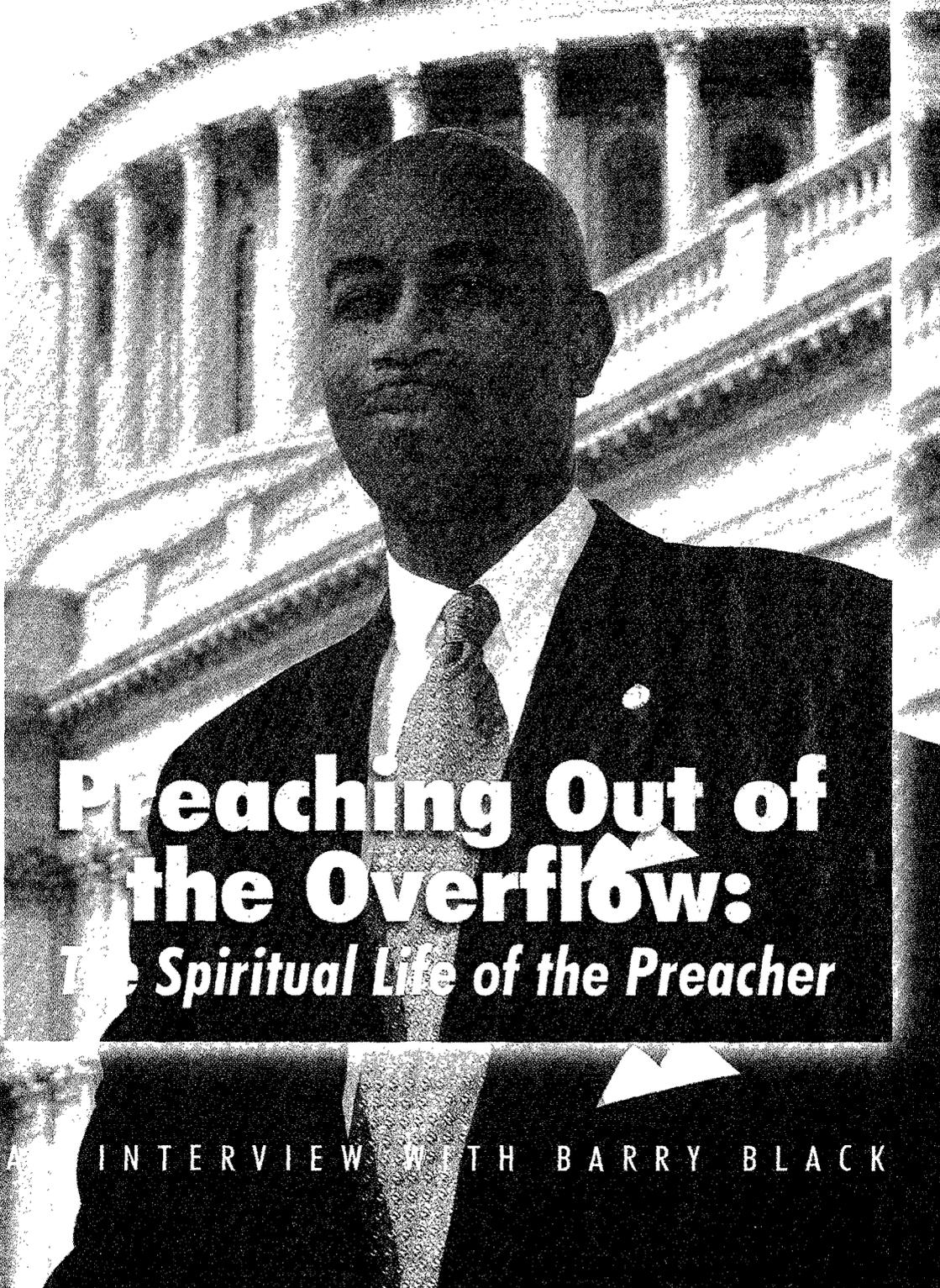


# MINISTRY

Journal for Pastors

March 2004



## **Preaching Out of the Overflow:** *The Spiritual Life of the Preacher*

AN INTERVIEW WITH BARRY BLACK

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

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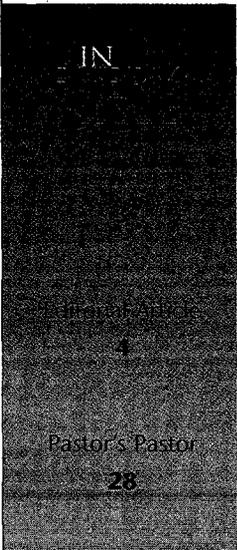
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## I WAS SURPRISED THAT *MINISTRY* PUBLISHED THIS ARTICLE, THUS SUPPORTING HANS'S VIEWPOINT.

Near the end of Hans LaRondelle's interesting series on the Apocalypse (January, March, May 2003), he writes, "When in 1888 Adventists discovered that 'the faith of Jesus' (Rev. 14:12, NKJV) implied faith *in* Jesus, the full theological implications of the three angels' messages were understood."

Without detracting from the importance of having faith *in* Jesus, I would like to say a word in behalf of the faith of Jesus. Compare two passages in *The Desire of Ages*. Jesus is on the cross. Page 753: "Hope did not present to Him His coming forth from the grave a conqueror, or tell Him of the Father's acceptance of the sacrifice. He feared that sin was so offensive to God that Their separation was to be eternal." So why did He stay on the cross until He died?

Move forward three pages, to 756: "In those dreadful hours He had relied upon the evidence of His Father's acceptance heretofore given Him. He was acquainted with the character of His Father; He understood His justice, His mercy, and His great love. By *faith* [my emphasis] He rested in Him whom it had ever been His joy to obey." Here is the faith of Jesus. This is the faith that kept Him faithful to the end. And I propose that John, in the Revelation, meant that the people who obey God's commandments through the final, desperate conflict will need that same faith—the faith of Jesus—to keep them faithful all the way through.

—Lawrence Maxwell, Union Springs, New York.

My reason for writing is to comment on the article by Dr. Hans LaRondelle in the May 2003 issue of *Ministry*. His treatment of the testimony of Jesus concerns me. I have seen the same treatment in his book *The Endtime Prophecies of the Bible* . . .

When I read Hans's new viewpoint re: the testimony of Jesus being more the testimony about Jesus, than being the Spirit of prophecy according to Revelation 19:10, he answered that this was the pioneer viewpoint . . .

I was surprised that *Ministry* published this article, thus supporting Hans's viewpoint. Hans has drifted from what he believed in the past in this respect. He seems to believe that Revelation 12:17 should be read as bearing and not having the testimony of Jesus. This goes against what we have believed, goes against our pioneer-view and in my view goes against the text itself. Hans admits in our Theology Handbook *Seventh-day Adventists Believe* (page 870) that the Greek reads "have the testimony of Jesus." The article in *Ministry* may be pleasing to non-Adventist clergy but not to many of us belonging to the Seventh-day Adventist clergy.

—Jan T. Knopper, retired pastor, Australia.

### Dr. LaRondelle's response:

Interestingly, S. L. Maxwell tries to clarify the phrase, "the faith of Jesus" in Revelation 14:12 by means of a quotation from Ellen G. White regarding Jesus' persevering faith while on the

cross. If taken by itself, disconnected from its context in Revelation 14, this phrase could be taken to mean Jesus' personal trust in God. However, the science of biblical exegesis requires that each expression of Scripture be interpreted by its own biblical context. Then we arrive at a different understanding, which certainly does not exclude the dimension of personal trust in the promises of God.

Revelation 14:12 describes the followers of the Lamb in the end-time crisis, caused by the beast and its mark (see 14:9-11; and 13:15-17). This particular test of faith only develops the brief prophecy of 12:17, where the same remnant church is described in two similar hallmarks, yet here is "the testimony of Jesus." If 14:12 must be seen as the clarifying equivalent of 12:17, then the two phrases must be taken as carrying one and the same content. This means that the "faith of Jesus" in 14:12 refers to His objective testimony of faith to Israel (cf. John 3:31-34; which was inspired by the fullness of the Spirit of prophecy), and functions clearly as a parallel expression of "the testimony of Jesus" about the same remnant in 12:17. This method of contextual interpretation may be new to some, but this method honors the structure of John's Apocalypse more than any consideration of one dimension of an isolated term of Scripture.

Pastor J. T. Knopper is disturbed by  
*continued on page 29*

### Free Subscription

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

# Jesus the ultimate pastor

**W**ith all we have to say about the "ideal" pastor, why do we say so little about Jesus as the unsurpassable declaration of that ideal?

When Jesus and other New Testament writers repeatedly refer to the Lord as a "Shepherd," the original word they use is the same as the one for "pastor." In Latin based languages, the word "pastor" is the word for "shepherd," and vice versa. Thus when the New Testament, or Jesus Himself, talks of the "Good Shepherd," one could say it refers to Jesus as the "Good Pastor."

What does this mean to us? The most direct way to express the meaning is to quote well-known "Shepherd" passages, using "pastor" rather than "Shepherd." Take a look at John 10: "I am the good [pastor]. The good [pastor] lays down his life for the sheep [his people]" (NIV). Another says: "And when the Chief [Pastor] appears, you will receive the crown of glory that will never fade away" (1 Peter 5:2, 4, NIV). Here's one other example: ". . . Our Lord Jesus, that great [Pastor] of the [people] sheep . . ." (Heb. 13:20, NIV).

Jesus' portrayal of Himself as "the good pastor," provides ministers with a pivotal way of not only viewing Jesus, but of looking into the heart of pastoral work. Jesus as the definitive pastor supplies us with our unique identity as men and women called of God to be lovers of human beings, spiritual leaders, evangelists, healers, encouragers, teachers, and proclaimers of hope and faith. When we look into the face of this divinely designed and appointed role of



Jesus Christ, we realize it is not merely a quaint, charming, or touching view of the ministry of Jesus; it is, instead, our consummate model.

How Jesus dealt with and felt about people, what His innate attitudes were, the way He thought and taught and lived and loved; this defines for us what pastoring is all about.

Jesus' way of pastoring is our model for pastoring. He is our Mentor before anyone or anything, including the best books, seminaries, seminars, and our most inspiring human role models.

Jesus Christ as *the* Good Pastor must be taken out from behind the stupendous array of ideas and views of what constitutes pastoring. It is not that these views don't have a role, but they must play second fiddle as we seek to unearth, in the person of Jesus Christ, the essence of our calling.

We must confer with Him as our conclusive oracle so that He may actually etch into our souls our "job description." By His divine expressions in the New Testament and through down-to-earth revelations from the Holy Spirit, He must become for us the

ultimate Advisor, our unsurpassable Consultant.

In this context, I recommend a powerful little volume from which I have derived the essence of this editorial. The book is titled *Jesus the Pastor* (subtitled *Leading Others in the Character and Power of Christ*). It is by John W. Frye (Zondervan 2000) and costs only \$10.99 in the United States.

Among many other aspects, Frye deals with the question of how Jesus, through the way He practiced pastoring, actually saw the pastoral vocation. Frye tackles such issues as what is at the heart of the pastoral vision in the day-to-day work of Jesus. And, in the light of Jesus' pastoral work, what actually brings authentic power to the pastoral task. The closing chapter of the book ("How Jesus Shepherds His Under-shepherds") itself makes the book a worthy read.

I am moved by a notation on the back cover of the book, which says in part, "There are times when the best training, the wisest principles, and the most effective procedures break down in the face of the realities of pastoring. How often have you wished not for a method, but a mentor? Someone caring enough to join you in the trenches and wise enough to guide you unerringly through your most impossible problems? . . . There is such a person: Jesus."

While some may consider such a claim overdrawn and typical of some of the overextravagant pretensions we sometimes make, the essential approach and thrust of Frye's thesis will go far in making this claim a reality in your ministry and mine. ■

# Preaching out of the overflow: the spiritual life of the preacher

Derek J. Morris



Barry C. Black, Ph.D., D.Min., is chaplain of the U.S. Senate in Washington, D.C.



Derek Morris, D.Min., is senior pastor of the Calimesa Seventh-day Adventist Church, Calimesa, California.

**I**n June 2003, Rear Admiral Barry C. Black, Ph.D., D.Min., (Ret.) was elected the 62nd chaplain of the United States Senate. Prior to this appointment, Chaplain Black served in the United States Navy for over 27 years, ending his distinguished career as the Chief of Navy Chaplains. Chaplain Black is a Seventh-day Adventist.

**Derek Morris:** Chaplain Black, as you think back over your life, what are some of the influences that God has used to form you spiritually?

**Barry Black:** One is my humble beginnings. I believe that growing up in the inner city, in the toxic environment of the public housing units where I lived on welfare, created in me an ability to relate to people across the socioeconomic spectrum. God seems to have blessed me with an ability to connect with people who may not have a lot of education, who may not have many material things. They seem to connect with me, and they are encouraged by my story. I've had single mothers say that the knowledge of my background and my roots has been an encouragement to them, and they are more determined to bless their children by investing in Christian education and by insisting on Bible study.

A second influence that God used to form me spiritually was my mother. She was a

saint! She had a love for God and a love for His Word. She had a vibrant, robust spirituality, which she transmitted to me. She told me that I was special. She informed me that I was set apart, and she spoke with such power and such sincerity that I never doubted my call to ministry.

Third, Christian schools, from grade one through the seminary, had a tremendous impact in forming me spiritually. I don't think anything was more important than being exposed to biblical principles every day in almost every course. I was mentored by dedicated teachers who also seemed to sense that God had His hand on my life. I was in the world but not of the world. Christian schools provided me with a "cocoon" that enabled me to grow wings and to fly.

And finally, I was blessed to grow up in a very large church—Berea Temple Seventh-day Adventist Church, in Baltimore, Maryland. Berea was a congregation of probably close to 1,000 members. The most gifted preachers were usually selected to pastor there, so I had an incredible opportunity to be exposed to some of the best preachers God ever produced.

I think that a great deal of preaching is taught, but there is also a lot of preaching that is caught. When exposed to powerful, lyrical preaching early, there is an accent that you pick up that stays with you throughout your life and stamps your ministry. It's not something that you'll get in a classroom. It's not something that you'll get in a book. Very often, even now, I hear echos of my pastors while I'm preaching, and I smile. I say, "That's Elder Leon Cox. He would have said it just like that!" Or "That's Elder J. C. Smith. That's how he'd have phrased it."

That is a marvelous legacy, a wonderful gift to have! This reservoir of material to draw from—exegetical material, illustrations—they pop into my head while I'm preaching because of this rich heritage. I was a member of a great church for most of my childhood, and each time the door of the church opened, my mother had us there. Early morning prayer service. Wednesday night prayer meeting. Sunday night evangelistic meeting. Sabbath, we stayed for the whole day! I didn't always think it was wonderful, but it certainly provided me with a wonderful heritage.

**DM:** So there was your mother and also some of the pastors from your church. Who

are some other significant mentors in terms of your preaching?

**BB:** I was exposed fairly early to taped sermons and sermons on records. I must have been seven or eight years of age when I first heard a sermon by Peter Marshall entitled "Were You There?" I just could not believe the lyrical beauty of what I was listening to. He was describing the morning sun coming up over the city of David. I sensed something of the music of preaching and something of the possibilities of preaching. My horizons were stretched.

Preaching is not simply lining up Bible verses and proof texting. Preaching is more than the apologetic, convincing someone of the validity of a theological position. Preaching has the ability through the music of language to transport you back into Bible times and enable you not only to see Moses at the burning bush but to be there yourself. To stand on holy ground yourself.

I remember one of the first sermons I heard by Gardner Taylor, called "Holy Ground." I got a sense for how a message is set up, how you don't show your hand too quickly. How you don't tell the story right away. In fact, Taylor does not actually mention the name Moses until about ten minutes into the sermon.

In those days I had a phenomenal memory. Almost everything I heard I could remember, and so it was like programming a computer. It was a wonderful experience of capturing the beauty of language and the power of preaching.

C. D. Brooks also had a tremendous impact on my life. He was a very young preacher when I was first exposed to his preaching. I saw in him, and in Charles Bradford, very creative preaching. They made the Word of God come alive. Brooks would preach sermons like "The Age of Methuselah" and "The Virtue of Being Chicken," and you would have to ask, "What in the world is he going to talk about?" I just marveled at his creative ability.

Bradford had an amazing ability to tell a story. It was like sitting down and watching a movie. I learned the importance of dialogue in preaching. Not simply talking about what people say but letting them say it.

These were my mentors—some formal, official mentors and some unofficial mentors. Leon Cox was my pastor for several years when I was in my teens, and he took a special interest in me. In fact, he took a number of us under his wing. He would invite us home and say, "What did you think about the appeal?" And then he would mention books to read. There was an intentionality to what he was doing. He was one of the smoothest preachers. He had a wonderful vocal instrument.

I remember a sermon that he preached called "The Cup." His first passage was the one that described Joseph placing his cup in the sack of Benjamin. And then he moved over to the New Testament where Jesus said to James and John, "Can you drink of the cup?" And so I learned how to use parallel and related passages in the construction of sermons and to be more creative in my homiletical structures.

Calvin Rock, an outstanding preacher, also mentored me. He invited anyone who was interested in becoming a preacher to spend time with him during a week of prayer at Pine Forge Academy. He talked with us about preaching and poured out his heart.

So long before I ever read a homiletics book or was exposed to preaching literature, I was being programmed. When I finally started reading the literature, it awakened in me what was already there, half asleep in my own consciousness. Intuitively I had picked up on these things, caught these things, and so I found myself validating the literature or disagreeing with it based on what I had seen work in the crucible of human experience.

**DM:** What a blessing! And what a challenge to us as preachers to have a

part in mentoring the next generation of preachers! In your own comments about preaching, you have spoken about "preaching out of the overflow." What are some of the ways you have of being filled up so that you can preach out of the overflow?

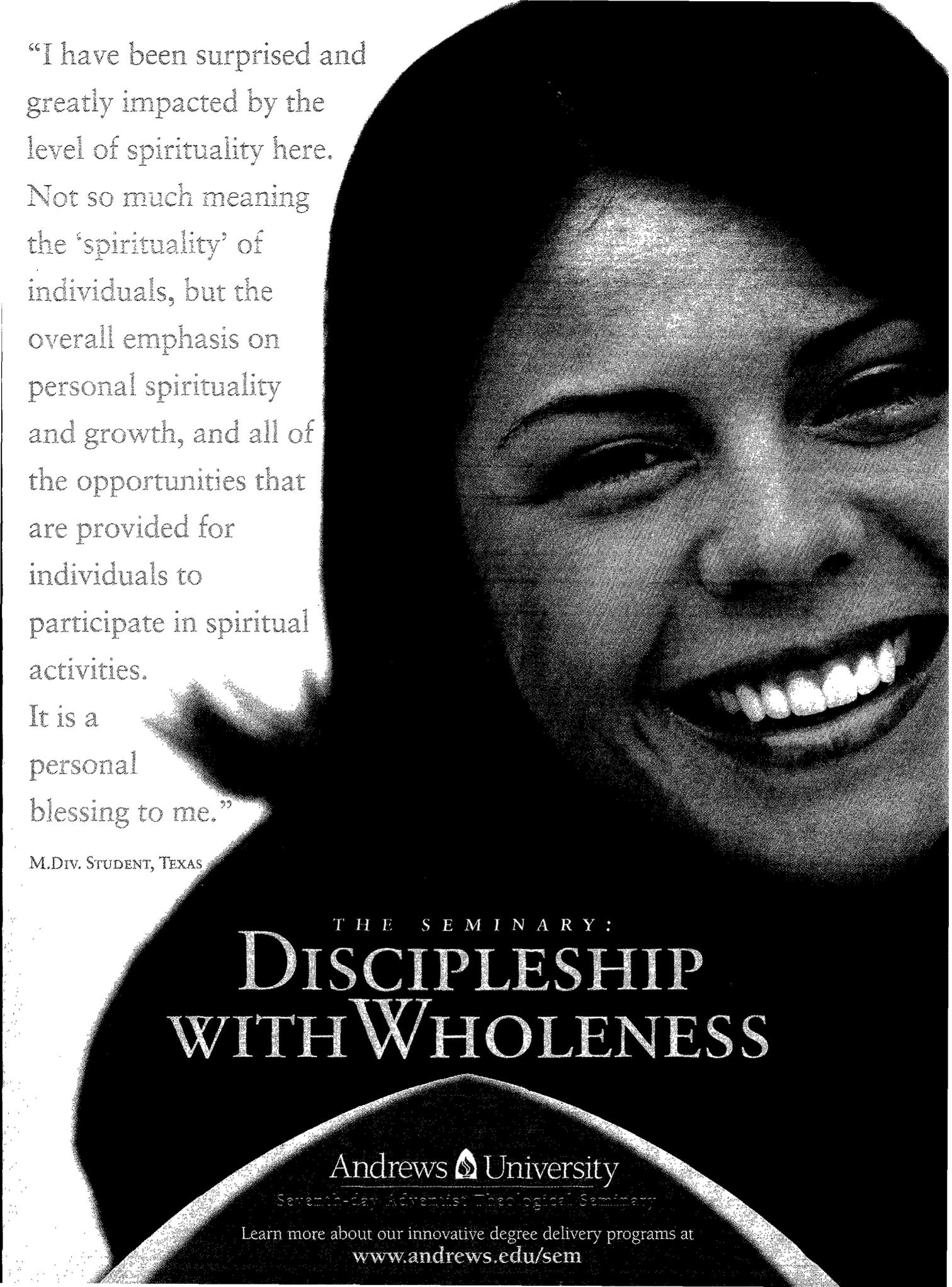
**BB:** I get through the entire Bible three or four times a year. The way I do this is I listen to Scriptures. I have a 45-minute to one-hour commute to get to the Capitol. That gives me an opportunity to listen to CDs of the Scriptures. Right now I'm listening to the New International Version. You can listen to the Bible in 70 hours—the complete Bible!

When I'm commuting, or when I'm flying on an airplane, I always have the Word in my CD player. I keep a pad of paper on my passenger seat, and although I'm not listening to find sermons, sermons find me! Fifty lifetimes would not be enough to preach out of that amazing reservoir of Scripture.

I get enough sermon material for five to six sermons a week easily. So I am constantly being fed from the Word. It's an amazing experience. It's something that I look forward to. I can't wait to get in the car because I'm going to listen to the Word! You receive so much wonderful material when you expose yourself to the Word. Then, when you get up to preach, you are literally preaching out of the overflow.

**DM:** I've noticed that you quote Scripture from memory when you're preaching. What process do you follow for hiding God's Word in your heart?

**BB:** I was blessed by being exposed to the Word when I was young. We were poor. We didn't have a TV, so we were in the Word and we were in the church. My mother gave me my allowance based on learning my memory verses! So from five or six years old, my siblings and I memorized Scripture. I just love the Word. I listen and I remember. Occasionally,



“I have been surprised and greatly impacted by the level of spirituality here. Not so much meaning the ‘spirituality’ of individuals, but the overall emphasis on personal spirituality and growth, and all of the opportunities that are provided for individuals to participate in spiritual activities. It is a personal blessing to me.”

M.DIV. STUDENT, TEXAS

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there will be a passage of Scripture that is of such beauty that I write it down a couple of times, and then I can remember it. But in general, I just love to listen to the Word.

**DM:** What is the place of prayer in your preparation and delivery of sermons?

**BB:** I cannot preach without praying. I cannot study without praying. I cannot live without praying. I had a dramatic experience with the Lord 15 or 16 years ago, which took my spiritual life to another level. It took me to the place where I began to be aware of the constant presence of God. And so I talk to Him! He is my Companion. He is there. And He talks to me.

That experience had a transforming impact on my personal life and on my preaching. When I get up in the morning, before my feet touch the floor, I swing out of my bed on my knees. From that moment on, there are not many seconds of the day that I am not aware of the blessed presence of my Companion.

That's what prayer is all about. First Thessalonians 5:17 says, "Pray without ceasing." Each morning when I open the United States Senate with prayer, I am praying while I am praying. And when I am preaching, I am praying while I am preaching. While I'm going along, I'm receiving instructions, I'm receiving guidance, I'm practicing the presence of God. That's what prayer is to me. Prayer is not just something that you do. It's something that permeates who you are.

**DM:** You mentioned that you pray while you are preaching. How does the Holy Spirit instruct you and guide you while you are preaching?

**BB:** I want to be in serious contact with God before I stand up to preach. I describe that as the "pray yourself hot" portion of sermon preparation. You can study yourself full and think yourself clear, but then you need to pray yourself hot!

Without the Spirit of God, you are not going to be able to accomplish anything. Ask the Holy Spirit to go before you, to make this message live. Enter the pulpit prepared to be used in whatever way the Spirit of God desires to use you. You should be so connected and so focused that when you step into the pulpit, you are ready for delivery!

It is critically important that a preacher not try to use the Holy Spirit. We need to trust the Spirit of God to have His way, and to realize that the Spirit manifests Himself in different ways. But while the Spirit

I CANNOT PREACH  
WITHOUT PRAYING.  
I CANNOT STUDY  
WITHOUT PRAYING. I  
CANNOT LIVE  
WITHOUT PRAYING.

blows where He wants to, we have to learn how to set the sail. It's important to learn how to ride the wind.

Some preachers waste an awful lot of energy trying to be the wind instead of learning to sense what the Spirit is doing in a worship setting and cooperating with the Spirit. The preacher is simply a flute through which the Spirit of God is passing to make His music and touch the lives of His people.

**DM:** That's a beautiful concept! To what extent should preachers be transparent about their own spiritual journey, including their struggles and challenges?

**BB:** I would encourage judicious self-disclosure. It can be very therapeutic to share how God has enabled

you to meet a specific struggle or challenge. One of my favorite Bible passages is in 2 Corinthians 1 where Paul says, "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our tribulation, that we may be able to comfort those who are in any trouble, with the comfort with which we ourselves are comforted by God" (2 Cor. 1:3, 4, NKJV).

I hear in that passage that there is an appropriate place for judicious self-disclosure. I think that the preacher has to be very careful in the use of personal illustrations. I don't like personal illustrations in which I'm the hero. But I find that self-deprecating illustrations are very helpful. I talk sometimes about the struggle that I had with profanity, growing up in the inner city. I picked up that habit. I wrestled with it. When I share about that struggle, people see that the minister is a human being. And they hear that the grace of Christ can liberate us from the chains that shackle us. That kind of revelation, the kind that brings glory to Jesus Christ and what He is able to do—those are the kind of personal illustrations that I would encourage preachers to use.

I would discourage preachers, particularly those who have had a prodigal-son pigpen experience, from making a career talking about what happened in the far country.

**DM:** What encouragement would you give to preachers who are feeling spiritually depleted?

**BB:** I would encourage preachers to expose themselves to the Word of God in as many creative ways as possible. It's that Word that ultimately brings us out of the fog. We do not live by bread alone but by every word that proceeds from the mouth of God. It was a word from the Lord that straightened up Moses time and time again. It was a word from the Lord that got Elijah back on track when he

*continued on page 19*

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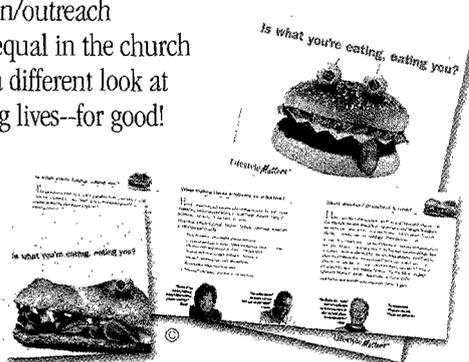
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# Unforbidden fruit

**Editorial Note:** *This article is the second in Ministry's six-part series on sexual conduct in the ministry. The remaining four articles will appear in the May, July, September, and November issues of this year.*

**Y**ou are a pastor and you are married. Are you married, just like other people, including the intimacies of marriage, physical and otherwise?

Well, yes. Ministers are servants of God, and they are "shepherds of the flock." They act as prophets and priests for God's people, as teachers and spiritual leaders, and yet they are married just as others are.

Pastors and their spouses are sexual beings. The Bible informs us that sexuality is not sinful, that sex as it comes from God's hand is not sinful. It also insists that sexual misconduct, by the biblical definitions, is sin unlike any other sin.

To understand these teachings and to stand for them takes courage these days. If you take such a stand, you will have much of Christian history against you, not to mention having to confront what might be called the surrounding contemporary playboy culture.

Certain Church Fathers traced the origin of sexuality to the tree of the knowledge of good and evil. There the first couple, they say, gave in to lust and sensuality. Thus their physical natures were impaired, and the resulting weaknesses have been transmitted to all their descendants, down through history.

Procreation alone, says Augustine, can justify sexual activity, and that only partially. While the Protestant Reformers insisted that sex was not inherently sinful and that celibacy is not virtuous per se, puritanism in America and during the Victorian period in Europe returned to a negative view of sex and sexuality.



To avoid temptation, women's ankles and necks were scrupulously covered, and books by authors of opposite genders could not be shelved side by side unless those who owned the books were married to each other.<sup>1</sup>

The courts of nobility in Europe bred raging promiscuity, and the population in general tended to follow suit. Closer to our time, the hippie movement of the 1960s ushered in a sexual revolution, which viewed the sex act as a purely biological function, as the sole venue for expressing one's sexuality. Proponents of these values claimed that any control over sex hampers normal human development and that men and women are natural sex objects to be used for mutual pleasure and gratification.

What does the Bible teach about appropriate attitude to sexuality and sex?

## Sexuality as a dimension of human nature

1. *Humans as gender-specific.* "Male and female created he them" (Gen. 1:27). With these words, the Bible affirms that sexual differentiation originated at creation. This means that, in order for the image of God to be fully realized in a one-flesh unity, there must be male and female.<sup>2</sup> But in humans nature is never autonomous or fixed like as in animals. Humans need not be under the control of their urges. They

can opt for the influence of the Holy Spirit, or culture, reason, personal history, or conscience.

Consequently, human sexuality is not only biological, or a mere instinct, but a basic mark of humanness. Therein lies the crucial verity that humans must be responsible for their sexual conduct.

Evidence shows that gender distinctions deeply affect our choices and our moral reasoning. We do not *have* maleness or femaleness, we *are* male and female; we do not *have* sexuality, we *are* sexual beings.<sup>3</sup>

2. *Essential incompleteness through Adam.* When God created Adam He said, "It is not good for the man to be alone" (Gen. 2:18, NIV). This aloneness of Adam was not an evil in itself. Singleness is not evil. Rather, God noticed a need, an essential desire for companionship.

When He finally brought Eve to Adam, he who was but a few hours old exclaimed: "This *at last* is bone of my bones, and flesh of my flesh" (Gen. 2:23, RSV, emphasis supplied). A characteristic of human sexuality is that it is "never confined to the person who is driven by the urge, but rather seeks the partner. But it does not do so with the sole purpose of 'using' the other person merely as an object with which to stimulate and satisfy itself. Rather there is something in the structure of the libido<sup>4</sup> itself that points to a two-way communication, . . . for the prerequisite for the fulfilment of the pleasure is that the other person gives himself to it, that he [or she] participates."<sup>5</sup>

3. *Sexuality as an integral dimension of human nature.* It is not possible to separate sexuality from the rest of what is native to our humanity. That is, it cannot be done without incurring serious damage to ourselves and to all others who may be involved. Human sexuality is lodged in the very temple of the Holy

Spirit (1 Cor. 6:18, 19), where other dimensions connect together.

The sexuality of every person is meant to act, as it were, as a "team player" within a well ordered and coherent persona. In the light of this view, the biblical understanding of human sexuality stands in radical contrast to Playboy's fabrications.

Lewis Smedes summarizes this holistic view through three succinct points: "(1) The sexuality of every person is meant to be woven into the whole character of that person and integrated into his [or her] quest for human values. (2) The sexuality of every person is meant to be an urge toward and a means of expressing a deep personal relationship with another person. (3) The sexuality of every person is meant to move him [or her] toward a heterosexual union of committed love."<sup>6</sup>

### The sexual act and sexuality

While other creatures possess sexuality, humans are unique in this regard in several ways.

1. *Marriage union.* The main expression of human sexuality, and thus the sex act, is nestled within the covenant relationship where God is a witness (Mal. 2:14). He made it so that a human being, at a certain moment in life, normally leaves his or her parents and "cleaves" to their spouse. This union of the two as partners has the potential of such intense closeness and intimacy that Scripture calls it the "one flesh" union (Gen. 2:24).

There is no other arena of connectivity, no other context, in which the two genders are challenged to be as free to drop their guard and become vulnerable as there is within the marriage relationship. Neither is there any event or human interaction where the totality of a person is involved and open in the same way as in marital intimacy. Marriage partners do not "do" love, they do not "make" love, they experience what God has made for the two of them exclusively.

2. *Marriage and sex.* Sexual intimacy in marriage is a mysterious divine gift of which God is highly mindful and jeal-

ous. There are reasons for His sensitivity about these things:

◆ The Genesis account states clearly that God Himself became involved in *matchmaking*. It is He who created Eve especially for her husband, He who brought her to where Adam slept peacefully, and He who witnessed their first rendezvous (Gen. 2: 22).

◆ God is the One to whom the marriage partners promise their permanent faithfulness and love no matter what—"for better or for worse." It is also He who watches over our promises to Him and to one another (Mal. 2:13-16).

◆ God's willingness to become so directly and actively engaged in human marriage creates a sense of security: "A garden locked is my sister, my bride, a garden locked, a fountain sealed" (Song of Solomon 4:12, RSV).

◆ Within the sanctuary of this exclusive, permanent, mutual devotion under God, the married man and woman can enjoy a deepening friendship and innocent joys. But it must remain an exclusive relationship.

Adam had several more ribs from which he might well have contributed if two or more women had been contemplated. Having two women might have been seen to double the possibilities of happiness. But God knows best: "I will make him a *helper* [singular]" (Gen. 2:18, RSV). No doubt, we are made for monogamy.

◆ Our hearts and minds have but a limited capacity to give themselves. They are made, it seems, to handle only one person when it comes to the level of intimacy implied in the biblical model of married love. After that, it seems, our capacity for reaching satisfying levels of true intimacy are compromised, and our combined private identity is dissipated.<sup>7</sup>

This is what happens when we follow our urges and share our intimacy with *someone other than our spouse*. At first we lose our innocence, and after that we begin losing ourselves. The more we and our relationships are determined by instinct, that is, the more polygamous we are,<sup>8</sup> the further we wander from an authentic human quality of life.

◆ In marriage, innocence and romance are at home with one another. At times, one or two may be lost in busyness, neglect, or the stresses of life, but then we badly miss them.

◆ There is no better cradle, no warmer place, no more reliable shelter where children can bud and blossom than under the shadow of a solid and deep parental marriage.

3. *Sublimation.* Yet, it must be remembered that sexuality in humans is bigger than sex and that "having sex" is not the only expression of sexuality. In fact, the need for sexual intimacy can be expressed in ways other than a sex act, in what might be described as sublimation.

The Roman Catholic requirement of celibacy is not a merely negative standard, which expects of priests, monks, and nuns to *repress* their sexual urge. We find here a carefully crafted pedagogy of sublimation, which attempts to transform sexual energies into religious energy. The practice of meditation in the form of mystical love and, perhaps, also the veneration of Mary are hardly conceivable without this background of a sublimated eros.<sup>9</sup>

The pursuit of art (Goethe), a sense of divine calling (Paul), or a strong dedication to the service of the poor and wretched masses (Mother Teresa) are but a few examples of voluntary sublimation. In addition, tragedies or debilitating long illnesses may mandate abstinence from any sexual encounter for the spouses. I know of many such silent heroes and heroines whose love grows deeper and higher with every day, as they give humble service to their loved one who cannot express their love in return. And lest we think otherwise, many live rich and productive lives.

### Sexual sin

Given the divine origin of sexuality, its incredible power, and God's concern to guard human sexuality and keep it intact, how is it that such a pure and beautiful gift becomes the seed bed of some of the most lethal transgression? The Bible is remarkably consistent in pointing out that human sexuality

expressed *outside of marriage* turns into a malignant spring of sin. In short, extramarital sex has a way of dehumanizing people.

The first adulterous affair reported in the Bible (Gen. 19:30-38) illustrates the nature of and effect of the extramarital affair. Several points merit our attention:

1. Lot's daughters engaged their father in *physical/biological sex* while he was under the influence of alcohol. He was deprived of his freedom of choice. The "rape" by his daughters happened outside the exclusive and permanent covenant of marriage. Lot was used in these events as a mere tool to fulfill his daughters' plans. The intercourse evidently had almost none of the truly human dimension nor any of the divinely designed characteristics of authentic human sexuality.

When this happens, the otherwise integrated self becomes divided. The *human* descends to the level of a biology-dominated nature that breaches the essential laws of humanness, the law that calls and challenges a person to live every moment in transcendence over mere nature.<sup>10</sup>

When sex happens on the basis of infatuation, passion, romantic love, or outside the covenant of marriage, the God-intended union cannot happen because fragmentary selves cannot engage in a total self-giving. What is missing is a "diaconic" element, the matter of one human serving the other out of responsible love.<sup>11</sup> In short, love "does not seek its own" (1 Cor. 13:5, NASB).

Marriages rooted in erotic desire alone tend to drive people outside of marriage for love once the flame of passion has turned into the ashes of resentment.<sup>12</sup>

While Christian theology and ethics must draw a proper distinction between *agape* and *eros*, it must guard against creating an unbridgeable hiatus between the two. A proper connection between the *agape* and *eros* will help prevent the abandoned physical side of sex from fragmenting the human self. An overextension of *eros* leads to instinctual and exploitative sex. Hence the need for *agape* to include other

specifically human motives when it comes to the complete bouquet of human intimacy.

This is what the Seventh-day-Adventist doctrine of indivisible wholeness of human nature implies. Any segregation into a "higher" and "lower" nature with no connection between them leads either to indifference toward the elemental realm or to its demonization.<sup>13</sup>

A cultivation of consciousness where God's presence is welcome in any aspect of our marital life will prove to be the strongest defense against adultery and sexual misconduct.

### **The unique character of sexual sin**

Every sin is equally sinful. Cultural opinions and the variety of distinctions drawn by speculative theologies have no biblical warrant. God is intolerant toward all sin. But how is it with sexual sin?

In 1 Corinthians 6:18 Paul writes: "Flee immorality [*porneia*]. Every *other* sin that a man commits is outside the body [*soma*], but the immoral man [*o de porneion*] sins against his own body" (NASB).<sup>14</sup> Most commentators agree that here Paul singles out sexual sin as a *sui generis* category and in doing so presents five arguments against fornication and adultery:

1. The first argument is found in verse 13. Food is meant for the stomach and the stomach for food, but the parallel reasoning that immorality is made for body and the body for immorality does not hold true. Sex is not simply a function of human physiology in the way digestion is.

2. In the second argument found in verse 14, Paul maintains that it is not right that the body should be given up to sexual pollution because a Christian has been raised from death with Christ, and should therefore live in harmony with his glorified body.

3. Paul's third argument (verse 15) insists that we are members of a body that has Christ as the head. Thus when we allow our body to act apart from Christ's impulses, we are in violation of this connective reality.

4. The fourth argument is the most forceful of the five. To begin with, Paul issues a command, "Flee immorality." Albert Barnes comments, "Man should *escape* from it; he should not stay to *reason* about it; to *debate* the matter; or even to contend with his propensities, and try the strength of his virtue. There are some sins that a man can *resist*; some about which he can reason without danger of pollution. But this is a sin [sexual sin] where a man is *safe* only when he flies; free from pollution only when he refuses to entertain a thought of it; secure when he seeks victory by flight, and conquest by retreat."<sup>15</sup>

But Paul does not rest his case on his apostolic authority alone. He gives a reason for the command to flee: "Every *other* sin that a man commits is outside the body, but the immoral man sins against his own body" (verse 18).

Of the many alternative interpretations of this passage, two complementary variants seem most accepted. One track argues that Paul is addressing another of the Corinthian slogans which claims that since sin belongs to a spiritual realm, and acts of sex are purely a function of the body, humans can relax all controls over their sexuality.<sup>16</sup>

Paul stands firmly against this reasoning, insisting on the contrary, that this sin defiles the entire person (*soma*), the physical dimension included.<sup>17</sup> This has several important implications.

First, in sexual sin the essential integrity of the human being is damaged since "Not only the sex organs but the whole personality is involved in the sex relationship; thus human sexual sin goes to the very root of our being. The whole man and the whole woman are affected as the well-known phrase from Genesis has it—'they shall be one flesh'" (Gen. 2:24).

Sex is not a part of the human being as are the feet, hands, or stomach. It determines much more, involving the heart, mind, and attitude. "A human being is a male or female and in the sex act, masculinity and femininity are revealed. . . . In free love there is a union of the flesh, but not as the Bible means

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# The Caravan of Power yields Pentecostal results

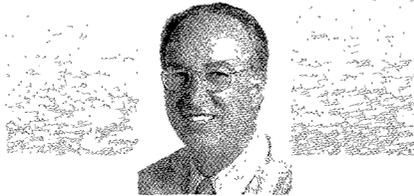


**T**he *Caravan del Poder* began its long journey in January 2003. Cars, vans, and trucks loaded with people eager to witness and with equipment to support the witness made up the caravan as it wound its way from the border of Bolivia to Crucero, the highest point in Peru. Crucero threw open its arms to welcome the Adventists, and the mayor declared a holiday. More than half the population of the city turned up at the local stadium to celebrate the spiritual power that the caravan brought.

One of the principal leaders of the caravan was its main preacher, Alejandro Bullon, ministerial secretary of the South-American Division. He held meetings in 17 cities along the route of the caravan, and at times he had to speak three or four times a day. Assisting him were scores of other evangelists, pastors, and lay members. As the caravan concluded its journey, the power witnessed was Pentecostal in proportion: Between September 16 and 23, 10,534 people were baptized, nearly a third of them in the beautiful Huencalla beach of Lake Titicaca, others in the cold waters of Unocoya River, near Juliaca, the largest city in Peru. Compare this massive achievement of the Caravan of Power with the total baptisms for the same mission in all of 2002: 9,024 baptisms.

The Caravan of Power was not a one-person show. The Lake Titicaca Mission, headquartered in Puno, recruited and trained over 112,000 lay persons from every part of the mission territory for several weeks prior to the caravan's passing through. The training included prayer ministry, Bible studies, preparing for discipleship, and identifying and using various spiritual gifts. Every church entity and department was involved in the adventure, including ADRA, the Odontomedical Clinic, and the *Nuevo*

## MARCIO DIAS GUARDA



*Tiempo* radio network. In addition, 94 Adventist schools and colleges in the area, many pastors, Adventist youth volunteers, and 41 theology students lent their presence and support to the caravan's evangelistic adventure.

The project took several months of organization and preparation, from the original vision conceived by the local mission administrators to its successful conclusion. The Union organization fully supported the venture. The local mission also recruited the assistance of an experienced professional team in public relations, and with their help the event received maximum exposure and promotion, secured support of civic and political authorities, and received press coverage. Thanks to this team, before the caravan arrived in a particular city, the entire city was made aware of it.

### Incredible happenings

Right from the outset, the caravan witnessed so many incredible stories that whatever success we had in soul winning can be attributed only to the power and presence of the Spirit. Consider Limber Gavino, a music teacher at the state college. Wanting to be part of the caravan but unable to move from his job, he chose to study the Bible where he was. He invited 35 of his students and five parents for intense personal Bible study. They all were baptized when the caravan passed through their place.

Carlos Carpio lives in Lima. After being invited by some friends to attend vespers, he joined a regular Bible study class. When he heard about the caravan, he decided to be baptized along with his daughter, Edda, even though they had to travel 930 miles.

Pastor Agostin Ticona, part of the caravan staff, conducted baptisms every day of a week, and on one of them, the ceremony lasted from 6:00 p.m. to midnight. During that one week, he baptized 214 people.

At Choquehuanca there was a particularly touching moment. In the early 1920s, the local priest tried to chase out the Seventh-day Adventists and their pastor. Now, when the caravan arrived, the mayor gave Pastor Bullon the keys of the city.

The last sermon and altar call were delivered in Puno, the state capital, to over 20,000 people at the local stadium. Following that, the mayor requested that at least "one week promoting Christian values" be held every year by the Adventist church in that city, where the Adventists constitute some 12 percent of the population.

### A venturesome project

"The impact of the Caravan of Power cannot be measured in numbers; it will have long-term consequences," exclaimed Melchor Ferreyra, president of the Peru Union, who actively participated in the project. Ferreyra now wants to hold something similar in 2004 at national level, christened *Mega Impact: Mission Possible*, and hopes to baptize 50,000 people by July.

The Caravan of Power was the most ambitious evangelistic campaign ever undertaken by the Adventist Church in Peru. The caravan focused on the Lake Titicaca Mission, whose territory embraces the state of Puno. Located on

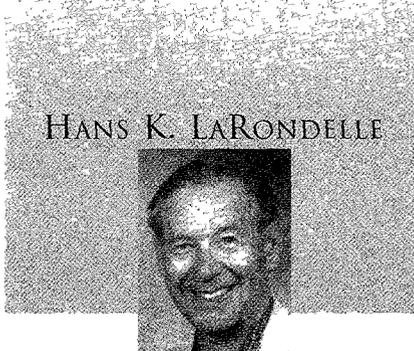
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# The Sabbath: God's everlasting covenant

**Seventh-day Adventist Statement of Faith #19:** *The Sabbath. "The beneficent Creator, after the six days of Creation, rested on the seventh day and instituted the Sabbath for all people as a memorial of Creation. The fourth commandment of God's unchangeable law requires the observance of this seventh-day Sabbath as the day of rest, worship, and ministry in harmony with the teaching and practice of Jesus, the Lord of the Sabbath. The Sabbath is a day of delightful communion with God and one another. It is a symbol of our redemption in Christ, a sign of our sanctification, a token of our allegiance, and a foretaste of our eternal future in God's kingdom. The Sabbath is God's perpetual sign of His eternal covenant between Him and His people. Joyful observance of this holy time from evening to evening, sunset to sunset, is a celebration of God's creative and redemptive acts. (Gen. 2:1-3; Exod. 20:8-11; Luke 4:16, Isa. 56:5, 6; 58:13, 14; Matt. 12:1-12; Exod. 31:13-17; Ezek. 20:12, 20; Deut. 5:12-15; Heb. 4:1-11; Lev. 23:32; Mark 1:32.)*

The fourth commandment requires: "Remember the sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is a sabbath of the Lord your God; in it you shall not do any work. . . . For in six days the Lord made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the Lord blessed the sabbath day and made it holy" (Exod. 20:8-11).\*

Sabbath remembrance is founded on the work/rest rhythm of the Creator Himself, as recounted in Genesis 1 and 2. There we learn that "the seventh-day" Sabbath is a creation ordinance, and therefore cannot be abolished by human decrees. From the Decalogue we see that "resting on the sabbath



becomes a *sign* that God's creative order continues to exist in the present," and that it "will once again be complete, will be realized as at the beginning" when all humanity will rest on the heavenly Sabbath.<sup>1</sup>

The preamble to the Ten Commandments links the law to God's deliverance of Israel from Egyptian bondage: "I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery" (Exod. 20:2). This redemptive covenant relationship lies at the foundation of all Israel's laws. Only those who have received a particular or special revelation of the Creator are able to "remember" what has been revealed to them. Only from the Creation account did Israel know that God made the seventh day holy—that is, "set apart for holy service."

The Creation account is also linked to God's redemptive act, for His redemption aims at the restoration of His original creation (Isa. 65:17-25; Rev. 21; 22). God's works of creation and redemption have a progressive and unbreakable unity (Pss. 8; 24; 104; 136). The New Testament endorses this unity of God's works in their consistent proclamation that Christ was the Co-Creator of all things (see John 1:1-3; Col. 1:16, 17; Heb. 1:1-3; Rev. 3:14; 5:13).

## The creation Sabbath: "the Alpha and the Omega" of covenant history

A straight-forward reading of the Creation account in Genesis ties the Sabbath inseparably to God's act of creation (Gen. 1 and 2). The writer of Genesis sees it to be an integral part of Creation. It is the climactic point, following a six-day work of creation. God "rested on the seventh day," "blessed the sabbath day and made it holy" (Exod. 20:11).

Three acts of God are described in connection with the Sabbath: God rested, blessed, and made it holy. Thus the Creator gave the Sabbath a historical distinctness. God "blessed the seventh day" (Gen. 2:3; Exod. 20:11) and made it a beneficial day for all humankind. Humans were made to live in a loving and joyful fellowship with their Maker on the seventh day, so that "the Sabbath is one of the greatest blessings bestowed upon men by a loving Creator."<sup>2</sup>

Thus the Seventh-day Sabbath may well be called the "alpha" of God's covenant relationship with humankind.<sup>3</sup> The Protestant Reformers overlooked this particular truth, assuming that God had merely blessed His own "rest," which "rest" could be detached from the specific seventh day of the week.<sup>4</sup>

For the Christian, the critical issue today is the truthfulness and trustworthiness of the Creation narratives of Genesis 1 and 2. Christian believers need to take into account Christ's view of the Creation account in order to learn Christ's view of the Sabbath. Jesus accepted the Creation narratives of Genesis 1 and 2 as possessing unquestionable authority.<sup>5</sup> Hence to Him the Sabbath was of paramount importance. The Sabbath is seen to be of great importance when it comes to restoring true worship in "spirit and truth" (John 4:24), and for saving "what was lost" (Luke 19:10).

To Jesus the purpose of the Sabbath was to be a blessing for the human "from the beginning" when "the Sabbath was made for man" (Mark 2:27).

Among other things, Jesus came to restore what had been lost: human beings themselves and the true worship of the covenant God. The Sabbath is a symbol of that return. Revelation assures the church that the Sovereign Ruler of the universe will restore paradise on earth again: "Behold, I am making all things new!"

This promise includes the full restoration of the Sabbath rest in the new earth that awaits the redeemed (Rev. 22:1, 2; cf. 22:19; Isa. 66:22-24). This ultimate fulfillment represents the "omega" of God's faithfulness to His creation covenant through Christ Jesus (see Rev. 21:6; 22:12-14)!

### Sabbath: Creator-Redeemer's everlasting covenant

The Creator made the Sabbath as a "temple" in time, holy to the Lord. Through it He provided the possibility of intimate fellowship with God for His Godlike children. God saw no need to "command" Adam to celebrate His Sabbath, because the Creator's example already had established His authoritative power.

The Sabbath was designed as a holy rest day, set apart as a sacred time for uninterrupted fellowship with the Maker. It was designed by God to be a time for people to contemplate their creatureliness, dignity, and dependence on their heavenly Father and to enjoy the Creator's invigorating and transforming presence (see Pss. 8; 92). In short, the Sabbath was made as the abiding sacrament through which human beings could sustain their relationship with God. It reminded humanity of the sacredness of life and it renewed in human beings their (our) sense of accountability to the Creator. The Creation account and the Decalogue are inextricably connected through the fourth commandment. The Sabbath commandment in Exodus 20:8-11 leaves no doubt that God reinstated His Sabbath day as a perpetual,

identifying sign of His chosen people. God even elevated the Sabbath to the status of a "perpetual covenant": "So the sons of Israel shall observe the sabbath, to celebrate the sabbath throughout their generations as a perpetual covenant" (Exod. 31:16), and God based this redemptive covenant "sign" directly on the Creator's work and rest in the beginning (verse 17).

Israel's Sabbath celebrations testify therefore that Yahweh is the same God as the Creator of heaven and earth, who had come to dwell among His people with His saving and sanctifying presence. Thus the Sabbath identifies the one Creator-Redeemer, who seeks to restore humanity to the original covenant relationship.

For Israel the Sabbath was a constant reminder of the continuity of God's work in creation and in redemption. This becomes particularly clear when we compare the fourth commandment in Exodus 20 to Moses' rendition of it in Deuteronomy 5 (see chart at right).

Moses announced that the Creator of heaven and earth had become the Redeemer of Israel. The Sabbath commandment took on an additional dimension for Israel: to remember the faithful Creator, who did not abandon the work of His hands.

Redeemed Israel celebrated the Sabbath therefore for two distinct reasons, one motivated by reverence for God's creative power, and the other by gratitude for His saving mercy.

### The Sabbath: Israel's blessing for all nations

The Sabbath represents God's commitment to His original purpose for humanity: to bless humanity, even after the Fall. God had revealed to Israel that He had chosen them, ushering them into a privileged "sanctifying" relationship with Himself. This fellowship with God implied the call to be a priestly "light to the nations, so that My salvation may reach to the end of the earth" (Isa. 49:6; cf. Exod. 19:5, 6).

What God gave to Israel was intended for all humankind as He is the Creator of all. In the Old Testament, this high

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calling to reach out to all nations was developed most extensively by Isaiah. He predicted that the Torah would ultimately attract many peoples, who in the "last days" will come to the "mountain of the LORD," desiring that God "may teach us concerning His ways, and that we may walk in His paths, for the law will go forth from Zion, and the word of the LORD from Jerusalem" (Isa. 2:2, 3). The same prophet pronounced the universal significance of the Sabbath in chapters 56, 58, and 66.

Isaiah viewed God's covenant and the Sabbath as virtual synonyms expressing the same redemptive purpose for all humanity. The worship of Gentiles in the Jerusalem temple will be pleasing to God, "for My house will be called a house of prayer for all the peoples" (56:7).

Isaiah 56 proclaims the universal significance of the Sabbath, calling upon every Gentile to "choose what pleases" God, and to keep "from profaning the Sabbath and hold fast My covenant" (56:6). Isaiah thus connects the Sabbath and God's covenant in Israel's worship of the one Creator-Redeemer, to which all Gentiles were invited.

Isaiah's prophecy makes the Sabbath celebration an essential characteristic of the new covenant for restored Israel and

Exodus 20:11, NASB	Deuteronomy 5:15, NASB
For in six days the Lord made the heavens and the earth, the sea and all that in them is, and rested on the seventh day; <i>therefore</i> , the Lord blessed the sabbath day and made it holy.	And you shall remember that you were a slave in the land of Egypt, and the Lord your God brought you out of there by a mighty hand and by an outstretched arm; <i>therefore</i> , the Lord your God commanded you to observe the sabbath day.

for all Gentiles who will be "gathered" to Israel and "join themselves to LORD . . . to love the name of the LORD" (56:6). This new-covenant relationship will be consummated only when the Messiah comes to gather all Israel and all Gentiles to Himself (see Isa. 11:10-12).

Later, Jesus refers to Isaiah's "gathering" promise and applies it to Himself as the God-sent gatherer, who comes to draw "all men" to Himself (John 10:16; cf. Isa. 56:8; John 12:32). Christ offers all people who come to Him His "rest" of grace (Matt. 11:28).

### Jesus: the true Interpreter of the Sabbath

The fourth Gospel declares that the pre-existent Jesus was the Co-Creator of heaven and earth (John 1:1-3). This has much bearing on the origin of the Sabbath. Just as God made human beings in the beginning, so He made the Sabbath—on the very next day of

the Creation week.

The New Testament reveals that Christ is the divine Mediator of all creation—including the Sabbath. Jesus is thus the Originator of the Sabbath, the most sacred of divine institutions, and hence also the true Interpreter of the Sabbath commandment.

Ellen White states, "And since the Sabbath is a memorial of the work of creation, it is a token of the love and power of Christ."<sup>6</sup>

Jesus rejected the traditional rabbinic restrictions that made the Sabbath a burden by stating, "The Sabbath was made for man, and not man for the Sabbath" (Mark 2:27). Jesus thus affirms the priority of the human, as was implied in the Creation account itself. In that account, the seventh-day Sabbath is seen to be a gift to Adam and Eve, who had been created a day earlier, and it was to be a delight for His people (Isa. 58:13), rather than a burden.

Christ made a fundamental distinction between the traditions of Jewish elders and the Law of God (see Matt. 15:3-6). This distinction lies at the foundation of Jesus' critique of Pharisaic Sabbath keeping.

For example, the primary goal of Jesus' seven healing miracles on the Sabbath was to demonstrate that He was the promised Messiah who would heal the sick and thus inaugurate the kingdom of God (see Luke 7:22, 23).<sup>7</sup> Like Elijah, Christ had come to "restore all things" and to explain the meaning of true worship in Spirit and in truth (John 4:22-25; Matt. 17:11; cf. Acts 3:21). His Messianic mission was also to interpret the Torah and the Sabbath according to the divine intentions seen in His Sabbath healings.

Jesus did not reject Sabbath keeping, but liberated the Sabbath from the



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senseless and burdensome restrictions of scribal traditions. More than once He asked the Jewish leaders the challenging question: "Which is lawful on the Sabbath: to do good or to do evil, to save life or to kill?" (Mark 3:4; cf. Luke 6:9); or, "Is it lawful to heal on the Sabbath, or not?" (Luke 14:3). These questions confirm Jesus' intention to obey God's law. He stated positively: "So then, it is lawful to do good on the Sabbath" (Matt. 12:12).

Christ's Sabbath healings focused Israel's attention on His Messianic authority. Two instances stand out: the healing of the invalid in John 5 and of the blind-born man in John 9. Each time, Jesus deliberately provoked the issue of the Sabbath by ordering the healed ones to break the Sabbath laws, imposed by tradition. To the paralytic at the pool He said: "Arise, take up your pallet, and walk" (John 5:8). To the blind man: "Go, wash in the pool of Siloam" (John 9:7). In both cases an immediate protest arose against these actions as being in conflict with the Sabbath law (John 5:9, 10; 9:13-16).

Jesus rejected the protests (John 5:16-18) and defended the true nature of Sabbath keeping by an appeal to a higher authority: "My Father is working until now, and I Myself am working" (John 5:17).

Jesus' words "My Father" were offensive to the Jewish leaders and sharpened the Sabbath conflict. They rightly understood Jesus' claim that God was "His own Father, making Himself equal with God" (John 5:18).

This far-reaching claim brought the real issue into focus: His claim to be the "Lord of the Sabbath," and One "greater than the temple" (Matt. 12:6). How ironic: the Lord of the Sabbath was arraigned before a human tribunal to answer the charge of breaking the Sabbath. No wonder Jesus censured His accusers for not knowing the Scriptures that testified of Him (see John 5:39, 40).

The healing of a blind man on Sabbath was even more spectacular, by showing that Jesus did His work of healing so that "the works of God might be displayed" (John 9:3). The Light of the

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world with creative power had indeed come "to restore sight to the blind" (John 9:5).

This story reaches its climax when the healed one "sees," believes, and then worships Jesus (see verses 35-38). When he professes Jesus as the Messianic Son of Man, his spiritual eyes are opened and the work of God is fully displayed.

Thus, with the coming of Jesus, Sabbath signified a healing and sanctifying relationship with Christ as the Lord of the Sabbath, the Provider of the divine rest (see Matt. 11:28-30). Samuele Bacchiocchi clarifies: "Matthew sets forth the 'yoke' of Christ, not as a commitment to a new Torah, but as dedication to a Person who is the true Interpreter and Fulfiller of the Law and the Prophets."<sup>8</sup>

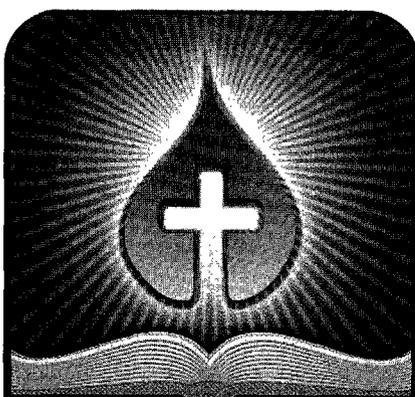
### The new-covenant Sabbath rest in Hebrews 4

The letter to the Hebrews adopts the theme of divine rest and places it at the center of the new covenant of Christ.

Hebrews 3 and 4 stress the redemptive significance of the "Sabbath rest" for the entire history of divine revelation. The Creator's "resting" in Genesis 2:3 is explained as the source of His restoring the work of salvation! Hebrews urges the Jewish Christians: "Let us therefore be diligent to enter that rest [the Sabbath rest, 4:9], lest anyone fall" (4:11).

The unbreakable unity and continuity of God's work in creation and in redemption implies the constant invitation of God for human beings to "enter His rest," which is now experienced by coming in faith to our High Priest Jesus and to His "throne of grace" (4:1, 11, 14-16). This "rest of God" has been available "from the foundation of the world," and was proclaimed to Israel as the "good news," but "they were not able to enter because of unbelief" (3:19; 4:2, 3).

Hebrews 4 acknowledges therefore only one covenant of grace for all salvation history. Berkouwer explains, "The continuous line runs from the resting of God after His work of creation through



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*Consider the lilies of the field; how they grow. Lilies do not grow by self-determination, but by exposure to the elements of nature such as soil, moisture, temperature, light, darkness. Likewise, believers grow by exposure to the elements of spirituality:*

**Bible Study**—Time in God's Word. Repetitive, consistent intake is more important than the quantity consumed.

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**Fellowship**—Salvation, like influenza is contagious. You can "catch" a spiritual blessing by interacting with spiritual people.

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history to the rest into which believers shall enter, to the rest that yet remains for the people of God (Heb. 4:3, 9). God shares with man what He takes for Himself. . . . Genesis 2 must be the starting point for observation of the later passages."<sup>9</sup>

Hebrews extends its invitation to enter God's rest with new urgency, as a bastion against apostasy. The writer repeats the plea of "today" (Ps. 95) as a renewed offer of God's sustaining and sanctifying rest. The promise of entering into God's own redeeming "rest" still stands, as long as Christ serves as our heavenly Priest and Mediator.

From His throne of grace, Christ provides all "mercy" and "grace to help in time of need" (4:16; cf 9:14). In Him the purpose of creation and the purpose of redemption are united within God's one "eternal covenant" (Heb. 13:20).

The Creation Sabbath embodies a promise of the "rest of God" as a benefit for humans, which they needed to have before the Fall, in their sinless state. How much more is it needed for fallen human beings in their sinful state! Hebrews assures us of God's abiding promise: "There remains therefore a Sabbath rest [*sabbatismos*] for the people of God. For the one who has entered his rest has himself also rested from his works, as God did from His" (Heb. 4:9, 10).

This "Sabbath rest" may be "tasted" now with delight as a restorative "power(s) of the age to come" (Heb. 6:5). The "Sabbath rest for the people of God" is the reassuring foretaste of better things to come: to believers who will "see the Lord" (12:14).

The present joy of the Messianic "rest" and peace guarantees that Christ will lead His people safely to the Sabbath rest that still "remains," of which the seventh-day Sabbath as a Creation ordinance is a prophetic type: Paradise restored "whose architect and builder is God" (Heb. 4:9; 11:10, 16).

Because of all this, Bacchiocchi justifiably asks the thought-provoking question: "How can the typological-symbolic function of the Sabbath have terminated with the coming of Christ,

when the final rest, to which the present weekly Sabbath points, still lies in the future? . . . How can the Sabbath nourish in the believer the hope of the future rest, when its present celebration, which is a foretaste and anticipation of that future rest, is renounced or even denounced?"<sup>10</sup>

So it is that the pre-Fall, pre-law, pre-Hebrew, pre-old covenant seventh-day Sabbath, established by God for all humanity as the capstone of His creative work, has been ratified in Jesus Christ and thus in the new covenantal, gospel rest which was confirmed in the Messianic blood of the cross. The Sabbath spans the whole of human history from the Creation through the pinnacle of the Christ event and on to the end, finding its consummation in the final rest ushered in by the second coming of Jesus. ■

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*\* Except as otherwise stated, Scripture quotations in this article are from New American Standard Bible.*

- 1 So rightly T. E. Fretheim, in *The New Interpreter's Bible* (Nashville: Abingdon Press, 1994) 1:347.
- 2 *The Seventh-day Adventist Bible Commentary* (Hagerstown, Md.: Review and Herald, 1955), 4:307.
- 3 See the depth of Karl Barth's Sabbath theology in *Church Dogmatics* (Edinburgh: T. G. T. Clark, 1958), Vol. 3, Pt. 1, 213-227. Barth states: "That God rested on the seventh day, and blessed and sanctified it, is the first divine action which man is privileged to witness; and that he himself may keep the Sabbath with God, completely free from work, is the first Word spoken to him, the first obligation laid on him" (219).
- 4 Thus Calvin on Genesis 2:3: "First, therefore, God rested; then he blessed this rest, that in all ages it might be held sacred among men."—*Commentary on the First Book of Moses* (Grand Rapids, Mich.: Eerdmans, 1948), 1:106. On modern Christian theologies of the Sabbath, see my essay, "Contemporary Theologies of the Sabbath," in *The Sabbath in Scripture and History*. K. A. Strand, ed. (Hagerstown, Md.: Review and Herald, 1982), 278-294. See also B. Gaffin, *Calvin and the Sabbath* (Mentor: Christian Focus Publications, 1998), ch. 5, for a critique on Calvin's "failure to reckon adequately with the Sabbath institution as a creation ordinance" (146).
- 5 See Matthew 19:4, 5, 8, where Jesus united Genesis 1:27 and 2:24 for His position on marriage.
- 6 Ellen G. White, *The Desire of Ages* (Nampa, Idaho: Pacific Press, 1940), 281.
- 7 See S. Bacchiocchi, *Divine Rest for Human Restlessness*. Rome 1980, 151-166.
- 8 ———, "Matthew 11:28-30: Jesus' Rest and the Sabbath," in *Andrews Univ. Seminary Studies*, 22 (1984) 3:303.
- 9 G. C. Berkouwer, *The Providence of God* (Grand Rapids, Mich.: Eerdmans, 1972), 57.
- 10 Bacchiocchi, *Divine Rest for Human Restlessness*, 170.

## Barry Black

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was suicidal. It's the Word that clears up the misconceptions—it's the manna. For me, the sweeping view of Scripture that you get from listening to the Bible multiple times per year is a tonic like nothing else I know. That will bring a harvest.

Second, I would encourage preachers to expose themselves to the fellowship of other ministers. There are some wonderful ministerial conferences that take place around the world every year. Going to a conference which is designed to build us up can be a wonderful tonic.

And third, if you don't already have a friend to whom you are accountable, preferably another minister, with whom you can be transparent, someone who can pray with you and for you, I would recommend that you find one. The Bible says that one will chase 1,000. Two will chase 10,000. There is a synergy and an energy in that kind of relationship that will help you in those plateau experiences, those arid wilderness experiences that we inevitably go through.

**DM:** What counsel would you leave with preachers who long to experience a deeply spiritual ministry so that they can preach out of the overflow?

**BB:** I used to be frustrated with great preachers when I would ask them what made them so strong. It seemed to me that they didn't take my question seriously. They talked about the importance of taking time with the Word of God, and that seemed so pedestrian to me, so boring. But the longer I live, the more I realize that they were telling me the truth. We need to put the time in, exposing ourselves to the Word of God. Sermons are born there. But more than that. As we take time with the Word of God, we are born anew on a daily basis. ■

## Unforbidden fruit

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It. Spirit is not associated with the flesh; there is a disintegration of personality."<sup>18</sup>

Second, a damaged personhood creates cravings for completeness by pursuing other similar experiences, which in turn result in an ever-increasing cheapening of the person's self-respect. The "further we remove ourselves from the realm of the personal and the more we move into the realm of purely physical and psychic reactions, the more we remove ourselves from the dimension of the 'once for all' and move into the dimension of the general and interchangeable."<sup>19</sup>

Finally, a wounded person injures other innocent and legitimate relationships in his/her search for personal fulfillment. So Paul insists: "Flee immorality."

The final argument in verse 19 reminds Paul's readers that our body is the shrine of the Holy Spirit,<sup>20</sup> and therefore, when we sin sexually, we are attempting to force the Third Person of the Trinity to cohabit with our sin. And that is a serious matter indeed.

A minister and his or her spouse are created as male and female. Far from being shameful or sinful in itself, sexuality is a marvelous, God-given aspect of humanness. God recommends it (Gen. 2:24) and Paul treats it as a matter of married right (1 Cor. 7:3). Within the covenant of marriage, sexuality offers to

a married couple the possibility of a sexual intimacy, an experience with a potential of becoming one of the most articulate expressions of the deepest human love and unity. ■

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- 1 G. R. Taylor, *Sex in History* (New York: Vanguard, 1954), 214, 215.
- 2 K. Barth, *Church Dogmatics* (Edinburgh: T. & T. Clark, 1961), III/4:118.
- 3 Lisa S. Cahill, *Between the Sexes* (Philadelphia: Fortress, 1985), 90; and Carol Gilligan, *In a Different Voice* (Cambridge, Mass.: Harvard University Press, 1982).
- 4 A psychic energy mostly sexual in nature. It functions as a motivating force, as a life instinct opposing the fear of death (Freud). It affects all the activities and relationships of human life.
- 5 Helmut Thielicke, *The Ethics of Sex* (Grand Rapids, Mich.: Baker, 1975), 46.
- 6 Lewis Smedes, *Sex for Christians* (Grand Rapids, Mich.: Eerdmans, 1994), 29.
- 7 C. Baroni, "Pourquoi sommes nous monogames?" in *L'Infidélité Pourquoi?* ed. et al., C. Baroni (Nyon: Edition Lynx, 1970), 42-49.
- 8 Thielicke, 40.
- 9 *Ibid.*, 57.
- 10 *Ibid.*, 48.
- 11 *Ibid.*
- 12 Smedes, 171.
- 13 Thielicke, 49.
- 14 The word "immoral" in English translations is not used here in technically ethical sense of the word where stealing and lying is immoral behavior. Here it is used more causally referring specifically to a sexual sin, rendering the Greek term *porneia*.
- 15 Albert Barnes, *Notes on the New Testament* (Grand Rapids, Mich.: Baker, 1953), 106.
- 16 See Gordon Fee, *The First Epistle to the Corinthians* (Grand Rapids, Mich.: Eerdmans, 1987), 261, 262.
- 17 See "Body" in Colin Brown, gen. ed. *Dictionary of New Testament Theology* (Grand Rapids, Mich.: Zondervan, 1979).
- 18 Gaston Deluz, *A Companion to First Corinthians* (London: Darton, Longman & Todd, 1963), 74, 75.
- 19 Thielicke, 39.
- 20 See *SDA Bible Commentary* (Hagerstown, Md.: Review and Herald Pub. Assn., 1980), 6:700-703.

## Caravan of Power

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the Peruvian plateau around Lake Titicaca, at an altitude of 13,100 feet, Puno has a population of one million. The four major cities—Juliaca, Puno, Ilave, and Ayaviri—account for almost half of the country's population.

Adventism entered Peru through this state almost 100 years ago, and today it is the religion of 12 percent of its population. The Seventh-day Adventist Church is the second major church in the

country, following the Catholic Church.

The Caravan of Power is integrated evangelism. It included people and pastors at all levels; it attracted church leadership and departments; it had a well-focused and time-framed organization. Above all it was many groups, multiple witnesses, cemented together to take the gospel from one end of the conference to the other—a steady stream of witnesses that formed the Caravan of Power. ■

*Marcio Dias Guarda is Digital Media editor for the Brazil Publishing House, São Paulo, Brazil.*

# Who moved the stone?

David Marshall



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**T**he Resurrection is a fact of history. And Christian belief is invalid without it. As the first great front-runner of Christianity contended, "If Christ was not raised, then all our preaching is useless, and your trust in God is useless" (1 Cor. 15:14, NLT).

Two Jewish authors (Joseph Klausner and Pinchas Lapide) and four lawyers (Ross Clifford, Simon Greenleaf, Charles Colson, and Frank Morison), having examined the evidence from either a neutral or a hostile perspective, reached the conclusion that it had indeed been an "historical event." Each of the four "witnesses" (the Gospel writers) passed the most rigorous of their tests.

All the alternative explanations of the empty tomb are based on the eighteenth-century "closed system" belief: that the resurrection of Jesus could not have happened because it was not repeatable. Recent authors have taken the view that the universe is more like a great *thought* than a great machine. They argue that the case against miracles is acceptable only if every report of a miracle has been investigated and found to be false.

Historians do not force the evidence to fit a preconceived conclusion, but permit it to speak for itself. Here we examine the nature of the sources, the evidence for the death of Jesus, and the evidence for the resurrection of Jesus.

## The sources

F. C. Baur (1792-1860) assumed that the four gospels had, in the main, been written in the second century and that the miraculous content represented embellishment. John A. T. Robinson (1919-1983) of Baur's school of criticism, reached the conclusion, after years of research, that all the Gospels were written *before* A.D. 70. He scolded the earlier critics for their scholarly "sloth" and "almost wilful blindness."

R. T. France, after an examination of Robinson's redating of the New Testament books, wrote that he believed it probable that some, and perhaps all, of the Gospels were written in close to their present form, within 30 years of the events.

The accounts of the Resurrection and appearances of Jesus are to be found in Matthew 28, Mark 16, Luke 24, John 20, and 1 Corinthians 15. These are the sources that contain the testimonies of the witnesses. (See note on page 21.)

## Evidence for the death of Jesus

Before the crucifixion verdict was pronounced, the Roman governor had already ordered that Jesus be whipped. The 39 lashes of the *flagrum* across the shoulders, back, and legs of the prisoner would cut through the subcutaneous tissue; would render the back an unrecognizable mass of torn, bleeding tissue; and would cause arterial bleeding from blood vessels in the underlying muscles. Many did not survive 39 lashes.

In the recent past, Israeli archaeologists have learned much about crucifixion from an excavation on Mount Scopus. A seven-inch spike was driven through both heel bones. A heavy wrought-iron spike would be driven through the front of the wrist. Muscular pain would be excruciating. Air would be drawn into the lungs that could not be exhaled. Carbon dioxide would build up in the lungs and the bloodstream. Death would come by suffocation.

Romans were grimly efficient with crucifixion. There were no survivors.

## Evidence for the Resurrection

Two wealthy Jews prepared the corpse of the crucified Jesus for burial. They would willingly have relinquished all their wealth and influence for one vital sign that He was alive. The women were witnesses. There were no

signs of life. Jesus was buried.

*The weight of the stone.* A stone which would have weighed between one-and-a-half and two tons was rolled over the entrance of the tomb. On the Sabbath—the next day—the Jewish authorities went to the Roman governor and asked that the tomb be secured by a guard. A seal was placed on the stone so that it could not be removed without the knowledge of the authorities, and a guard was posted (Matt. 27:62-66).

*The soldiers.* Whether the guard was Jewish or Roman, the story that they were bribed to tell—that the body had been stolen by the disciples while they were sleeping—would not have been passed on except by the frightened, the unintelligent, or those who had a strong vested interest. How could the guards have known who stole the body if they were asleep? “Soldiers and priests and Pilate evidently believed that something supernatural had happened, wrote John Wenham. “Hence the willingness of the authorities to screen the soldiers” (see Matt. 28:11-15).

*The broken seal.* Among the many difficulties is the evidence of the broken Roman seal; those responsible, if apprehended, would have automatically been executed. The idea that a group of disciples would have taken on either the temple guard or a detachment of a Roman legion in order to take the risk of breaking a Roman seal is preposterous. One authority says: “No approach to the origin of faith in Jesus’ resurrection will get far unless it realises what a shattering blow his crucifixion had been for his followers. His execution had been followed by an horrific crisis of faith.” “We had hoped that he was the one who was going to redeem Israel”—had hoped, past historic tense—was how one disciple expressed it (Luke 24:21, NIV). Sunday morning found the disciples in a state of shock and spiritual disillusionment. The disciples were not prepared for His resurrection.

It took an objective encounter

**NOTE:** There are discrepancies of detail among the four Gospel accounts. John Wenham reconciled these. Lawyers, however, assert that they are evidence that witnesses had not been in collusion. Those who first presented the resurrection message did so in Jerusalem and within a few hundred yards of the empty tomb. Any of those listening could have made the short trip and ascertained if the tomb was, in fact, empty. Three thousand were converted to the good news of the Resurrection in one day (Acts 2:41); 5,000 on another day (Acts 4:4); and “a large number of priests” (Acts 6:7).

with the risen Jesus to crystallize the disciples’ faith in Him and cause them to proclaim His resurrection. Visions and subjective experiences would not have done it. Something had been seen. Something real.

*Appearances.* The Resurrection witnesses identified the risen Jesus with the earthly Jesus. “After his suffering, he showed himself to these men and gave many convincing proofs that he was alive. He appeared to them over a period of forty days” (Acts 1:3, NIV). When Jesus is said to have been *seen* or to have *appeared*, the disciples saw Him with ordinary vision. “Look at my hands and my feet,” He said. “I have seen the Lord!” the witnesses announced (Matt. 28:17; Luke 24:34, 39-46; John 20:14, 18, 20; 1 Cor. 15:5-8). Jesus is reported to have *spoken* (Matt. 28:9, 18-20), to have *walked* (Luke 24:13-16), to have *distributed food* (Luke 24:30), to have *eaten* (Acts 1:4), to have *performed signs* (John 20:30), to have *given a blessing with His hands* (Luke 24:50), to have *shown His hands and His side* (John 20:20), and to have *been touched* (Matt. 28:9).

*Empty tomb.* The empty tomb was the indispensable Exhibit A of the launch of Christianity on Jerusalem. If Joseph’s new tomb had not been empty, the very-much-under-pressure temple establishment would have simply aborted the movement by making a brief trip to the sepulcher and parading the body of Jesus around the city. “They did not do this because they knew the tomb was empty. Their official explanation for it—that the disciples had stolen the body—was an admission that the sepulchre was indeed vacant.” Both

Roman and Jewish sources and traditions acknowledge an empty tomb. The sources range from Josephus Flavius to a compilation of fifth-century Jewish writings called *Toledoth Jeshu*. If a source admits a fact decidedly *not* in its favor, then that admission becomes strong evidence that the fact is genuine.

The high priests and the Sanhedrin had shown political skill in handling Pilate. It would have required little skill on their part to have handled Christ’s followers had they known the location of the body. Instead, the Jewish authorities were reduced to hauling the disciples in from time to time in order to threaten them with death if they did not stop preaching the risen Christ (Acts 5:17-42). There was little else they could do—with the tomb empty, a strong impression on their part that something supernatural had occurred, and a growing number (including priests) embracing the truth of the resurrection.

*Moving the stone.* Frank Morison entitled his compelling account of the evidence, *Who Moved the Stone?* That question must have baffled those who wanted to believe that the disciples had stolen the body. A stone weighing between one-and-a-half to two tons had been removed. Matthew said that a large stone was “rolled . . . in front of the entrance to the tomb.” The Greek verb “to roll” is *kulio*. In his account of the position of the stone after the Resurrection, Mark had to use a preposition with the verb. In Greek, as in English, to change the direction of a verb or to intensify it, a preposition is added. Mark added the preposition *ana*, which means “up” or “upward.”

Mark's word, *anakulio*, can mean "to roll something up a slope or incline." Luke adds to the picture by adding a different preposition, *apo*, which means "a distance from." So the stone was not just moved! It was moved *up a slope, for a distance*.

John (chapter 20) uses a different Greek verb, *airo*, which means "to pick something up and carry it away." Even had the soldiers been sleeping, they would have had to have been deaf not to have heard a stone of that size being moved in that way.

### Circumstantial evidence

*The existence of the Christian church.* How could such a movement be founded on a lie? Why would men described by an enemy of Christianity as being of "pure and austere morals" allow themselves to be beaten, imprisoned, tortured, and executed for a lie? If this were a fraud on the part of such people, why, under pressure of death, did not at least some of them break and recant?

*Changed lives.* Gethsemane's cowards became Pentecost's heroes. This is inexplicable without the Resurrection. Had prestige, wealth, and increased social status accrued to new believers when they professed Christ and His resurrection, their profession would be logically understandable. In fact, however, their "rewards" were of a different type, eventually involving lions, crucifixion, and every other conceivable method of stopping them from talking. The revolutionary change in the lives of the early apostles has been replicated millions of times in the two millennia of Christian history.

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### The inadequacy of opposing arguments

Three theories have been advanced to "explain" the Resurrection: the removal theory, the wrong-tomb theory, and the swoon theory. None of them stands up to inquiry. The removal theory suggests that the body of Jesus was removed. If either the Jewish or the Roman authorities had removed and reburied the body of Jesus, all they had to do in the ensuing days and years to quash Christianity was to say, "We gave orders to remove the body," and then to show where His body had been buried or disposed of. That action was not taken.

Did the disciples remove the body? The disciples could neither have taken on the temple guard nor a unit of Roman soldiers, nor could they have removed the stone.

The wrong-tomb theory holds that the women went to the wrong tomb. According to this theory, the women were so distraught that, in the dimness of early morning, they went to the wrong tomb. The seal and the guard, one imagines, would have made the right tomb conspicuous even in the first light of dawn. Nevertheless, this theory falls because had the women gone to the wrong tomb, the high priests and the other enemies of the faith would rapidly have gone to the right tomb and produced the body.

The swoon theory argues that Jesus swooned and revived in the tomb. This theory teaches that despite the flagellation and blood loss, the spikes in the ankles and the wrists, the hours of exposure on the cross, and the spear in His side, Jesus somehow survived. This theory first appeared 18 centuries after the Resurrection when, apparently, it was possible to believe that a man could survive burial in a damp tomb without food or water or attention of any kind; that He could survive being wrapped in heavy, spice-laden grave-clothes; and that He could then summon up the strength to extricate Himself from the grave-clothes, push away a heavy stone

from the mouth of a tomb, overcome the guards—and walk miles on pierced feet to be hailed as Conqueror of Death and Prince of Life.

David Strauss, a noted nineteenth-century critic who did not believe in the Resurrection, rejected this idea. "It is impossible that one who had just come forth from the grave half dead, who crept about weak and ill, who stood in need of medical treatment, of bandaging, strengthening, and tender care, and who at last succumbed to suffering, could ever have given the disciples the impression that he was a conqueror over death and the grave," wrote Strauss.

Richard Swinburne, who recently examined the case for the Resurrection from the scientific, rationalist position, reached the conclusion that "the detailed historical evidence" is "so strong" that, "despite the fact that such a resurrection would have been a violation of natural laws, the balance of probability is in favour of the resurrection." A dispassionate lawyer or historian would have to consider the case proven. ■

*This article is a distilled version of David Marshall's essay "The Risen Jesus" published in The Essential Jesus (edited jointly by Bryan Ball and William Johnsson) and produced by Pacific Press in 2002.*

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# Pornography: the journey to healing

Peter Powell



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Australia.

**I**t was an accident really," James began as he sat talking with me. "I was in my study thinking about the sermon I had just prepared, 'The Power of Evil versus the All-Encompassing Love of Jesus Christ.' I started to think about evil. What did I personally know about it?"

He went on: "I had grown up in a Christian home, married a Christian woman, filled my days with quality activity, studied for the ministry, and given my life to serve the God I loved. Addictions were something I had not considered. I never really understood the true meaning of being gripped by a force that was beyond my control. I decided, *Just a quick look at the Internet pornography, it's right here in the study, no one will ever know.* That's how it started."

Like many men who sit with me in my office, James was a family man. In 90 percent of his life he presented a sound, Christian impression, the image of a minister, leading his congregation from the Word of God. In just a small area he had come to know, via the Internet, the power of evil. The Internet, which provides such inspiring, uplifting, and life-changing words, pictures, and descriptions, also provides destructive, addictive pornography.

"At first I was just curious," James continued, "a quick scan and then logging out feeling rather ashamed. This progressed to thoughts of what I could do at night after all

had gone to bed and the study was quiet. I could again view the images. I had even worked out how to download images so that I could have a quick glance during the day.

"So here I was with pornographic images on my computer, and who could I tell? I did not know how to permanently erase them, and I knew that I couldn't ask for help. What would I say? 'Hello, this is the pastor of a local church, how do I erase pornography from my computer?' By now I felt really terrible, but I did not know how to fight this addiction. There were no Bible studies I could find to help me; the leaders in my church would have been devastated to know that the man who preached the love of God from week to week was feeding himself on images of pornography."

It wasn't long before James began spending more time on the computer than he did with his family, particularly his wife. Slowly but surely their relationship was becoming more and more strained. It was easier to turn on the computer than to engage in intimacy that required a commitment on his part. Excuses such as "I'm just overtired from working too much" aroused suspicion.

His wife thought he was having an affair and confronted him. Quite truthfully he answered that there was absolutely no "other woman" in his life. He just didn't mention his addiction to pornography.

## Taking the initial steps

James is not alone in his dilemma. Pornography is a pervasive, common issue among men, including Christian men. This does not excuse it, but simply reminds us that as long as humans have lived on the earth, pornography of one sort or another and prostitution have been part of the male/female dynamic. In churches, there are more men with sexual deviation than many would like to admit.

It takes courage to own up and face this fact, and most men have not yet come to that point. It was important for me to encourage James for having begun by asking for help. By doing this, he was taking the first step forward on the journey that could lead to recovery.

The worst thing a man can do is to dwell on the guilt and anxiety that inevitably surrounds the behavior, especially if the man is Christian, let alone a Christian minister. It is important, of course, to stop the behavior

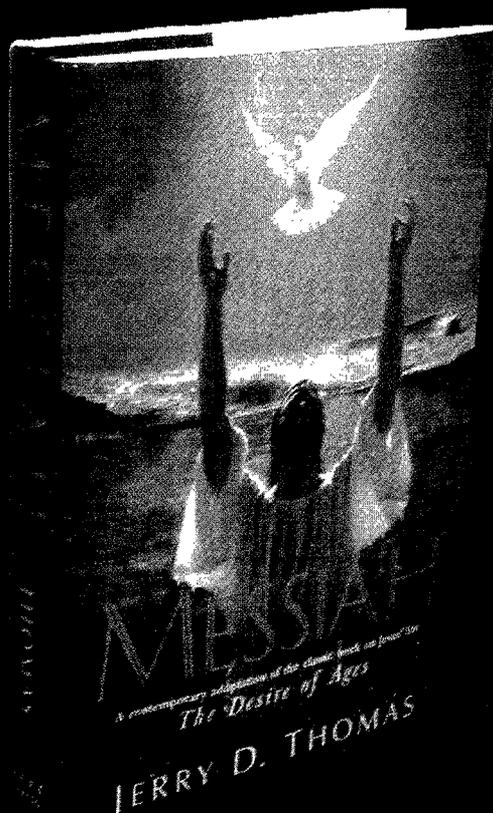
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because it is profoundly unproductive and unhealthy, both spiritually and psychologically; however, if we make stopping the behavior the main focus of helping such men, we are likely to make the problem worse rather than better.

The way forward is to accept that it will take serious work to eliminate the behavior. A clear sense of purpose must be maintained, and creating any anxiety about this issue will not be helpful. Except in a small number of cases, it is unlikely that men will experience an instant recovery. God is gracious and empowering in this area, and it is not unknown for people to instantly stop addictive behaviors, such as drinking or smoking. But more commonly God requires time, discipline, mentoring, Bible study, and prayer to break down the addictive patterns.

When Jesus was in the Garden of Gethsemane praying, He asked the disciples to pray with Him. It was a highly challenging request. They were asked to work right through the night at a time when everything was on the line. They fell asleep.

Jesus challenged the woman at the well to go and get her husband. That was a highly confrontative thing for Him to do. She had the opportunity to avoid the questions, or she could face the tough issue and receive healing from Jesus. God's love for us at times is tough love indeed, so the goal of change is quite realistic as long as the pornography addict is prepared to work with the Holy Spirit toward that goal. Whatever the addiction, we need to be sure that freedom from it is what we want deep down.

## **Why is pornography addictive?**

Like many others, James asked, "Why is all this the way it is?" "How can a man be so addicted to this behavior?" There are many answers to this complex question. One critical issue constantly emerging in treatment is that men who behave this way are often experiencing deep grief

over the losses in their lives. This could be the loss of parents through divorce, abandonment or illness, the loss of purpose in their life, a mid-life crisis of loss of direction, the realization that their partner is not going to meet every need they have, or other issues of unresolved grief or lack. Men addicted to pornography often feel unloved and unlovable. Usually, however, they are unaware of these issues.

One way some men cope with their losses and abandonment is to try to attach in dependent ways, much as they did when they were children. That is, they snuggle up to the breast and try to suckle the goodness back in. Pornography may be an emblematic way of trying to be nurtured, or find nurture. With this in mind, a critical strategy when intervening is to talk about feelings of grief and loss that have been experienced so that men have an opportunity to work more specifically on their losses or lacks, rather than acting out their feelings of grief and deprivation in inappropriate ways.

There is sometimes a deep emptiness in men that they need to fill. As in the case of alcoholism, pornography and other sexual deviations become a way of numbing the pain and filling themselves with something that will make them "feel better." Like alcohol and other drugs, pornography can develop into an addiction that is just as difficult to treat.

Despite the amount of support they may get, many of the men I work with still feel loneliness and emptiness. *Sometimes despite all the good things that have been given, there is a sense of ungratefulness because these things are not enough. Often the man's partner will report, "It doesn't matter how much I give, he always wants more."*

### **What can be done?**

Finding a mentor is a critical issue for men caught up in pornography. A man caught in these struggles needs a person who will be available to talk and pray with him, and be there to

help break up the addiction. When a man feels the need for help, a mentor needs to be available to take a telephone call and offer support. Such a mentor needs to be someone who will call on the telephone or visit at any unexpected hour to check on the man's progress; someone who can be physically present, showing the love of

pornography. Being prepared to put in hard work on the missing father image can assist men develop stronger identities. Just as the "Father" image of God can be a difficulty for women who have been abused by men, so a positive "father" God who is present rather than absent can be a healing image for men.

**FINDING A MENTOR IS A CRITICAL ISSUE FOR MEN CAUGHT UP IN PORNOGRAPHY. A MAN CAUGHT IN THESE STRUGGLES NEEDS A PERSON WHO WILL BE AVAILABLE TO TALK AND PRAY WITH HIM, AND BE THERE TO HELP BREAK UP THE ADDICTION.**

God and encouraging accountability.

The feelings of loneliness and grief often come and go; consequently, there is a need to keep reassuring the addicted man and encouraging him to transition into positive activity. For the man this will sometimes mean being in a crowd or with the family and still feeling that isolating sense of aloneness but learning to say, "I know what this feeling is, and I can take care of my isolation."

The key strategy is for the mature part of the man to feel in control and able to nurture himself. Once the man falls into the trap of feeling sorry for himself, it is easy to crawl away into a quiet, hidden space where he can indulge the more childlike side of himself.

Another key issue opening the way to sexual addiction in men can grow out of the absence of a strong and caring male figure in a man's life. In order to develop a strong gender identity, it is helpful to have a strong bonding relationship with the same gender-parent. When that is absent, there is a risk of men developing anxiety about their identity.

This gender immaturity puts such men at risk for engaging in a variety of sexually deviant behaviors, including

The hardest conversation that James undertook was to tell his wife the truth, to tell her he was asking for help and then to ask for her support. Thankfully, in this case she gave it, but the issue is often more destructive for the marriage.

James is still traveling on his journey. He has a mentor, a wife who is supportive (even though she cannot understand why some men behave this way), and an active prayer life. James and I still spend time together discussing his recovery journey, always knowing that it will be easy for him to return to pornography should he not be vigilant in his Christian life and in his relationships.

James is not alone. There are many men who find this addiction so easy, so apparently relaxing, an escape from the need to be intimate or a substitute for it. It feeds their childlike obsession that someone or something else will always be there to provide nurture. While it is a difficult issue to treat, it is possible.

What is needed in the church is less denial and avoidance of such issues. When men realize that there is treatment and that they will not be vilified if they come forward, they are more likely to seek such help. ■

# "Bless me": an opportunity missed?

David J. Zucker

**O**n the road to becoming a board certified chaplain, I learned a lesson that I have reformulated as the four Bs: *Be there. Be present. Be honest. Be gone.*

*Be there.* Your time, and that of others, is valuable: If you schedule to visit with someone at a set time, honor that commitment. If not, you convey the message that, in your eyes, they do not count or that they lack value. Conversely, simply being *where* you said you would be *when* you said you would tells people that you respect them and that you care.

*Be present.* When you are there, be focused. Make eye contact. Listen, carefully; also listen to what, perhaps, they are *not* saying. Notice body language and gestures. Be with them, compassionately, emotionally, and mindfully. Be empathetic and interact with them.

*Be honest.* Never promise what you can't deliver. Do not overstep your limits or your authority. Know when you need to say "No." Even when you are working with somewhat demented people, know when you need to "cross over the street" to meet them where they are. Be honest, even if that means being honest with them where they are.<sup>1</sup>

*Be gone.* Leave the office at the office. Leave the meeting at the meeting. Leave the residents at the long-term care center. Leave the patients at the clinic or the hospital. Leave work at work, and do not carry that emotion-

al baggage home. Certainly be respectful of confidences, and do not share professional experiences in an unprofessional manner.

## Past application

Using these modern insights and applying them to sacred stories from the past, we can analyze why biblical characters acted as they did in a given situation and then draw conclusions for our own time.

Moses, for example, is the most revered figure of the Jewish Scriptures. He is regarded as the finest model of teacher, prophet, and leader. "Never since has there arisen a prophet in Israel like Moses, whom [God] knew face to face. He was unequaled . . . for all the mighty deeds and all the terrifying displays of power that Moses performed in the sight of all Israel" (Deut. 34:10-12).

Moses is not only the teacher, prophet, and leader. At various times, he also is Israel's comforter, advisor, and yes, even chaplain. From a contemporary perspective and using the four Bs, how does Moses fare—even in regard to his chaplaincy?

## Moses and Pharaoh

In Exodus 12, the Bible relates the final direct encounter between Moses and the powerful ruler of Egypt. Pharaoh implies that he is defeated by the God of Israel, Moses' deity. Egypt lies in chaos. Ten plagues, each one worse than the one preceding it, devastate the land. The Nile turns blood red. Frogs overrun the country. Insects invade the land, soon followed by the blight of boils and blain. Darkness over all of Egypt follows the brutal storms. Pharaoh's own advisors tell him to relent (Exod. 10:7). Yet he refuses to bend, and the last blow comes raining down on him: the death of all the firstborn in the land.

Now, for the last time he summons Moses and says, "Take your flocks and your herds, as you have said, and be gone." The mighty ruler, with his own firstborn dead before him, still has a final request. He plaintively begs Moses, "Bless me" (Exod. 12:32, NKJV).

Pharaoh is at his lowest ebb. His own child, his link to the future, is gone. It is a devastating moment. In his dejection and depression he says, "Bless me."

At an earlier occasion Pharaoh had turned to Moses and said, "Plead for me" (other versions, "pray for me," Exod. 8:28 [8:24 Hebrew]), and the Bible says that Moses did so



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(Exod. 8:29, 30). Now, Pharaoh asks again, but Moses is silent.

Pharaoh, representative of Egypt itself, may be pleading on behalf of his empire. *Tell me that we will get past this terror!*

Or, perhaps Pharaoh is pleading as a parent, a person in pain, a human being hurt by his own hubris. He is seeking a moment of compassion. It is clear that Moses has access to greater power than do the Egyptians. He asks for comfort in his loss, recognition for his pain, and some soothing word of consolation.

Or, perhaps, Pharaoh is seeking life itself? One Jewish teaching suggests that he himself is a firstborn. Bless me that my life will be spared is what he is asking.<sup>2</sup> Or, as another traditional teaching explains, Pharaoh asks Moses that he may be blessed so that the difficulties will cease.<sup>3</sup>

Why, then, does Moses not offer this requested word of comfort? Is this a missed opportunity? Does Moses fail to act as a chaplain? Does he ignore the wisdom of the four Bs (be there, be present, be honest, be gone)? Further, if Moses does fail, what may we learn from such a failure?

### Analysis

It is possible that, in that stressful moment, Moses said to himself, *I am done with Pharaoh. There is nothing more to say. I am now "off duty" and I need not and shall not answer him.*

For many who work with the public, be it the clergy in general, chaplains, counselors, or those in allied caring professions, being clear about what is "on duty" and "off duty" time is a continuing struggle.

When are we *really* "off duty"? The obligation really to say "No" and grant ourselves time away from work is a matter that needs continual monitoring.

But just as being "off duty" is a sensible obligation, so is the struggle to "be on" fully when at the office, at the bedside, or at any moment when we are with people.

A second possibility is that Moses

was "on duty" and actually fulfilled his obligations in the moment. In fact, we can see the four Bs:

*Be there.* Throughout the unfolding drama in Egypt, Pharaoh repeatedly summoned Moses. Following this final devastation, again Moses is there. Pharaoh "summoned Moses and Aaron in the night, and said,

says, "Bless me," it may mean something totally other than requiring a direct response from Moses. Perhaps Pharaoh is saying, "Take the flocks and herds, and when you sacrifice them to your God, at that point offer a blessing on my behalf."<sup>5</sup> If this is the case, there was nothing that Moses needed to say.

## WHY, THEN, DOES MOSES NOT OFFER THIS REQUESTED WORD OF COMFORT? IS THIS A MISSED OPPORTUNITY? DOES MOSES FAIL TO ACT AS A CHAPLAIN?

'Rise up, go away from my people, both you and the Israelites! Go, worship [God] as you said'" (Exod. 12:31). Undoubtedly Moses was there, because Pharaoh is described as addressing him.

*Be present.* In past encounters Moses certainly was present, he was focused on Pharaoh's statements, and he repeatedly responded to them. Though he does not speak at this moment of their encounter, Pharaoh's direct address to Moses implies not only that Moses is there but that he is focused on the ruler's words.

*Be honest.* In past confrontations with Pharaoh, Moses has been honest. He has told Pharaoh what would happen, and undoubtedly, as night follows day, the plagues came as Moses had said. That Moses did not give a verbal answer to the Pharaoh's request, "Bless me," does not mean that he was not honest in the situation. Silence can by all means be honesty.

It is possible that Moses felt that there were no words to address Pharaoh's request.<sup>4</sup>

*Be gone.* That being so, as noted above, it is possible that Moses felt that he had done all that he could. It was time to be gone, and so he left without a word.

A third option: When Pharaoh

Moses' honest answer was to remain silent. Let the Pharaoh think what he wants. Let the Pharaoh request what he does. I shall give neither affirmation nor rejection.

On the other hand, perhaps Pharaoh was using the words "Bless me" in another context. In biblical usage, the word *blessing* means primarily to invoke good, or good fortune. Pharaoh understands himself, and is understood by his people, to be a god.

Consequently, even in his (momentary) defeat, he regards himself worthy or deserving of "praise." Pharaoh is saying to Moses, "Leave, but praise me before you go." Moses, again in his honesty, refuses.

### Conclusion

So did Moses fail to act as a compassionate chaplain to the ruler of Egypt? Did Moses fail to comfort him in his moment of sorrow and loss? Or, did Moses discharge his duty honestly, refusing to pander to Pharaoh's request, whether to pray for him now, or later, or to praise him as a deity? Was this an opportunity for healing lost for all time?

In its context, I understand Moses to have been an exemplary chaplain. On all previous occasions he had

*continued on page 29*

## Taking the pledge

JAMES A. CRESS



**M**y congregation lived in denial until the moment our notions of how things "ought to be" were startlingly interrupted when a prominent member offered to lead an Alcoholics Anonymous (AA) group in our church.

Explaining that she, herself, needed regular attendance at AA meetings, my church member convinced me to present the concept to our board of elders. Their first response, "Why? Adventists don't drink!"

Boldly venturing "where Adventists typically don't go," we announced to our members the formation of various 12-step ministries including Sunday morning AA meetings in our facility.

Within six weeks we had welcomed more than 200 alcoholics attending "the meetings" and discovered that ours was one of only two locations in a metropolis of four million where people could attend AA on Sunday morning when most other church facilities were in use. Within six months, some of my own members began to trust enough to seek help in their own church homes.

Some may ask, as did my elders, if temperance is a fundamental belief of Seventh-day Adventists, why would we need to sponsor AA. And here's the nub of the challenge. What we believe and how we behave are not always consonant.

It's time for the Adventist Church to come out of denominational denial. We must seriously address the reality that we have members across a broad range from tee-totalers to occasional social drinkers, to falling-down drunk bingers and chronic, unrehabilitated alcoholics. They are in my family, they are in my church, and they are in yours as well.

Despite our long temperance heritage of fighting against alcohol, tobacco, and addictive substances, we discover the current battle has come to

our schools, our churches, and some of our pastoral families.

And what a heritage we have. Early Adventists stayed at the forefront of the "temperance" movement by preaching against demon rum and lobbying for prohibition. Mrs. S. M. I. Henry, co-founder of the Women's Christian Temperance Union (WCTU) became an Adventist and was strongly supported in her activism. Today's WCTU world president Margaret Jackson, is also a Seventh-day Adventist in New Zealand.

A century ago, many Adventists strongly supported suffrage in order to register thousands of women who were most likely to support prohibition. Ellen White even advocated that Adventists should vote in favor of Sunday blue laws if it meant closing the saloons and taverns for at least one day.

Have we abandoned our heritage? In 1989 Duane McBride published statistics on the drinking habits of North American Adventists. At that time, five percent of those over 65 years of age had consumed wine at least monthly in the previous year compared with 25 percent of the 18-29 age group. Three years later, the Valuegenesis study confirmed these findings and the trend appears to be ongoing.

Debate if you will—and some spend far too much time and energy arguing over the alcoholic content of communion wine or the cardiac/gastric value of

moderate consumption—the reality forces us to concede that alcohol use among our membership exists and is increasing. My colleague, Dr. Peter Landless, Associate Director of Health Ministries, states: "On balance, the hypothesis that alcohol consumption improves health is scientifically unfounded. This is especially so when all aspects of alcohol and health are reviewed."

And, rather than berating our college and academy campuses for not "doing enough to expel students who drink," as one correspondent recently demanded, we should applaud those schools which take this challenge seriously and provide spiritual programs, group and individual counseling, and 12-step recovery programming. Remember, the child or grandchild who is spared might be your own.

As you struggle with appropriate responses to these challenges which infect your own congregation, consider the following initiatives:

- ◆ Pray that together we will impact the rule of evil and resist the addictive control that alcohol exerts.
- ◆ Preach biblical temperance and teach the evil of alcohol abuse.
- ◆ Provide 12-step programming for your community and your members.
- ◆ Pledge your personal abstinence and encourage your members, especially the young, to follow your example.
- ◆ Print and distribute the temperance pledge (sample on page 30). Lead your members in pledge signing. Our world president, Pastor Jan Paulsen, led the General Conference Committee in signing the temperance pledge last April.
- ◆ Prioritize relationships which connect your members with Jesus first, and then with one another as encouragement and example in discipleship.
- ◆ Promise that by all means you will do something in order to save some! ❏

## Letters

continued from page 3

the thought that the "testimony of Jesus" in Revelation 12:17 would mean only "bearing witness to Jesus." Such a limitation misreads my three articles completely, because I have argued strongly against this very restriction. Knopper insists on the verb "to have" (Greek: *echein*) in 12:17. Taking this verb by itself, dissected from the Apocalypse, is not the proper method of exegesis, because it prevents the inspired author to interpret his own use of words. A simple comparison of the same very ("to have," *echein*) in Revelation 6:9 will immediately dispel any secular use of this very in the Greek text!

In 6:9 the fifth seal refers to all the martyrs of the Christian age, who had been slain "for the Word of God and for the testimony they had" (Greek: *echein*; cf. 20:4). The Greek Lexicon of Arndt and Gingrich teach that Revelation uses the verb *echein* in the sense of *to have* or *to hold* (on to), or to preserve!

All these meanings exactly fit the purpose of John in 6:9 and 12:17. Consistency in both passages persuades more than different private interpretations. The question may be asked, For what "testimony of Jesus" did all the martyrs of Christ die? See especially Revelation 1:9, 2:10, 3:10, 11; 12:17; 14:12; 20:4. Ellen G. White never once appealed to any of these Scriptures to support her authority or prophetic mission. She based her biblical authorization solely on Joel 2:28, 29, in its end-time fulfillment. I urge a more careful reading of her own Introduction to *The Great Controversy*. If we apply Revelation 12:17 and 19:10 to Ellen G. White, then we are giving these texts an extended meaning or application. But such a secondary interpretation can never annul the primary, authorial intention of John the revelator.

**Editor's note:** Many thanks for thoughtful responses to the articles by Dr. LaRondelle, and to Dr. LaRondelle for his definitive and helpful response.

*There is good reason to embrace both Dr. LaRondelle's careful exegesis while at the same time maintaining the basic position of the more traditional Seventh-day Adventist view. The one does not contradict or impair the other. Surely the controverted passages in Revelation (12:17; 14:9-12; 19:10, etc.) have had more generic and by all means legitimate Christian interpretations through the centuries between the time John wrote the book of Revelation and when Seventh-day Adventists began to develop their distinctive understanding of these verses a century or so ago.*

*I am sure that when the seven churches to whom John wrote his apocalyptic letter (see Rev. 2; 3; etc.) read it in the first century, they had some understanding of what John was addressing or saying and that their interpretations did not include the ministry of Ellen White when they came to the passages discussed above.*

*Again, in agreement with the underlying thrust of Dr. LaRondelle's closing sentences above, the two positions can coexist—indeed should coexist—among Seventh-day Adventists. ■*

## Bless me

continued from page 27

"been there," he had "been present," he had "been honest," and then he was "gone."

Pharaoh is not asking for comfort; he is not asking for a compassionate word. He is not seeking to have his life, as a firstborn, spared. And, even more important, Pharaoh isn't asking for forgiveness; he is not repentant or remorseful. Pharaoh still sees himself as ruler, as god-incarnate.

In this setting Moses has to remain silent, and then he needs to leave. This is not an opportunity missed. Moses could not bless Pharaoh in this situation and remain honest to his own values.

In like manner, if as modern clergy, chaplains, or pastoral counselors we cannot be honest, we need to retreat

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from the situation, we need to be gone.

Be there, be present, be honest, and be gone. Moses accomplished all those tasks. He remained the faithful chaplain. ■

- 1 When 85-year-old Hannah speaks about needing to get out to the bus so that she can meet up with her mother, the "honest" answer is, "Yes, I understand that is what you want to do." That is a form of honesty. If or when she says, "Have you seen my mother?" the "honest" answer is "No, no I have not." It is not honest in this situation—and certainly not helpful—to say, "Actually, Hannah, your mother died 40 years ago, and no, you cannot go out to the bus."
- 2 *Midrash Tanhuma (S. Buber Recension) Exodus and Leviticus*, John T. Townsend, trans., (Hoboken, N.J.: Ktav, 1997), 3.19 Exodus, 12:29 ff., Part IV.
- 3 *Mekilta de Rabbi Ishmael*, Jacob Z. Lauterbach, trans. (Philadelphia: Jewish Publication Society, 1949), *Pisha* 13.95.
- 4 For the opposite view, that Moses "failed" in this moment, that he should have offered the Pharaoh a blessing, see Jack H. Bloom, *The Rabbi As Symbolic Exemplar* (New York: Haworth, 2002), 220, 221.
- 5 Nahmanides, 12th-century Spain, comment to Exodus 12:32.



**BOOK REVIEW**

**King Came Preaching: The Pulpit Power of Dr. Martin Luther King, Jr.**, by Mervyn A. Warren.

More than another biography of Dr. Martin King or a book on preaching, more than the glamorization of a Black preacher/hero, *King Came Preaching* is an informative, sermonic biography with a foreword by Dr. Gardner Taylor. It explores the sermons, preaching techniques, pulpit gifts, and audience impact of a man whose preaching and leadership in the Civil Rights movement changed America.

Viewing King as among Western history's more effective and celebrated preachers, the book revisits his life through his sermons. Giving biographical glimpses into his life, it explores "practical, understandable, doable homiletical theory." Interviews, insights, and illustrations capture diverse sermonic moments. Coming with King's original "personal permission and cooperation," it aims at experienced practitioners and beginners.

The book gives insights into King the

preacher and his interaction with his congregations, while it also presents the outlook of Mervyn Warren when it comes to preaching. Writing on Dr. King has given Warren an opportunity to reflect on and present his views on preaching without presuming another homiletical pretext. Readers will benefit from both perspectives.

Chapter one gives a homiletical biography setting King's life in historical, homiletical, and preaching contexts. It examines his academic preparation for his God-chosen lifework. It reflects Warren's interviews with King, his family, and professors.

Chapter two presents this Black preacher's approach to Scripture. It looks at the beginnings of Black preaching, tracing its development and exploring King's use. This triumvirate of outlooks and dimensions is instructive in the context of Black preaching, and for that matter, of any preaching.

Warren's narrow definition of genetic issues is problematic. Black preaching, while intrinsically linked to African Americans, should include the contributions of and the "longing need for liberation from injustice" felt by Africans and others of the African diaspora. No such allowances are made. King is viewed in

priestly, prophetic, and apologetic styles as one who had a balance between scholarship and the affirmation of the gospel.

The sermons reflect "the best of Christian preaching-relevance, theological consciousness, and biblical grounding."

Chapter three considers King's

audiences. They are analyzed, and approaches to them are viewed. Four dominant factors of Black audience dynamic are presented. For King, a good sermon appealed to the intellect, imagination, and heart. His sermons appealed to the three principal emotions Broadus outlined—happiness, holiness, and love.

Chapters four and five view the content of King's sermons—four approaches content as reflected in the person; five does it from the perspective of logos and pathos. Warren says the person of the preacher "constitutes the strongest content of any preaching situation." Thus, traits relevant to the content of King's person are highlighted.

Chapter five takes actual glimpses at sermons of King and analyzes his use of generalizations, pathos, examples, narratives, statistics, quotations, etc.

Chapter six presents sermonic themes. It notes the impacts of Thoreau, Niebuhr, Rauchenbusch, Gandhi, and Jesus upon King. The individual themes dominating sermons are presented, and theological tenets and concepts common to sermons are surveyed.

Chapter seven examines King's sermonic language. Sermons are analyzed by Flesch's measures. His oral and written language styles are contrasted.

The final chapter outlines Dr. King's contributions to preaching and theology. There are four appendices with unpublished sermons, and a fifth analyzes his use of sources.

This well-researched, thoroughly documented, and engagingly written volume meets the author's purposes and the reader's expectations. Its valuable information benefits all readers—homileticians, pastors, college and seminary students, and those wanting another look at King the pastor, preacher, theologian, and leader. ■

—Bertram L. Melbourne, Howard University School of Divinity.

**Temperance Pledge (see page 28)**

**My Pledge**

*Recognizing the responsibility to both myself and others, by the grace of God, I pledge to avoid alcohol and tobacco, as well as other harmful substances and practices.*

Signature

Date

*"Choose for yourselves this day whom you will serve . . . but as for me and my household, we will serve the Lord." —Joshua 24:15*

*"True temperance teaches us to dispense entirely with everything hurtful, and to use judiciously that which is healthful." —Patriarchs and Prophets, 652.*

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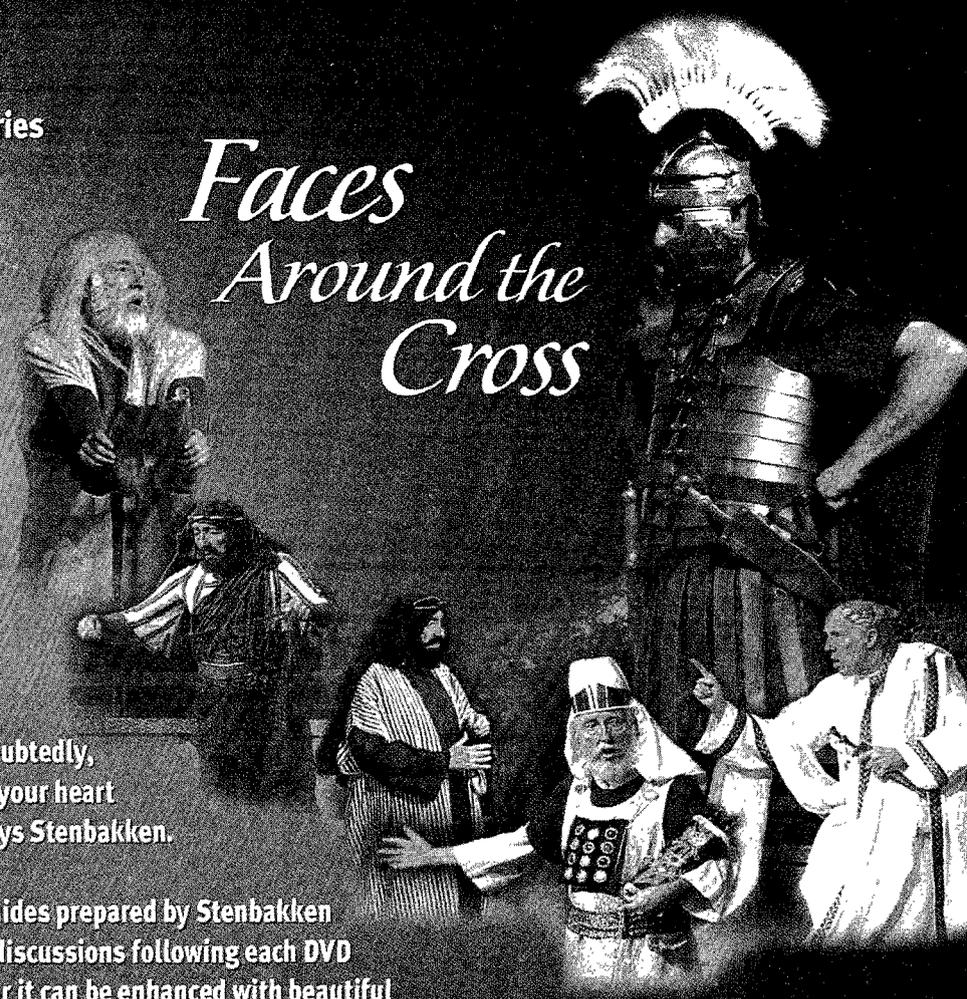
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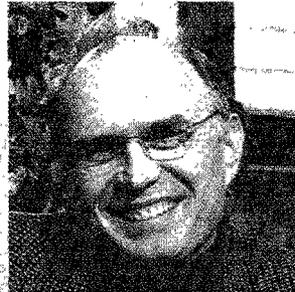


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