

# 2<sup>nd</sup> International BIBLE Conference

## Acknowledgement:

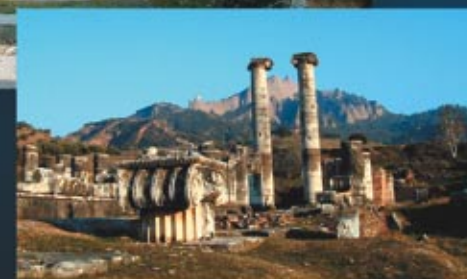
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Divisions, Unions and Educational Institutions

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## Program Book

“The Adventist Theologian  
and the Nature, Mission,  
and Unity of the Church.”



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Izmir Turkey July 7-17, 2006

# Welcome

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Dear Ministers of the Word:

Welcome to the Second International Bible Conference for Adventist Theologians!

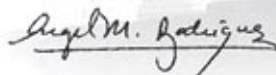
We thank the Lord for bringing us safely to this beautiful country and in particular to our place of meeting. The planning of this Conference began several years ago, and we hope that the program and activities that we have put together for you will contribute to the enrichment of your professional, academic, and spiritual life. We thank you for your support and for the efforts you made to participate in the Conference.

Our subject for this occasion is Adventist Ecclesiology, a challenging but very rewarding theological subject. Your presence here, representing the world church, is, in fact, a theological statement in that it witnesses to the catholicity and oneness of the Adventist Movement. We are here to learn from each other, to know each other, and to share our experience as theologians and ministers in God's church. We organized the program with the firm conviction that it is important for us to listen to the sounds of the world church through your voices. This exchange of ideas will take place in the plenary sessions, in the seminar presentations, during the breaks, and when sharing our food together. We hope that you will take full advantage of all the activities.

We would like to thank the church leaders from the General Conference and the world divisions for setting aside their administrative responsibilities to join us and to get better acquainted with the theologians of the church. We pray that they may be richly blessed by the Lord during their fellowship with us.

“Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, . . . to the only wise God, through Jesus Christ, be the glory forever. Amen” (Rom 16:25, 27).

Your co-servant in Christ,



Ángel Manuel Rodríguez  
Director  
Biblical Research Institute

## Program Summary

### Purpose

The Second International Bible Conference of Seventh-day Adventist theologians in Izmir brings together Bible scholars from around the world. The overall topic of this conference is *The Adventist Theologian and the Nature, Mission, and Unity of the Church*. The purpose of this gathering is to explore the biblical doctrine of the church, to foster fellowship and unity among theologians and scholars, and to equip them to better serve the world church. Through this conference participants will experience a sense of belonging and contributing to a worldwide teaching ministry.

### Principles

The exploration of the biblical doctrine of the church as well as the theologian's task is based on the principles enunciated by the Seventh-day Adventist Church in the 1986 Rio de Janeiro statement "Methods of Bible Study." They include:

- (1) The Bible as the inspired Word of God represents an indivisible union of human and divine elements, neither of which should be emphasized to the neglect of the other.
- (2) Scripture is its own best interpreter and serves as God's Word for all cultural, racial, and situational contexts in all ages. It alone is the standard by which all teaching and experience must be tested.
- (3) Human reason is subject to the Bible, not equal to or above it. Presuppositions regarding the Scriptures must be in harmony with the claim of Scripture and subject to correction by it.
- (4) Scripture cannot be correctly interpreted without the aid of the Holy Spirit. Therefore, any study of the Word should commence with a request for the Spirit's guidance and illumination.
- (5) Scripture must be interpreted by principles derived from Scripture itself. Such an investigation may lead to new truths. These must be in agreement with already revealed truth. Applying these principles to the study of God's Word will lead to theological unity within the Adventist community.

<i>Date</i>	<i>Activity</i>	<i>Place(s)</i>
Friday, July 7	Registration and opening address	Izmir
Sabbath, July 8	Worship service, lectures	Izmir
Sunday, July 9	Lectures	Izmir
Monday, July 10	Touring	Pergamum, Thyatira
Tuesday, July 11	Lectures	Izmir
Wednesday, July 12	Touring	Sardis, Philadelphia, Laodicea, Hierapolis, overnight in Pamukkale
Thursday, July 13	Touring	Colossae, Ephesus
Friday, July 14	Lectures, brief visit to Izmir	Izmir
Sabbath, July 15	Worship service, lectures	Izmir
Sunday, July 16	Touring	Miletus, Priene, Selçuk
Monday, July 17	Touring	Patmos
Tuesday, July 18	Departure	

## Detailed Program Schedule

<i>Day</i>	<i>Time</i>	<i>Activity</i>
<b>Friday July 7</b>		Arrival and registration
	6:00	Supper
	7:00 - 7:30	Welcome and opening of the Bible Conference ( <i>A. Rodriguez</i> )
	7:30 - 8:30	Plenary session ( <i>A. Rodriguez</i> )
	8:30 - 9:00	Devotional ( <i>G. Karst</i> )
<b>Sabbath July 8</b>	8:00	Breakfast
	9:30 - 10:45	Bible study ( <i>M. Hasel</i> )
	11:00 - 12:15	Worship service ( <i>J. Paulsen</i> )
	12:15 - 12:30	Break
	12:30	Lunch
	3:00 - 4:20	Seminar presentations ( <i>5 groups, two sessions each</i> )
	4:20 - 4:30	Break
	4:30 - 5:30	Plenary session ( <i>J. Moskala</i> )
	5:30 - 6:15	Break
	6:15 - 6:45	Devotional ( <i>L. Cooper</i> )
7:00	Supper	
<b>Sunday July 9</b>	7:30 - 8:00	Devotional ( <i>M. Finley</i> )
	8:00	Breakfast
	9:00 - 10:00	Plenary session ( <i>R. Badenas</i> )
	10:00 - 10:15	Break
	10:15 - 12:20	Seminar presentations ( <i>5 groups, three sessions each</i> )
	12:20 - 12:30	Break
	12:30	Lunch

## Detailed Program Schedule

<i>Day</i>	<i>Time</i>	<i>Activity</i>
<b>Sunday July 9</b>	2:30 - 3:30	Plenary session ( <i>E. Mueller</i> )
	3:30 - 3:45	Break
	3:45 - 4:20	Seminar presentations ( <i>5 groups, one session</i> )
	4:20 - 4:30	Break
	4:30 - 5:30	Plenary session ( <i>G. Christo</i> )
	7:00	Supper
<b>Monday July 10</b>	6:30	Breakfast
	7:30 - 8:00	Devotional ( <i>M. Finley</i> )
	8:00	Touring Pergamum and Thyatira Supper
<b>Tuesday July 11</b>	7:30 - 8:00	Devotional ( <i>M. Finley</i> )
	8:00	Breakfast
	9:00 - 10:00	Plenary session ( <i>K. Donkor</i> )
	10:00 - 10:15	Break
	10:15 - 12:20	Seminar presentations ( <i>5 groups, three sessions each</i> )
	12:20 - 12:30	Break
	12:30	Lunch
	2:30 - 3:30	Plenary session ( <i>R. Davidson</i> )
	3:30 - 3:45	Break
	3:45 - 5:05	Seminar presentations ( <i>5 groups, two sessions each</i> )
	5:05 - 5:20	Break
5:20 - 6:20	Plenary session ( <i>E. Zinke</i> )	
6:20 - 7:00	Break	
7:00	Supper	

## Detailed Program Schedule

<i>Day</i>	<i>Time</i>	<i>Activity</i>
<b>Wednesday July 12</b>	6:30	Breakfast
	7:30 - 8:00	Devotional ( <i>M. Finley</i> )
	8:00	Touring Sardis, Philadelphia, Laodicea, Hierapolis, and overnight in Pamukkale Supper
<b>Thursday July 13</b>	6:30	Breakfast
	7:30 - 8:00	Devotional ( <i>M. Finley</i> )
	8:00	Touring Colossae and Ephesus Supper
<b>Friday July 14</b>	7:30 - 8:00	Devotional ( <i>M. Finley</i> )
	8:00	Breakfast
	9:00 - 10:00	Plenary session ( <i>G. Pfandl</i> )
	10:00 - 10:15	Break
	10:15 - 12:20	Seminar presentations (5 groups three sessions each)
	12:20 - 12:30	Break
	12:30	Lunch
	1:30 - 6:00	Shopping in Izmir
	6:30 - 7:00	Devotional ( <i>R. Clouzet</i> )
7:00	Supper	
8:00-9:00	Plenary session ( <i>L. Lichtenwalter</i> )	
<b>Sabbath July 15</b>	8:00	Breakfast
	9:30 - 10:45	Bible study in groups ( <i>K. Donkor</i> )
	11:00 - 12:15	Worship service ( <i>Ted Wilson</i> )
	12:15 - 12:30	Break
	12:30	Lunch
	3:15 - 3:50	Seminar presentations (4 groups, one session)
3:50 - 4:00	Break	

## Detailed Program Schedule

<i>Day</i>	<i>Time</i>	<i>Activity</i>
<b>Sabbath July 15</b>	4:00 - 5:30	Discussion of Statement of Affirmation ( <i>A. Rodriguez</i> )
	5:30 - 6:30	Break
	6:30 - 7:00	Devotional ( <i>D. Schneider</i> )
	7:00	Supper
	8:00 - 9:00	Formal conclusion of the Conference ( <i>A. Rodriguez</i> )
<b>Sunday July 16</b>	6:30	Breakfast
	7:30 - 8:00	Devotional ( <i>M. Finley</i> )
	8:00	Touring Miletus, Priene, Selçuk Supper
<b>Monday July 17</b>	6:30	Breakfast
	7:30 - 8:00	Devotional ( <i>M. Finley</i> )
	8:00	Touring Patmos and return to Izmir Supper
<b>Tuesday July 18</b>		Departure

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# Seminar Presenters

Date	Time	Group I Selçuk	Group II Agora
<b>July 8</b>	3:00 - 3:45	<b>Greg King</b> “The Day of the Lord and Mission”	<b>Raúl Esperante</b> “The Black Sea Flood and the Genesis Story”
	3:45 - 4:20	<b>Carmelo Martínez</b> “Dialectic of Church and World”	<b>Jim Gibson</b> “Issues in Intermediate Models of Origins”
<b>July 9</b>	10:15 - 11:00	<b>Martin Proebstle</b> “Egypt My People and Assyria the Work of My Hands”	<b>Randall Younker</b> “The History and Archaeology of the 7 Churches”
	11:00 - 11:45	<b>Daegeuk Nam</b> “Divine Throne, Protology, Eschatology, and the Message of the SDA Church”	<b>Stephen Bauer</b> “Darwin and the Gospel Commission”
	11:45 - 12:20	<b>Paul B. Peterson</b> “Mind the Gap: Theologians and Evangelists”	<b>Ben Clausen</b> “Geology, Galileo, and the Church”
	3:45 - 4:20	<b>Ron Clouzet</b> “Holy Spirit, Leadership and Finishing the Work”	<b>Tim Standish</b> “E. G. White and the Amalgamation of Man and Beast”
<b>July 11</b>	10:15 - 11:00	<b>Glenn Paul Hill</b> “Doctrinal Contextualization and SDA Ecclesiology”	<b>Alexander Bolotnikov</b> “Rabbinic Exegesis of Deut. 24:1 and Adventist Hermeneutics”
	11:00 - 11:45	<b>Bruno Vertallier</b> “New Horizons for the Mission of the SDA Church”	<b>Cindy Tutsch</b> “One in Christ: E. G. White on the role of Women”
	11:45 - 12:20	<b>Ranko Stefanovic</b> “Mission and Message of the Remnant Church in the Book of Revelation”	<b>Norman Gulley</b> “The Unchanging God of Scripture: Implications for the Sabbath and Ecclesiology”
	3:45 - 4:30	<b>Jong Keun Lee</b> “Gospel Commission in a Global Context”	<b>Grenville Kent</b> “Your Reading, My Reading: Authority and Postmodern Hermeneutics.”
	4:30 - 5:05	<b>Ross E. Winkle</b> “The Dress and Identity of Jesus in John’s Apocalypse”	<b>Frank Hasel</b> “Baptism and Re-baptism: the SDA Church and Ecumenical Dialog”
<b>July 14</b>	10:15 - 11:00	<b>Gordon Doss</b> “Structural Models for a Missional Church”	<b>Fazaddudin Hosein</b> “The Secret about the Kingdom: Mark 4:26-29”
	11:00 - 11:45	<b>Erik Galenieks</b> “Modernity and the Centrality of Truth in the Mission of the Church”	<b>de Souza, Elias (Brasil)</b> “Prophetic Reaction to Syncretism in the Northern Kingdom: Implications for Adventist Theologians”
	11:45 - 12:20	<b>Bill Knott</b> “Theologian or Pastor? Role and Identity in Adventist Higher Education”	<b>Correa Segundo</b> “Christology and Protology in the Church of the 1st Century: Challenges and Answers”
<b>July 15</b>	3:15 - 3:50	<b>Wilson Paroschi</b> “God’s People in the Fourth Gospel: Johannine Ecclesiology in Perspective.”	<b>Carlos Mora</b> “Ecclesiologic Principles Found in the Book of Daniel”

Group III Odeon	Group IV Celsus	Group V Smyrna
<b>Humberto Rasi</b> “The Biblical Worldview and Mission”	<b>James Park</b> “Organic Units of Church in Psalm 1”	<b>Clinton Wahlen</b> “Heaven’s View of the Church in Revelation 2-3”
<b>Edwin Reynolds</b> “True and False in the Ecclesiology of Revelation.”	<b>Lael O. Caesar</b> “In Pursuit of Unity”	<b>David Tasker</b> “The People of God in the Prophetic Literature”
<b>Carl Cosaert</b> “Ancient Christian Manuscripts and the Early Church”	<b>Larry Evans</b> “The Gift of Followership”	<b>Jon Paulien</b> “A Vision for the Eschatological Remnant”
<b>Roy Gane</b> “Sanctuary and the Character of God”	<b>Robert M. Johnston</b> “Leadership in the Early Church”	<b>P. Richard Choi</b> “Paul’s Concept of the Church”
<b>Miroslav M. Kiš</b> “Practicing Theology: the Adventist Message and Lifestyle”	<b>Ademola Tayo</b> “Otherness and Identity: Unity in Diversity”	<b>John McVay</b> “Armament Passage (Eph 6:10-20): Metaphor for the Church”
<b>Ron du Preez</b> “Scholars, Liberty, and Loyalty”	<b>Jonathan and Kathleen Kuntaraf</b> “The Unity of the Church and the Wholeness of Man”	<b>Roland Meyer</b> “Christ, the <i>kephale</i> of the Church”
<b>M. Efe Ehioghæ</b> “Church Unity and Disruptive Diversity”	<b>Anna Galeniece</b> “The Biblical Imagery of a Healthy Church and Postmodern Society”	<b>Pardon Mwansa</b> “Unity in the New Testament church: Lessons for the Church today”
<b>Denis Fortin</b> “The Message of Sardis and E. G. White to Church Leaders”	<b>Alberto Timm</b> “The Ecclesiological Role of E. G. White”	<b>Gerhard Pfandl</b> “The Testimony of Jesus”
<b>Winfried Vogel</b> “Unity in Adventist Theology: The Impossible Possibility”	<b>Ray Roenfeldt</b> “The Spirit of Prophecy: What It Meant and What It Means”	<b>Ángel Manuel Rodríguez</b> “Towards an Adventist Ecclesiology”
<b>Jud Lake</b> “Toward a Theology of Adventist Preaching”	<b>Tadashi Ino</b> “The True Church in the Light of Romans 10:8-13”	<b>Ekkehardt Mueller</b> “The Priesthood of all Believers”
<b>Jozsef Szilvasi</b> “The Gospel to Every Nation, Language, Tribe and People”	<b>Ferdinand O. Regalado</b> “Bibliographies on the Doctrine of Church”	
<b>P. Gerard Damsteegt</b> “The Adventist Theologian, the Three Angels Messages, and the Unity of the Church”	<b>Gerald A. Klingbell</b> “Toward a Biblical Perspective of the Nature of the Church”	<b>Don Leo Garilva</b> “The Importance of Campus Chaplaincy to Our Mission as the Remnant: A Philippine Perspective”
<b>Darius Jankiewicz</b> “Relation between Word and Office: a Historico-Theological Reflection”	<b>Richard Lehmann</b> “The Church of God at Corinth”	<b>Leslie Pollard</b> “The Function of Loipos in the Letter to Thyatira”
<b>Martin G. Kingbeil</b> “Unity and Reconciliation: From Pentateuch to Paul: An Ecclesiological Journey”	<b>Tarsee Li</b> “The Remnant Motif and the Postexilic Community of Judah”	<b>Rex D. Edwards</b> “The Role of the Pastor in a Priesthood of All Believers”
<b>Efrain Velazquez</b> “Unity Postexilic Rhetoric and Early Second Temple Judaism”	<b>Miguel Luna</b> “Early Church Organization”	

1. **Bauer, Stephen** Southern Adventist University sbauer@southern.edu

## “Darwin and the Gospel Commission: How Does Our View of Origins Impact the Evangelistic Mission of the Church?”

This paper will explore how what we believe about the origins of the earth and its creatures may impact the foundations of the evangelistic mission of the church. James Rachels, an atheistic philosopher, asserts that any view of God compatible with Darwinian (i.e. materialistic) evolution is incompatible with the God of Scripture. I shall test his hypothesis by exploring the work of theologians who grapple with the implications of materialistic evolution for the doctrine of God, and will show that the resulting view of God appears to be incompatible with the SDA understanding of its evangelistic mission.

2. **Bolotinikov, Alexander** schulzinger@mail.ru

## “Early Rabbinic Exegesis of Deuteronomy 24:1 and its Significance for Adventist Hermeneutics”

The text of Deuteronomy 24:1 presents a hermeneutical challenge in regard to the continuity or discontinuity of the New and Old Testaments. The present research will focus on the exegetical debate between the schools of Shamai and Hillel regarding this verse. The goal of this study is to analyze different Rabbinic documents which record this debate and learn about the exegetical techniques and hermeneutical methods used by both schools in pursuit of their position.

3. **Caesar, Lael O.** Andrews University caesar@andrews.edu

## “In Pursuit of Unity”

The Seventh-day Adventist church at present numbers over 14,000,000 members in 203 countries, and is organized into almost one hundred unions and more than 500 local fields. This paper addresses some challenges within which the growing church has to grapple with by looking at some key biblical terms and images such as struggle, conquest, and coronation. The paper also includes five specific recommendations which, I hope, will meaningfully aid our pursuit of the mysterious harmony that God designs for His church, and for which Jesus specifically prays in His climactic intercession in John 17.

4. **Choi, P. Richard** Andrews University choir@andrews.edu

## “Paul’s Concept of Church”

This paper proposes to explore Paul’s concept of church outside of Ephesians and Colossians. The purpose is to investigate Paul’s ecclesiology in letters that feature more clearly his other theological concerns (like covenant and righteousness). This study will focus on the imageries of temple, Israel, and inheritance. It is hoped that the covenantal perspective offered in this study will lead to a deeper appreciation of Paul’s ecclesiology in Ephesians and Colossians.

5. **Clausen, Ben** Geoscience Research Institute bclausen@llu.edu

## “Geology, Galileo, and the Church”

The biblical narrative of a recent fiat creation forms the foundation for the church’s beliefs and its understanding of God’s character. Science with its many successes describes origins in terms of gradual development over a long period of time, with examples from the geology of the Bible lands. For the church addressing this origins conflict today, the story of Galileo’s clash with the medieval church suggests some approaches. Arguments and proof have a place, but are limited; integrity and humility are essential; uncertainty is a part of life. Job provided an example of this approach: belief in spite of questions.

6. **Clouzet, Ron E. M.** Southern Adventist University clouzet@southern.edu

## “The Holy Spirit and the finishing of the work in historical perspective: Implications for Spiritual Leadership”

The subject of the Holy Spirit and its cognate subject on the work and timing of the latter rain are mentioned close to 9,000 times in the writings of Ellen G. White. During the history of the Adventist Church, there were three clear time periods when God began to pour out the Spirit with worldwide implications for the Church to finish the work of spreading the Gospel. The paper examines each of those times analyzing the reasons why the Church did not get ready for the worldwide outpouring of the Spirit and the implications this has for spiritual leadership in the future.

7. **Correa, Segundo** Peruvian Union University stcorrea@viabcp.com

## “Challenges and answers surrounding Christology and protology in the church of the 1st century”

The church of the 1st century was attacked by teachings contrary to the biblical vision of creation, just as the nature of Christ was attacked. This presentation analyzes the Christological and protological issues in the context of John 1:1-5, illuminating: (a) The description of the ideas of that time (b) A brief background of the Christian church (c) The teaching of John with relation to the person of Christ and especially His role as creator.

8. **Cosaert, Carl** Walla Walla College cosaca@wwc.edu

## “Ancient Christian Manuscripts and the Early Church”

During the 20th century, the early manuscript evidence for the New Testament writings improved significantly with the discovery of ancient papyri dating back to the 2nd and 3rd centuries A.D. in some cases, two hundred years earlier than the legendary manuscripts discovered in the previous century. These papyri provide a tangible witness into the development of the early church. They testify not only to nearly every book in the New Testament canon, but also to the important role Scripture played in the mission of the church including the use of a novel literary innovation, the codex, that would have made Scripture more easily portable and accessible than the traditional scroll.

9. **Damsteegt, P. Gerard** Andrews University [damsteeg@andrews.edu](mailto:damsteeg@andrews.edu)

## **“The Adventist Theologian, the Three Angels’ Messages, and the Unity of the Church”**

This paper explores ways Adventist theologians, no matter what their specialty, can participate in the mission of the church by making meaningful contributions to the nature, meaning, and proclamation of the three angels’ messages to all cultures, religions, and world views. By focusing their attention on these vital messages that are to prepare the world for the Second Advent, Adventist theologians may experience a deep appreciation for fellow colleagues, evangelists, and church leaders that will unify the church in ways never before realized.

10. **de Souza, Elias Brasil** Northeast Brazil College [ebsouza@andrews.edu](mailto:ebsouza@andrews.edu)

## **“The Prophetic Reaction to Religious Syncretism in the Northern Israelite Kingdom During the 9th Century B.C. and Its Implications for the Adventist Theologian at the Beginning of the Third Millennium”**

This paper undertakes an examination of 1 Kings 17-2 Kings 10, the Elijah and Elisha narratives, with the intention to delineate the religious circumstances of the Northern Kingdom of Israel, and the prophetic response to this situation. It will be noted that the activities of the prophets Elijah, Elisha, and others stand out as genuine efforts to steer away the flow of religious syncretism that threatened to destroy the religious identity of the Northern Israelites. This paper thus intends to show the implications of this situation by pointing out that, in their reaction to Baalism and other forms of covenant transgressions, the aforementioned prophets may be regarded as paradigms for Adventist theologians as they endeavor to help the church keep its identity and focus on its mission.

11. **Doss, Gorden** Andrews University [dossg@andrews.edu](mailto:dossg@andrews.edu)

## **“Structural Models for a Missional Church”**

In the last century the world we seek to evangelize and the Church within which we serve have changed a great deal. As we seek to structure our organization for optimal effectiveness in the new century, we must keep our theology, strategy and methodology in close harmony. This paper discusses two major structural models and two hybrid models for the relationship of mission and church and how the models fit with Adventist mission.

12. **du Preez, Ron** Michigan Conference [faithethics@yahoo.com](mailto:faithethics@yahoo.com)

## **“Scholars Not Scoundrels! Living with Liberty and Loyalty.”**

This paper explores the place of scholarship for the unity and mission of the church, in the context of issues such as academic freedom, development of committed and professional leadership, unity of belief, practice and lifestyle issues, methods of theological study, and the ministry of Ellen G. White.

13. **Ehioghuae, Efe M.** Babcock University [efemehioghuae@yahoo.com](mailto:efemehioghuae@yahoo.com)

## **“Church Unity meeting the Challenges of Disruptive Diversity”**

Concerns about unity in the church will probably continue to engage the minds of all believers, especially as the church’s evangelistic thrust reaches territories with diverse cultures and orientations. Without doubt, unity is essential to the church. It is the propelling power that enables the church to accomplish its mission. There is, however, the danger, on one hand, of promoting uniformity in order to attain unity, while, on the other hand, of pushing for pluralism. Both tracks are misleading. Authentic, biblically informed unity in the church is sensitive to cultural variations. At the same time, it allows the Holy Spirit to play a central and defining role in relationships among members in local and global church settings.

14. **Esperante, Raúl** Geoscience Research Institute [resperante@llu.edu](mailto:resperante@llu.edu)

## **“And the Waters Covered the Earth-Is the Black Sea Flood the Genesis Flood?”**

Seventh-day Adventists believe that the Bible teaches a recent creation, followed by a worldwide flood. These are key ideas for the church, but they have been frequently attacked as local myths by both theologians and scientists. In the 1990’s, some geologists found evidence that suggest the Black Sea was once a freshwater lake that was catastrophically drowned by water from the Mediterranean Sea after the rupture of an underwater barrier at the Bosphorus Strait. While examining the evidence along with studies that have questioned this hypothesis and its consequences, the presentation intends to show that even if the Black Sea Flood did occur, it had nothing to do with the Biblical Flood.

15. **Evans, Larry R.** General Conference [evansl@gc.adventist.org](mailto:evansl@gc.adventist.org)

## **“The Gift of ‘Followership’”**

The purpose of this study is to review from biblical examples how the effectiveness of leaders was often contingent on a particular kind of following by those who were to be led. Principles of effective and ineffective “following” will be summarized noting that effective “followership” is a prized biblical value which in turn enables leaders to empower, mentor, and strengthen followers. By understanding principles of biblical “followership” many dangers of manipulation by cultic leaders can be avoided.

16. **Fortin, Denis** Andrews University [fortind@andrews.edu](mailto:fortind@andrews.edu)

## **“‘Hold Fast and Repent’ The Message to Sardis and Ellen White’s Counsel to Church Leaders”**

In the early 1900’s, during the Kellogg-Ballenger crisis, Ellen White used the message to the church at Sardis (Rev 3:1-6) to encourage and warn church leaders and theologians not to yield to the temptation to reject the doctrinal and theological foundations of the Adventist movement. What can theologians and church leaders learn from this period of Adventist history?



17. **Galeniece, Anna** Minnesota Conf. [agaleniece@yahoo.com](mailto:agaleniece@yahoo.com)

**“The Biblical Imagery of a Healthy Church and its Mandate in a Postmodern Society”**

God’s specific plan concerning the church as a people called out of the world is to send them back into it with a concrete message and mission. In the Bible, the unity, health and purpose of the church is particularly illustrated with the metaphor of the body, a metaphor which teaches the truth about the health of the church in relation to its collective responsibility to evangelize the world. The paper will attempt to show that the spiritual health or sickness of the church depends on obedience or disobedience of each of its members to the great commission of God (Matt. 28: 19; Acts 1: 8).

18. **Galenieks, Erik** Minnesota Conf. [galenieks@hotmail.com](mailto:galenieks@hotmail.com)

**“The Maze of Modernity and the Centrality of Truth in the Mission of the Church”**

The Seventh-day Adventist church has always had to confront surrounding trends and changes (destruction of the foundations of the truth, the irrelevance of authority, the erosion of holiness, and spirituality without truth) and live in tension with the world. On the one hand, it is a great risk to ignore one’s cultural setting and the events taking place all around. On the other hand, there is a great danger of accepting everything uncritically: if so, it is totally impossible for the church to remain faithful and to proclaim the Word of God to the world in this unprecedented period of history. The paper points out that the centrality of truth and the mission of the church are directly interrelated and interdependent on the faithfulness of the church to the Word of God that not only creates, refines, and condemns, but also empowers and redeems.

19. **Gane, Roy** Andrews University [gane@andrews.edu](mailto:gane@andrews.edu)

**“The Sanctuary and the Character of God”**

One of the most important ways in which we learn about God’s character is through His role in governing the community of His people from the ancient Israelite sanctuary. The Lord’s presiding, active, and unifying Presence at the center of Israelite life informs our understanding of salvation, mission, and community/church. While He chooses persons to perform specialized ministry for Him (priests, Levites, etc.). He allows anyone to choose close communion with Him on a high level of holiness (Nazirites). While He extends mercy, He does it with justice (through sacrifices and the Day of Atonement), thereby balancing the two sides of love.

20. **Garilva, Don Leo** Mountain View College [dlgarilva@aiaas.edu](mailto:dlgarilva@aiaas.edu)

**“The Importance of Campus Chaplaincy to Our Mission as the Remnant: A Philippine Perspective”**

Taking into consideration the large segment of students in Adventist schools, the main purpose of this paper is to present five reasons why campus chaplaincy ministry, as typified by Mountain View College in the Philippines, plays a major role in fulfilling our mission as the remnant.

21. **Gibson, Jim** Geoscience Research Institute [jgibson@llu.edu](mailto:jgibson@llu.edu)

**“Issues in Intermediate Models of Origins”**

Numerous attempts have been made to harmonize science and Scripture by adopting some type of divine creative activity over long ages of time. This paper examines several such “intermediate models”. These “intermediate models” vary in their details, but all of them fail in their goals of achieving harmony between Scripture and science. The intermediate models propose or imply non-Scriptural views of the origin and nature of humans, issues which are foundational for the Christian gospel. Although there are scientific questions we cannot answer, the church has acted wisely in accepting the Biblical teaching of a six-day miraculous creation

22. **Gulley, Norman** Southern Adventist University [ngulley@southern.edu](mailto:ngulley@southern.edu)

**“The Unchanging God of Scripture: Implications for the Sabbath and Ecclesiology”**

The radical distinction between the Sinai Covenant and the New Covenant, which rejects the Seventh-day Sabbath of Sinai, is based on faulty hermeneutics imposed on Scripture, from a false view of God. Former Adventist minister Dale Ratzlaff and many Evangelical biblical commentators need to allow internal linguistic and contextual evidence to provide a corrective through biblical hermeneutics. This paper is an attempt toward accomplishing this, and notes implications for the doctrine of the church.

23. **Hasel, Frank** Bogenhofen Seminary [frank.hasel@bogenhofen.at](mailto:frank.hasel@bogenhofen.at)

**“Baptism and Rebaptism: Implications for the SDA Church and the Ecumenical Dialog”**

Baptism is a religious rite of prime importance for all Christian churches and signifies the entrance into the church. However, there are divergent understandings of the mode of baptism and what it symbolizes. Is baptism a sacrament and by its very nature unrepeatable or a voluntary covenant? This has significant implications for the issue and practice of rebaptism. This paper examines the implications of the Ecumenical Document on Baptism, Eucharist and Ministry that was adopted in Lima in 1982 for the Seventh-day Adventist church and its understanding of baptism in relation to other churches and their baptismal practices?

24. **Hill, Glenn Paul** Weimar College [gphteacher@yahoo.com](mailto:gphteacher@yahoo.com)

**“Doctrinal Contextualization and Seventh-day Adventist Ecclesiology”**

In the incarnation of Christ, the Word was made flesh. As the body of Christ, the church has the responsibility for making the written Word of God “become flesh.” It is true that each individual must interpret and apply the Word of God in his own life. At the same time, certain safeguards are necessary in the process of contextualizing the Word of God. One of these safeguards involves the corporate input of members of the body of Christ. A specific process of application is explored.

25. **Hosein, Fazaddudin** Caribbean Union College bishopfaz@hotmail.com

**“The Secret about the Kingdom: An Exegetical study of the Parable of ‘The Seed Growing in Secret’ (Mark 4:26-29)”**

The goal of this paper is to undertake a detailed exegetical-theological study on the parable of “The Seed Growing in Secret,” found in Mark 4:26-29, as a critique of approaches to mission that are totally dependent on adequate resources in terms of finance and manpower. It will show that all gadgets of human prowess are not indispensable for the success of the gospel proclamation. The study will give hope to the saints, that in spite of the many challenges the church must face, coupled with the limited resources for the dissemination of the gospel, the gospel is already destined for triumph.

26. **Ino, Tadashi** Japan Union Conference hwfnw091@ybb.ne.jp

**“The True Church in the Light of Rom 10:8-13”**

Rom 10:9 is often considered as a bottom line to become a Christian. This study shows that this text is ultimately the condition which the remnant should have in the very last days of earth’s history. I will show this from an intertextual reading of Rom 10:6-13 with Deut 30:11-14, from which the apostle quoted in this context. I will also discuss the significance of Rom 10:9 for the pre-advent judgment and the relevance of the observance of the true Sabbath. I will not deny the significance of keeping the Sabbath in the last days, but will point out the relationship between the biblical Sabbath and “mouth and heart” in Rom 10.

27. **Jankiewicz, Darius** Fulton College darius@connect.com.fj

**“A Relationship between the Word and the Office: A Historico-Theological Reflection”**

This paper addresses the relationship between the authority of the ‘office’ and the authority of the Word from a historico-theological perspective. Specifically, it explores the tension that exists between individual interpretation of the Scriptures and that arising from the consensus of the community of believers. The nature of the church as a community of believers is explored and the priority of communal beliefs over individual understanding of the Word is affirmed.

28. **Johnston, Robert M.** Andrews University bobjohn@andrews.edu

**“Leadership in the Early Church During its First Hundred Years”**

This paper will examine the types of formal leadership in the early church and explore the reasons for the significant changes that occurred in the patterns of ministry and governance before A. D. 135.

29. **Kent, Grenville** Greater Sydney Conference grenville@rema.tv

**“Your Reading, My Reading: Authority and Postmodern Hermeneutics”**

By allowing various reading groups to bring contemporary concerns to the Bible, postmodern hermeneutics advocate readerly freedom. While postmodernism seeks thereby to give a voice to the marginalized and promote tolerance, it allows doctrinal anarchy since there is no reigning meaning to a text. This paper examines the influence of postmodern hermeneutics on contemporary biblical studies through a critical analysis of James Barr’s critique of postmodern ‘readings’ and Walter Brueggemann’s postmodern approach.

30. **King, Greg** Southern Adventist University gking@southern.edu

**“The Day of the Lord: Scripture’s Major Theme and the Mission of the Church”**

**Goals**

1. To demonstrate the pervasiveness of the Day of Lord theme throughout the entirety of Scripture and to note that it serves to integrate the whole Bible.
2. To explore the major contours of this theme.
3. To highlight how this theme unifies the mission of the Seventh-day Adventist Church.

31. **Kiš, Miroslav M.** Andrews University kis@andrews.edu

**“Practicing Theology: Attending to the Gaps between Adventist Message and Adventist Lifestyle”**

This essay explores the tasks of a theologian vis-à-vis the daily Christian life. It asks, first, why and how theology matters in the experience of salvation? What forces interpose between knowing the truth and living that truth? Secondly, it explores the theologian’s responsibility in facilitating the fellow believer’s struggle to be a “doer” of theology. How should one respond to tensions between professional conscience and the awareness of a damaging impact of one’s theology? When is a theologian acting in dereliction of duty, and how can one avoid pitfalls of irrelevance?

32. **Klingbeil, Gerald A.** AIIAS gklingbeil@aaias.edu

**“Between ‘I’ and ‘We’: Towards a Biblical Perspective of the Nature of the Church”**

Individualism as well as collectivism are categories that are employed by sociologists to describe the characteristics of a particular people or culture. These elements and their importance depend heavily upon a particular worldview. While the SDA church is not a cultural phenomenon, its presence in thousands of distinct people groups and cultures requires a biblically based discussion of the relationship of these extremes—particularly in the context of the New Testament metaphor of the church as a body. In view of the fact that Old Testament evidence is often ignored, in this study I will review four controversial Old Testament principles that are relevant to the topic (Abraham’s household, the commandment language, divine trans-generational retribution, and individual responsibility) and their relation to a Bible-based ecclesiology.

33. **Klingbeil, Martin G.** Helderberg College

**“Unity and Reconciliation from the Pentateuch to Paul: An Ecclesiological Journey of The Citizenship-Motiv Through the Bible”**

The idea of belonging or not belonging to a people chosen by God is developed in the Pentateuch through the citizenship-motif. Paul reuses the motif metaphorically in his letter to the Ephesians and applies it in an ecclesiological context. Both books respectively serve as a beginning and end-point in a long journey undertaken by the motif through the Old Testament, Intertestamental Period, and New Testament; a journey characterized by continuous tension between exclusivism and inclusivism, leading at times to a syncretistic assimilation and at other times to an eclectic separatism. This journey is studied in this paper with the objective to relate the experiences of the Old and New Testament churches to the critical issue of ecclesiological unity within the context of a global Seventh-day Adventist Church in the 21st century.

34. **Knott, Bill** Adventist Review [theknotts@compuserve.com](mailto:theknotts@compuserve.com)

**“Theologian or Pastor? Wrestling with Role and Identity in Adventist Higher Education”**

Drawing on real-life experiences gleaned from years as a student, teacher, and pastor on Adventist campuses, the author explores the tension inherent in the role of teaching theology and religion at Adventist universities and colleges. Can the Adventist theologian successfully challenge and prod the church while also advancing its mission to train and nurture? Knott proposes a paradigm emphasizing role negotiation, collegiality, accountability, and frequent “reimmersion” experiences for the professional instructor

35. **Kuntaraf, Jonathan** General Conference [kuntarafj@gc.adventist.org](mailto:kuntarafj@gc.adventist.org)  
**Kuntaraf, Kathleen** General Conference [kuntarafk@gc.adventist.org](mailto:kuntarafk@gc.adventist.org)

**“Unity in the Church Through an Emphasis on the Wholeness of Man”**

The Bible and the writings of Ellen G. White, supported by medical science, reveal that man is a wholistic being—indivisible and integrated. The wholeness includes the completeness of man as body, mind, and soul or physical, mental, and spiritual. Study also reveals that mind and body are interdependent and interact with each other. Because the Bible and the writings of Ellen G. White teach that all aspects of man are interdependent, it is necessary for us to regard man as a whole in our ministries. Education, health institutions, as well as all church activities should be concerned with man’s physical, mental and spiritual development. All church entities can be united to meet various aspects of human’s need with an integrated approach to the wholeness of man.

36. **Lake, Jud** Southern Adventist University [jslake@southern.edu](mailto:jslake@southern.edu)

**“A Loud Voice: Toward a Theology of Seventh-day Adventist Preaching”**

Seventh-day Adventists claim to preach the final message to the world in a “loud voice” (Rev 14:7, 9). As such, preaching is indispensable to the mission of the church. Today various audience focused, non-biblical, homiletical genres present themselves as the best way to preach. Seventh-day Adventist preaching, however, must be both audience focused and text centered. A theology of Seventh-day Adventist preaching will embrace the apostolic imperative to “preach the word” (2 Tim. 4:2) in the setting of the three-angels’ message of Revelation 14:6-12. What does this theology look like? This paper will examine the key preaching texts in Scripture and relate them to the mandate of the last message in Revelation 14:6-12. It will argue that the expository genre of preaching best fits the “loud voice” that prepares the world for the eschaton.

37. **Lee, Jong Keun** Sahmyook University [leejk@syu.ac.kr](mailto:leejk@syu.ac.kr)

**“Gospel Commission in a Global Standard”**

The purpose of this paper is to present a biblical motif of the global commission based on the cultural mandate of Gen 1:28; 2:15 which, it is argued, has been reinterpreted as the gospel commission with the enabling grace of God by Jesus (Matt 28:19-20; cf. Matt 21:22; Mk 11:24). Globalization is a world trend, prophesied in the book of Daniel (12: 4). Global standards are the internationally acknowledged norms and values in the areas of business, social systems, and practices and thought to foster oneness, competitiveness and renovation. The gospel commission is to be contextualized in a milieu of global standards. In the context of Rev. 18:1-2 the church is facing a destiny of reform and revival for the gospel commission in the age of globalization.

38. **Lehmann, Richard** Saleve Adventist University [rlehmann@campusadventiste.edu](mailto:rlehmann@campusadventiste.edu)

**“The Church of God at Corinth”**

The portrait of the church of God at Corinth shows it to be sick, although this sickness is more specifically manifested morally, socially and spiritually. A critical study of the church’s healing reveals processes that demonstrate support, transparency, renouncement and resurrection.

39. **Li, Tarsee** Oakwood College [tarseeli@oakwood.edu](mailto:tarseeli@oakwood.edu)

**“The Remnant Motif and the Postexilic Community of Judah”**

Previous studies of the remnant motif in the Old Testament have focused mostly on pre-exilic passages. This paper explores the application of the remnant motif to the postexilic community of Judah and its contribution to the Old Testament theology of the remnant. It is proposed that the post-exilic biblical texts conceive of their community as the faithful remnant, but not as the eschatological remnant. In addition, some relevant inferences will be drawn for Seventh-day Adventist ecclesiology.

40. **Luna, Miguel** Northern Asia-Pacific Division mluna@nsdadventist.org

## “Early Church Organization”

The purpose of this study is to analyze the early church organization as it is contained in the book of Acts and the NT Epistles. It will explore all possible sources for early church organization and the reason behind that church structure. In addition it will seek to discover how the church was organized and how it grew in spite of persecution and a variety of cultural and philosophical influences.

41. **McVay, John** Andrews University jmcvay@andrews.edu

## “The Armament Passage (Eph 6:10-20) as Metaphor for the Church: A Proposal and Its Implications”

The armament passage, Eph 6:10-20, is most often interpreted individualistically as portraying the combat of the individual Christian against evil. Is this really Paul’s intention in crafting it? Or does the passage appropriately conclude a letter that is all about the church? If Paul’s primary intention is to describe the church and its battle against evil, what implications does that understanding have for the exegesis and appropriation of this conclusion to the letter and to the document as a whole? Specifically, how are we to understand the identity of the church, the nature of the church’s enemies and type of battle it should conduct against evil.

42. **Martínez, Carmelo** River Plate Adventist University secinvft@uapar.edu

## “The Dialectic of Church and World: Open Relations”

Taking its departure from the study of the Epistle to the Ephesians, this study seeks to establish an ecclesiology in which the church and the world are not two unrelated entities. Firstly, every component of the dialectic of church and world are defined in order to avoid ambiguity and confusion. The church, in the middle of the world, contributes by means of its mission to the blessings of the people groups. Furthermore, it also responds directly to the challenge of public and political posturers. In view of these relevant aspects, the church should avoid an ecclesiology of threats as well as an ecclesiology of secularization. Finally, observations concerning the recent trend in ecclesiologial studies of relativizing the concept of “church” and “world” are commented upon.

43. **Meyer, Roland** Saleve Adventist University doyen@campusadventiste.edu

## “Christ, the *kephale* of the Church”

1. *Kephale* in classical Greek
2. *Kephale* in the Epistles of Paul
3. Christ as *Kephale* of the Church
4. Meaning and implications for the Church

44. **Mora, Carlos** Chile Adventist University carlosmora@unach.cl

## “Ecclesiological Principles Found in the Book of Daniel”

Looking at the historical and prophetic sections of the book of Daniel, this research looks for theological elements which may enrich biblical ecclesiology. Among the issues to be examined are the concepts of “people” and “saints” as they relate to the remnant of God.

45. **Mueller, Ekkehardt** Biblical Research Institute muellere@gc.adventist.org

## “The Priesthood of all Believers”

Although the concept of the priesthood of all believers is a widely discussed topic, oftentimes it plays only a marginal role in the life of churches. In this paper we will deal with the biblical support for this concept, take a brief look at the priesthood of all believers in church history, and discuss some implications for the Seventh-day Adventist church.

46. **Mwansa, Pardon** General Conference mwansap@gc.adventist.org

## “Unity in the New Testament Church: Lessons for the Church today.”

Evidence in the New Testament confirms that the twelve Apostles, and those other church leaders that joined the twelve, such as Paul, were not only different in personalities and temperaments, but at times viewed issues and approaches to ministry differently. This paper examines the early church’s approach to unity in terms of it’s nature and it’s management

47. **Nam, Daegeuk** Samyook University dnam@syu.ac.kr

## “The Divine Throne as a Symbol of Protology and Eschatology and the Message of the Seventh-day Adventist Church”

In many of the Biblical texts which mention the divine throne both in the Old Testament and in the New, it refers to the beginning of time and of the end of time. In other words, the throne of God serves as a symbol of the proton (protology) and the eschaton (eschatology). On the other hand, the Seventh-day Adventist Church has special messages to deliver to the world: the seventh-day Sabbath and the second coming of Jesus. The former points to the Creation, or the beginning of time, and the latter indicates the consummation of history, or the end of time. The paper will try and find the correlation between the divine throne as a symbol and the mission of the Seventh-day Adventist Church.

48. **Park, James H.** AIIAS [jimpark@aiaas.edu](mailto:jimpark@aiaas.edu)

## **“The Theological, Sociological and Missional Nature of the Church as an Organic Unity in Psalm 1”**

Often the various functions of the church are artificially divided into categories such as “worship,” “nurture,” and “outreach.” In Psalm 1, the three elements of communion, community and mission are presented as an organic unity by the figure of the tree which is planted by the streams of water. By taking root below and bearing fruit above, God purposes that the church, like the tree, should grow organically in all its dimensions.

49 **Paroschi, Wilson** Brazil Adventist University [wilson.paroschi@unasp.edu.br](mailto:wilson.paroschi@unasp.edu.br)

## **“God’s People in the Fourth Gospel: Johannine Ecclesiology in Perspective.”**

Since the 1970’s, John’s ecclesiological concerns have been widely acknowledged, but for many scholars such concerns reflect only the needs of a local, almost sectarian community in its struggles with a local Jewish synagogue. Assuming that the fourth gospel does show some interest in ecclesiology, this paper investigates expressions such as “his own” and “God’s children” in order to ascertain the shape and scope of that ecclesiology.

50. **Paulien, Jon** Andrews University [janp@andrews.edu](mailto:janp@andrews.edu)

## **“The Best is Yet to Come: A Vision for the Eschatological Remnant”**

Recent research into the Old Testament concept of the remnant suggests that the remnant concept was understood in at least three ways. The historical remnant was a group that was rescued from physical or spiritual peril. The faithful remnant involved those among the historical remnant that were faithful to God at the time addressed by the prophet. The eschatological remnant would be the result of God’s future mighty action and usually took some surprising turns in the fulfillment. Applying this research to the New Testament enables us to affirm the remnant role of the Adventist Church in the end-time without falling into the trap of an unhealthy exclusivism.

51. **Petersen, Paul B.** South Pacific Division [ppetersen@adventist.org.au](mailto:ppetersen@adventist.org.au)

## **“Mind the Gap!”**

The SDA Church has in recent years seen the benefit of a dialogue between theologians and natural scientists. The distance between evangelists and biblical scholars present another challenge to the church. When evangelists preach and teach without listening to the results of theological and biblical scholarship, the church may face not only embarrassment, but also potential loss of members. Yet, when theologians work completely independent of the church in its outreach and mission, the danger of strained and stained theology may cause even greater problems for the Church. This presentation will note some specific examples that illustrate the distance and suggest ways to bridge the gap.

52. **Pfandl, Gerhard** Biblical Research Institute [pfandlg@gc.adventist.org](mailto:pfandlg@gc.adventist.org)

## **“The Testimony of Jesus”**

One of the marks of identification of the remnant church in Revelation 12:17 is “the testimony of Jesus.” Is this testimony the testimony of the church about Jesus or the testimony of Jesus Himself? This study, on the basis of John’s use of *marturia* in his Gospel and Epistles, will seek to clarify the meaning of the phrase “the testimony of Jesus” in the book of Revelation.

53. **Pollard, Leslie** Loma Linda University [lpollard@llu.edu](mailto:lpollard@llu.edu)

## **“Remnant Language and Images in Contexts of Salvation in Revelation”**

This paper examines remnant language and images in the Apocalypse. Suggestions that link theological controls to the *ipsissimus verba* of remnant are proposed.

54. **Proebstle, Martin** Bogenhofen Seminary [martin.proebstle@bogenhofen.at](mailto:martin.proebstle@bogenhofen.at)

## **“Egypt My People and Assyria the Work of My Hands”**

The paper will look at God’s plan of salvation for the nations in the Hebrew prophets and its implications for today’s understanding of mission.

55. **Rasi, Humberto** General Conference [h.rasi@adelphia.net](mailto:h.rasi@adelphia.net)

## **“The Biblical Worldview: An Important Factor in Adventist Unity and Mission”**

The paper will explore the concept of worldview in terms of how it is acquired, developed, conveyed and adjusted in life. Furthermore, the relationships between worldviews and faith, beliefs, values and morals in contemporary society will be examined, with particular reference to Great Controversy theme. It will be shown why it is important to know the difference between the Great Controversy theme and such worldviews as naturalism and pantheism.

56. **Regalado, Ferdinand O.** Adventist University of the Philippines [ferdreg@yahoo.com](mailto:ferdreg@yahoo.com)

## **“Bibliographies on the Doctrine of the Church: Review and Herald, 1900-1921.”**

57. **Reynolds, Edwin** Southern Adventist University [reynolds@southern.edu](mailto:reynolds@southern.edu)

## **“The True and the False in the Ecclesiology of Revelation”**

The book of Revelation reveals two differing world views, including two different religious systems. How do these two different religious systems relate to the New Testament concept of the church, against which Jesus said the gates of Hades would never prevail? This paper attempts to answer this question by a careful study of John’s concept of the church in Revelation and a comparison with the wider New Testament view of the church.

58. **Rodríguez, Ángel Manuel** Biblical Research Institute [rodriguez@gc.adventist.org](mailto:rodriguez@gc.adventist.org)

### “Towards an Adventist Ecclesiology”

The purpose of this presentation is to provide an introduction to important aspects of an Adventist ecclesiology. It will emphasize the need for such ecclesiology and its contribution toward a clear expression of the identity of the Adventist Movement. It will be argued that an Adventist ecclesiology is fundamentally a remnant ecclesiology. The implications of that statement will be explored through a preliminary discussion of the biblical concept of the end-time remnant. The paper will briefly touch on topics such as unity, mission, ministry, sacraments, liturgy, and the authority of the church.

59. **Roennfeldt, Ray** Avondale College [ray.roennfeldt@avondale.edu.au](mailto:ray.roennfeldt@avondale.edu.au)

### “The Spirit of Prophecy: What it meant and what it means”

The role of Ellen White in Seventh-day Adventism has been foundational in guiding the mission of the Church. This paper addresses that subject by examining what the early Adventist pioneers were affirming in their claim that Ellen White’s ministry exhibited the Spirit of Prophecy. The hypothesis is that early Adventism was affirming its continuing openness to the leading of the Holy Spirit in both theology and practice. The paper concludes with an examination of the continuing role of Ellen White as a theological and mission mentor for contemporary Adventism.

60. **Standish, Tim** GeoScience Institute [tstandish@llu.edu](mailto:tstandish@llu.edu)

### “Amalgamation of Man and Beast: Did Ellen White write about antediluvian centaurs, satyrs, minotaurs and harpys?”

Greek myths abound with half-man, half-beast mythical creatures including centaurs, satyrs, minotaurs and harpys. Many Christians, including Seventh-day Adventists, embrace ideas about the antediluvian world in which chimeric creatures existed. One reason for this can be traced back to certain statements written by Ellen G. White about the “amalgamation of man and beast.” Some interpretations of White’s amalgamation statements appear to be based on ideas foreign to the church’s mission to spread the gospel to “every nation and kindred and tongue, and people.” These interpretations will be examined in light of the church’s mission, the role of a prophet and modern scientific understanding of the nature of living things.

61. **Stefanovic, Ranko** Andrews University [rstefano@andrews.edu](mailto:rstefano@andrews.edu)

### “Message and Mission of the Remnant Church in the book of Revelation”

Eschatology lies at the very heart of Adventist theology and defines the Seventh-day Adventist role and mission in the world. The book of Revelation, in particular, has been for Adventists the main source from which they have drawn their identity as a prophetic end-time movement with a special message to proclaim to the world. The Apocalypse claims to be the “revelation of Jesus Christ” written to show to God’s people what will happen in the future (Rev 1:1). How do these two concepts go together in the book? The projected paper, first, explores the Christ-centered meaning of biblical prophecies in Revelation, and, second, it suggests how they apply to the life of the end-time church as she endeavors to reach lost, suffering humanity with the gospel message.

62. **Szilvasi, Jozsef** Adventist University of Central Africa [szilvasij@hotmail.com](mailto:szilvasij@hotmail.com)

### “Proclaiming the Gospel to Every Nation, Tribe, Language and People”

The expression “every people, nation, tongue, and tribe” occurs several times in the book of Revelation and expresses a worldwide scope of the gospel proclamation and the universal nature of Christ’s Church. If the evangelistic movement of these last days is to fulfill the prophecies of Revelation, it must be able to talk to every people, nation, tongue, and tribe. To do so this movement should be inclusive rather than exclusive, able to include different cultures, ages, groups, and genders.

63. **Tasker, David** Pacific Adventist University [dtasker@pau.ac.pg](mailto:dtasker@pau.ac.pg)

### “The People of God in the Prophetic Literature”

The paper addresses the development of the motif of the special relationship between God and His people during the prophetic era. Post exilic and pre-exilic emphases will be compared, especially relating to the inter-connectedness between the concepts of “land,” “temple,” “people,” and “God.” From this discussion, conclusions may be drawn that illuminate later attempts to comprehend and formalize the relationship between God and those He calls His People.

64. **Tayo, Ademola** Babcock University [astayo96@yahoo.com](mailto:astayo96@yahoo.com)

### “Otherness and Identity: Fostering a United Church in a World of Diversity”

The Seventh-day Adventist church witnesses among over 200 countries today. The resultant effects include differences in theological, missiological, organizational and cultural understandings. Though the church is diverse, she must be united if she is to carry out her gospel commission mandate. The paper posits that authentic religious identity and responsible pluralism is not only inevitable, but also theologically imperative in a dynamic and globalized world of today. They are mutually inclusive as well as complementary for a healthy, united church.

65. **Timm, Alberto Ronald** Brazil Adventist University [alberto.timm@unasp.edu.br](mailto:alberto.timm@unasp.edu.br)

### “The Ecclesiological Role of Ellen G. White”

The Seventh-day Adventist Church was and continues being strongly influenced, as a denomination, by the prophetic leadership of Ellen G. White. This lecture deals specifically with her ecclesiological role in (1) the formation and organization of the Seventh-day Adventist Church; (2) the formulation of its doctrines and lifestyle; (3) the development of its missiology; as well as (4) the role of her writings in the church today. Such assessment is of major importance for the understanding of Seventh-day Adventist ecclesiology.

66. **Tutsch, Cindy** EGW Estate tutschc@gc.adventist.org

### “One in Christ: Ellen G. White on the Role of Women”

In 1895 Ellen White wrote “Place the burden (of evangelism) upon men and women of the church, that they may grow by reason of the exercise....” In this presentation, we will examine Ellen White’s views on the involvement of women in the work of the church. We will seek to understand the vital principles she endorsed, and explore how those can be applied to make women, and our church, more effective today.

67. **Velazquez, Efrain** Antillian Adventist University efrainv@uaa.edu

### “Unity: Postexilic Rhetoric and Early Second Temple Judaism”

The assumption that during the late sixth century B.C. a group of Judahites simply returned from Babylon to the Judean hill country to form a new community in an empty land has been challenged on textual and archaeological grounds. The picture of the exile and life after the Babylonian conquests has been radically revised. Nevertheless, the bold claims of the so-called minimalist scholars over the history of early Second Temple Judaism have awaken consciousness over the complex nature of those formative years. This paper presents the developments on Second Temple studies and sound reactions to recently accepted “consensuses.” The issues of identity and unity in the Golah community can be paralleled to the challenges faced by the Seventh-day Adventist community in the twenty-first century A.D. This paper explores the nature of the Golah community to which the postexilic prophets ministered and draws paradigms for the SDA theologian that seeks to understand church unity in his/her context

68. **Vertallier, Bruno** Euro-Africa Division brunoverallier@euroafrica.org

### “New Horizons for the Mission of the SDA Church”

The mission of the SDA Church is one. The church must preach the good news of Jesus Christ to the entire world. The ways to accomplish the mission are many. Should the SDA Church be afraid of this diversity or should the church support new approaches? I will try in this paper to show that the SDA Church has every thing to gain in exploring new ways. This will also add credibility within the church and be relevant to the world. My approach will come from the book of Acts which shows that the challenge of the young Christian church was not too far away from our own preoccupation.

69. **Vogel, Winfried** Bogenhofen Seminary winfried.vogel@bogenhofen.at

### “Unity in Adventist Theology—the Impossible Possibility”

This paper seeks to address the ever-present issue of unity within the SDA Church, specifically in the area of Adventist theology. After analyzing several factors of disunity in theological matters such as the ideologies of pluralism, relativism, and ecumenism within the church with all its different variations, the paper discusses the matter of truth versus tradition and the popular view of diversity in unity. The last part offers several viable steps towards a new biblical unity without falling into the trap of mere ecumenical devisings.

70. **Wahlen, Clinton** AIIAS clwahlen@aiaas.edu

### “Heaven’s View of the Church in Rev 2-3”

The earthly-heavenly duality of the letters to the Seven Churches in Revelation 2 and 3, evidenced by the use of symbolism (much of which is already introduced in John’s vision of the heavenly Son of Man, 1:9-20), shows (1) that the needs of the church are completely met by aspects of Jesus’ character and person; (2) that the church finds its truest identity in relation to Him; and (3) that even these epistolary chapters can be viewed as apocalyptic in harmony with the overall genre of the book.

71. **Winkle, Ross E.** Pacific Union College rwinkle@puc.edu

### “You are What You Wear: The Dress and Identity of Jesus in John’s Apocalypse”

The only New Testament document that explicitly attempts to portray Jesus as heavenly high priest is the Letter to the Hebrews. Recognition of a high-priestly understanding of Jesus Christ outside of Hebrews has been controversial, and opposition to such a view has been frequent and sometimes vociferous. The book of Revelation contains clear high-priestly imagery, but John does not explicitly identify Jesus as high priest. I intend to demonstrate through the criteria of distinctive clothing that John does portray Jesus in such a role.

72. **Yunker, Randall** Andrews University yunker@andrews.edu

### “A Look at the History and Archaeology of the Seven Churches”

The presentation will provide an overview of the archaeology of the seven churches of Revelation. There will also be a brief discussion of the growth of the Christian church as detected in archaeological remains, and what those remains can tell us about the organizational development of the early church.

## Plenary Speakers



**Roberto Badenas**

*Education Director of the Euro-Africa Division*

“The Message and Mission of God’s People in the NT”



**Gordon Christo**

*Vice President of the Southern Asia Division*

“The End-Time Remnant and the Non-Christian World”



**Richard Davidson**

*J. N. Andrews Professor of OT Interpretation, Andrews University*

“The Role of the Church in the Interpretation of Scripture”



**Kwabena Donkor**

*Associate Director of the Biblical Research Institute*

“The Role of Fundamental Beliefs in the Theology and Life of the Church”



**Ed Zinke**

*Treasurer, Adventist Theological Society*

“Ellen White and the Role of the Bible in the Remnant Church”



**Ekkehardt Mueller**

*Associate Director of the Biblical Research Institute*

“The End-Time Remnant and the Christian World”

## Plenary Speakers



**Gerhard Pfandl**

*Associate Director of the Biblical Research Institute*

“Unity and Diversity in the Seventh-day Adventist Church”



**Jan Paulsen**

*President of the General Conference of Seventh-day Adventists*

“The Message of the Church”



**Jiří Moskala**

*Associate Professor of OT, Andrews University*

“The Message and Mission of God’s People in the OT”



**Larry Lichtenwalter**

*President, Adventist Theological Society*

“The Duties and Responsibilities of the Adventist Theologian”



**Ángel Rodríguez**

*Director of the Biblical Research Institute*

“An Adventist Ecclesiology in the Making”



**Ted Wilson**

*General Vice President of the General Conference of Seventh-day Adventists*

“Theologians as Nurturers of the Advent Hope”



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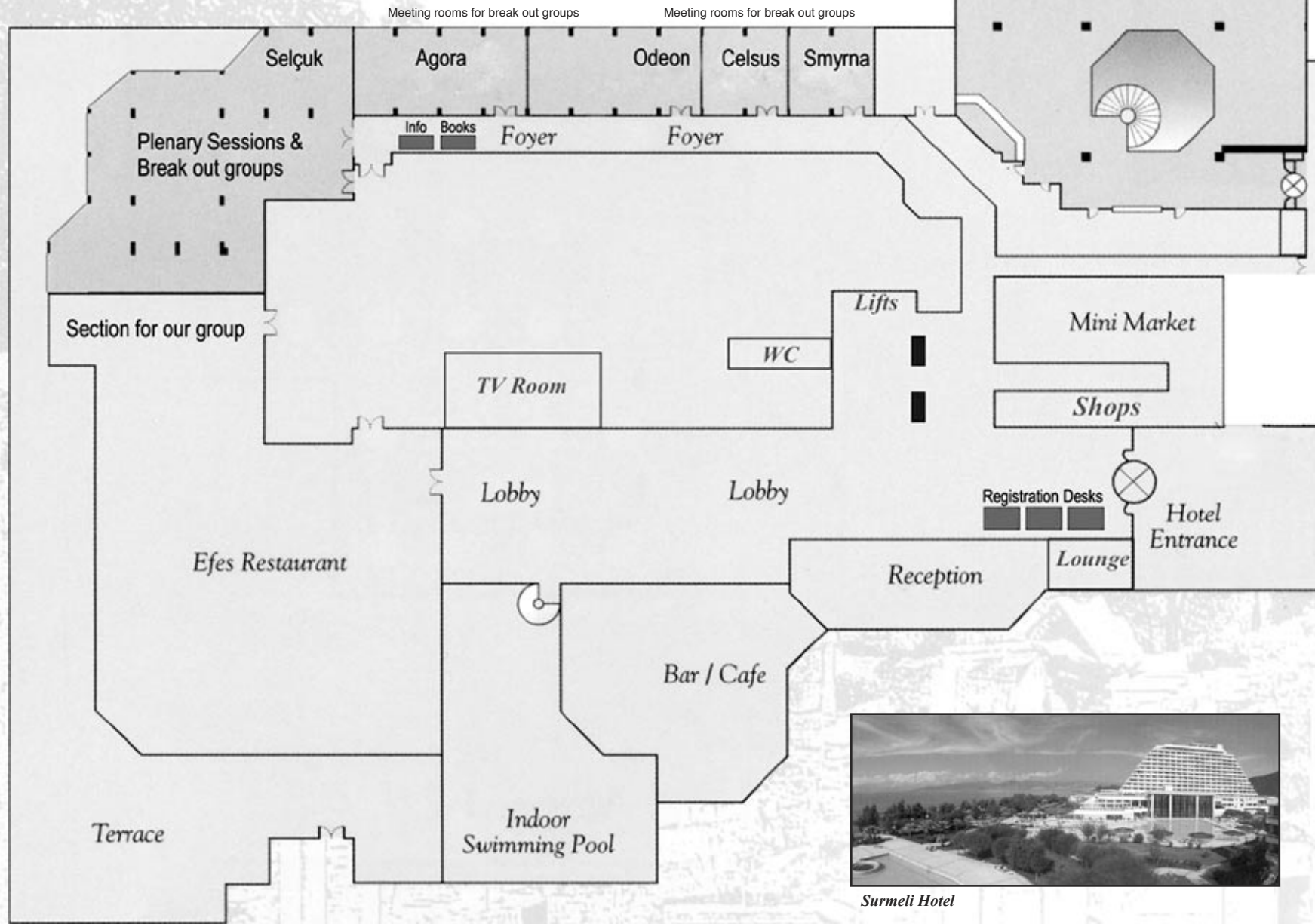
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# FLOOR PLAN OF LOBBY LEVEL



*Surmeli Hotel*

## Important Information

- 1. Medical Needs** – For first aid and other medical needs see the hotel reception or Dr. Kathleen Kuntaraf who is our physician.
- 2. Shopping and Currency Change** – We will provide opportunities for you to go shopping. Some stores accept US Dollars, Euros, or Credit Cards. However, for grocery stores and other stores you need YTL (new Turkish Lira). Money can be changed in our hotel. We also have a special offer: We will provide envelopes with the equivalent of US\$ 30.00 that can be purchased from Ute or Kemal Alkan from SDA Tour, our travel agents. The exchange rate they offer should be better than in other places.
- 3. Photocopies** – If you need to make photocopies see the hotel receptionist.
- 4. Internet Facilities and Telephone Service** – The hotel will provide internet facilities. Phone cards can be purchased from Ute and Kemal Alkan, SDA Tour. Keep in mind that using the regular phone in the hotel room without a phone card may be expensive.
- 5. Meals and Water** – Upon our request the hotel will provide vegetarian meals for the participants of the Bible Conference. You may take salads and desert from the main buffet. Other food you are asked to take only from the tables that have been provided for us. Bottled water will be provided on our sightseeing trips. Some beverages will be available during our sessions at the hotel. Additional beverages must be purchased by the participants.
- 6. Tips** – The room service should receive at least \$ 7.00 per room in tips for the entire time that we stay in the hotel. In a restaurant you may give tips of up to 10% of the amount you spend.
- 7. Information / Book Stand** – An information / book stand will be found in the hallway of the convention center.
- 8. Flight Reconfirmation** – If your flight needs to be reconfirmed, please, contact Ute or Kemal Alkan from SDA Tour at the information stand.
- 9. Room Keys** – Double rooms have one key only. Persons staying in double rooms may wish to turn in their keys at the reception so that the respective partner will be able to go to the room at any time.
- 10. Bus Pick Up** – The buses will come to the main entrance of the hotel where they will pick us up for our excursions.

## Hymns

### LIST OF HYMNS AND SONGS

A Mighty Fortress .....	(pg 42)	song 1
All Hail the Power of Jesus' Name .....	(pg 42)	song 2
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O God, Our Help .....	(pg 49)	song 24
Praise, My Soul, the King of Heaven .....	(pg 48)	song 22
Praise to the Lord .....	(pg 50)	song 26
Redeemed! .....	(pg 50)	song 27
Rise Up, O Church of God .....	(pg 48)	song 21
Take My Life and Let It Be .....	(pg 43)	song 4
The Church Has one Foundation .....	(pg 43)	song 5
We Have this Hope .....	(pg 45)	song 12



## 1. A Mighty Fortress (#506)

A mighty fortress is our God,  
A bulwark never failing;  
Our helper he amid the flood  
Of mortal ills prevailing.  
For still our ancient foe  
Doth seek to work us woe;  
His craft and power are great,  
And armed with cruel hate,  
On earth is not his equal.

And though this world, with devils filled,  
Should threaten to undo us,  
We will not fear, for God hath willed  
His truth to triumph through us.  
The Prince of Darkness grim,  
We tremble not for him;  
His rage we can endure,  
For lo! his doom is sure;  
One little word shall fell him.

That word above all earthly powers,  
No thanks to them, abideth;  
The Spirit and the gifts are ours,  
Through Him who with us sideth.  
Let goods and kindred go,  
This mortal life also;  
The body they may kill;  
God's truth abideth still;  
His kingdom is forever.



## 2. All Hail the Power of Jesus' Name (#229)

All hail the power of Jesus' name!  
Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown Him Lord of all!  
Bring forth the royal diadem,  
And crown Him Lord of all.

Let every kindred, every tribe,  
On this terrestrial ball,  
To Him all majesty ascribe,  
And crown Him Lord of all!  
To Him all majesty ascribe,  
And crown Him Lord of all.

O that with yonder sacred throng  
We at His feet may fall!  
Join the everlasting song,  
And crown Him Lord of all!  
Join the everlasting song,  
And crown Him Lord of all.

## 3. Alleluia! Sing to Jesus! (#167)

Alleluia! Sing to Jesus!  
His the scepter, His the throne;  
Alleluia! His the triumph,  
His the victory alone;  
Hark! The songs of peaceful Sion  
Thunder like a mighty flood;  
Jesus out of every nation  
Hath redeemed us by His blood.

Alleluia! Bread of heaven,  
Thou on earth our food, our stay!  
Alleluia! Here the sinful  
Flee to Thee from day to day:  
Intercessor, Friend of sinners,  
Earth's Redeemer plead for me,  
Where the songs of all the sinless  
Sweep across the crystal sea.



## 4. Take My Life and Let It Be (#330)

Take my life, and let it be  
Consecrated, Lord, to Thee;  
Take my hands, and let them move  
At the impulse of Thy love,  
At the impulse of Thy love.

Take my feet, and let them be  
Swift and beautiful for Thee;  
Take my voice, and let me sing  
Always, only, for my King,  
Always, only, for my King.

Take my lips, and let them be  
Filed with messages from Thee;  
Take my silver and my gold,  
Not a mite would I withhold,  
Not a mite would I withhold.

Take my will and make it Thine;  
It shall be no longer mine;  
Take my heart, it is Thine own!  
It shall be Thy royal throne  
It shall be Thy royal throne.

## 5. The Church Has One Foundation (#348)

The church has one foundation,  
'Tis Jesus Christ her Lord;  
She is His new creation,  
By water and the Word;  
From heaven He came and sought her  
To be His holy bride;  
With His own blood He bought her,  
And for her life He died.

Elect from every nation,  
Yet one o'er all the earth,  
Her charter of salvation,  
One Lord, one faith, one birth;  
One holy name she blesses,

Partakes one holy food,  
And to one hope she presses,  
With every grace endued.

'Mid toil and tribulation,  
And tumult of her war,  
She waits the consummation  
Of peace for ever more;  
Till with the vision glorious  
Her longing eyes are blest,  
And the great church victorious  
Shall be the church at rest.

## 6. Love Divine (#191; melody #167)

Love divine, all loves excelling,  
Joy of heaven, to earth come down;  
Fix in us thy humble dwelling;  
All thy faithful mercies crown!  
Jesus, Thou art all compassion,  
Pure, unbounded love Thou art;  
Visit us with Thy salvation;  
Enter every trembling heart.

Breathe, O breathe Thy loving Spirit  
Into every troubled breast!  
Let us all in Thee inherit;  
Let us find the promised rest;  
Take away our bent to sinning;  
Alpha and Omega be;  
End of faith, as its beginning,  
Set our hearts at liberty.

Finish, then, Thy new creation;  
Pure and spotless let us be.  
Let us see Thy great salvation  
Perfectly restored in Thee;  
Changed from glory into glory,  
Till in heaven we take our place,  
Till we cast our crowns before Thee,  
Lost in wonder, love, and praise.



**7. Amazing Grace  
(#108)**

Amazing grace! how sweet the sound,  
That saved a wretch like me!  
I once was lost, but now am found,  
Was blind, but now I see.

Through many dangers, toils, and snares,  
I have already come;  
'Tis grace hath brought me safe thus far,  
And grace will lead me home.

When we've been there ten thousand years,  
Bright shining as the sun,  
We've no less days to sing God's praise  
Than when we'd first begun.

**8. Blessed Assurance, Jesus is Mine  
(#462)**

Blessed assurance, Jesus is mine!  
O, what a foretaste of glory divine!  
Heir of salvation, purchase of God,  
Born of His Spirit, washed in His blood.

*Refrain*

This is my story, this is my song,  
Praising my Savior all the day long;  
This is my story, this is my song,  
Praising my Savior all the day long.

Perfect submission, perfect delight,  
Visions of rapture now burst on my sight;  
Angels descending bring from above  
Echoes of mercy, whispers of love.-

Perfect submission, all is at rest,  
I in my Savior am happy and blest,  
Watching and waiting, looking above,  
Filled with his goodness, lost in His love.

**9. Christ is Coming  
(#201)**

Christ is coming! let creation  
Bid her groans and travail cease;  
Let the glorious proclamation  
Hope restore and faith increase;  
Christ is coming! Christ is coming!  
Come, Thou blessed Prince of Peace!  
(Prince of Peace!)  
Come, Thou blessed Prince of Peace!

With that "blessed hope" before us,  
Let no harp remain unstrung;  
Let the mighty advent chorus  
Onward roll from tongue to tongue:  
Christ is coming! Christ is coming!  
Come, Lord Jesus, quickly come!  
(quickly come!)  
Come, Lord Jesus, quickly come!

**10. My Hope is Built on Nothing Less  
(#522)**

My hope is built on nothing less  
Than Jesus' blood and righteousness.  
I dare not trust the sweetest frame,  
But wholly lean on Jesus' name.

*Refrain*

On Christ the solid rock I stand;  
all other ground is sinking sand,  
all other ground is sinking sand.

His oath, His covenant, and blood  
Supports me in the whelming flood.  
When all around my soul gives way,  
He then is all my hope and stay.

When He shall come with trumpet sound,  
O may I then in Him be found!  
Dressed in his righteousness alone,  
Faultless to stand before the throne.



**11. Come, Thou Almighty King  
(#71)**

Come, Thou almighty King,  
Help us Thy name to sing,  
Help us to praise!  
Father all glorious,  
O'er all victorious,  
Come, and reign over us,  
Ancient of Days!

Come, Thou incarnate Word,  
Gird on Thy mighty sword,  
Our prayer attend;  
Come, and Thy people bless,  
And give Thy Word success;  
Spirit of holiness,  
On us descend!

Come, holy Comforter,  
Thy sacred witness bear,  
In this glad hour:  
Thou who almighty art,  
Now rule in every heart,  
And ne'er from us depart,  
Spirit of power!

**12. We Have This Hope  
(#214)**

We have this hope that  
burns within our hearts,  
Hope in the coming of the Lord.  
We have this faith that Christ alone  
imparts,  
Faith in the promise of His Word.  
We believe the time is here,  
When the nations far and near  
Shall awake, and shout and sing  
Hallelujah! Christ is King!  
We have this hope that  
burns within our hearts,  
Hope in the coming of the Lord.

**13. Crown Him With Many Crowns  
(#223)**

Crown Him with many crowns,  
The Lamb upon His throne;  
Hark! How the heavenly anthem drowns  
All music but its own!  
Awake, my soul, and sing  
Of Him who died for thee;  
And hail Him as thy matchless King  
Through all eternity.

Crown Him the Lord of love!  
Behold His hands and side,  
Those wounds, yet visible above,  
In beauty glorified;  
No angel in the sky  
Can fully bear that sight,  
But downward bends his wondering eye  
At mysteries so great.

Crown Him the Lord of years,  
The Potentate of time,  
Creator of the rolling spheres  
Ineffably sublime!  
All hail! Redeemer, hail!  
For Thou hast died for me;  
Thy praise shall never, never fail  
Throughout eternity.

To Thee, great One in Three,  
Eternal praises be,  
Hence, evermore:  
Thy sovereign majesty  
May we in glory see,  
And to eternity  
Love and adore!



## 14. Fairest Lord Jesus (#240)

Fairest Lord Jesus,  
Ruler of all nature,  
O thou of God and man the Son!  
Thee will I cherish, Thee will I honor,  
thou, art my glory, joy, and crown.

Fair are the meadows,  
Fairer still the woodlands,  
Robed in the blooming garb of spring;  
Jesus is fairer, Jesus is purer  
Who makes the woeful heart to sing.

Beautiful Savior! Lord of all the nations,  
Son of God and Son of Man!  
Glory and honor, Praise, adoration,  
Now and forevermore be Thine!

## 15. Far and Near the Fields Are Teeming

Far and near the fields are teeming  
With the sheaves of ripened grain;  
Far and near their gold is gleaming  
O'er the sunny slope and plain.

*Refrain*  
Lord of harvest, send forth reapers!  
Hear us, Lord, to Thee we cry;  
Send them now the sheaves to gather,  
Ere the harvest time pass by.

Send them forth with morn's first  
beaming,  
Send them in the noon tide's glare;  
When the sun's last rays are streaming,  
Bid them gather everywhere.

O thou, whom thy Lord is sending,  
Gather now the sheaves of gold;  
Heaven-ward then at evening wending  
Thou shalt come with joy untold.

## 16. Great Is Thy Faithfulness (#100)

Great is Thy faithfulness,  
O God my Father,  
There is no shadow of  
turning with Thee;  
Thou changest not,  
Thy compassions, they fail not;  
As Thou has been  
Thou forever wilt be.

*Refrain*  
Great is Thy faithfulness!  
Great is Thy faithfulness!  
Morning by morning  
new mercies I see;  
All I have needed  
Thy hand has provided,  
Great is Thy faithfulness!  
Lord unto me!

Summer and winter,  
and springtime and harvest,  
Sun, moon, and stars  
in their courses above,  
Join with all nature  
in manifold witness  
To Thy great faithfulness,  
mercy, and love.

Pardon for sin  
and a peace that endureth,  
Thy own dear presence  
to cheer and to guide;  
Strength for today  
and bright hope for tomorrow,  
Blessings all mine,  
with ten thousand beside.



## 17. I Sing the Mighty Power of God (#88, melody #382)

I sing the mighty power of God,  
That made the mountains rise,  
That spread the flowing seas abroad,  
And built the lofty skies;  
I sing the wisdom that ordained  
The sun to rule the day;  
The moon shines full at His command,  
And all the stars obey.

I sing the goodness of the Lord,  
That filled the earth with food;  
He formed the creatures with His word,  
And then pronounced them good.  
Lord, how Thy wonders are displayed  
Where'er I turn my eye!  
If I survey the ground I tread,  
Or gaze upon the sky!

There's not a plant or flower below  
But makes Thy glories known;  
And clouds arise, and tempests blow,  
By order from Thy throne,  
Creatures that borrow life from Thee  
Are subject to Thy care;  
There's not a place where we can flee  
But God is present there.

## 18. Jesus is Coming Again (#213)

Lift up the trumpet,  
and loud let it ring:  
Jesus is coming again!  
Cheer up, ye pilgrims,  
be joyful and sing:  
Jesus is coming again!

*Refrain*  
Coming again, coming again,  
Jesus is coming again!

Echo it, hilltops;  
proclaim it, ye plains:  
Jesus is coming again!  
Coming in glory,  
the Lamb that was slain;  
Jesus is coming again!

Nations are angry-  
by this we do know  
Jesus is coming again!  
Knowledge increases;  
men run to and fro;  
Jesus is coming again!







## 19. Jesus Saves (#340)

We have heard a joyful sound,  
 Jesus saves, Jesus saves;  
 Spread the gladness all around,  
 Jesus saves, Jesus saves;  
 Bear the news to every land,  
 Climb the steeps and cross the waves,  
 Onward, 'tis our Lord's command,  
 Jesus saves, Jesus saves.  
 Give the winds a mighty voice,  
 Jesus saves, Jesus saves;  
 Let the nations now rejoice,  
 Jesus saves, Jesus saves;  
 Shout salvation full and free,  
 Highest hills and deepest caves,  
 This our song of victory,  
 Jesus saves, Jesus saves.

## 20. Jesus, With Thy Church Abide (#374)

Jesus, with Thy church abide;  
 Be her Savior, Lord, and Guide,  
 While on earth her faith is tried:  
 We beseech Thee, hear us.  
 May her voice be ever clear,  
 Warning of a judgment near,  
 Telling of a Savior dear:  
 We beseech Thee, hear us.  
 May she guide the poor and blind,  
 Seek the lost until she find,  
 And the broken hearted bind:  
 We beseech Thee, hear us.  
 May she holy triumphs win,  
 Overthrow the hosts of sin,  
 Gather all the nations in:  
 We beseech Thee, hear us.

## 21. Rise Up, O Church of God (#615)

Rise up, O men of God!  
 His kingdom tarries long.  
 Bring in the day of brotherhood,  
 And end the night of wrong.  
 Let women all rise up!  
 Have done with lesser things.  
 Give heart and soul and mind and strength  
 To serve the King of kings.  
 Rise up, courageous youth!  
 The church for you doth wait,  
 Her strength unequal to her task.  
 Rise up, and make her great!  
 Lift high the cross of Christ!  
 Tread where His feet have trod.  
 Disciples of the Son of man,  
 Rise up, O church of God!

## 22. Praise, My Soul, the King of Heaven (#4)

Praise, my soul, the King of heaven;  
 To His feet thy tribute bring.  
 Ransomed, healed, restored, forgiven,  
 Who like thee His praise should sing?  
 Praise Him, praise Him, alleluia,  
 Praise the everlasting King.  
 Angels, help us to adore Him:  
 Ye behold Him face to face;  
 Sun and moon, bow down before Him:  
 Dwellers all in time and space.  
 Praise Him, praise Him, alleluia,  
 Praise with us the God of grace.



## 23. Christ for the World (#370)

Christ for the world we sing;  
 The world to Christ we bring  
 With loving zeal;  
 The poor and them that mourn,  
 The faint and over borne,  
 Sin sick and sorrow worn,  
 Whom Christ doth heal.  
 Christ for the world we sing;  
 The world to Christ we bring  
 With fervent prayer;  
 The way ward and the lost,  
 By restless passions tossed,  
 Redeemed at countless cost  
 From dark despair.

Christ for the world we sing;  
 The world to Christ we bring  
 With joyful song;  
 The new born souls, whose days,  
 Reclaimed from error's ways,  
 Inspired with hope and praise,  
 To Christ belong.

## 24. O God, Our Help (#103)

O God, our help in ages past,  
 Our hope for years to come,  
 Our shelter from the stormy blast,  
 And our eternal home!  
 Under the shadow of Thy throne  
 Still may we dwell secure;  
 Sufficient is Thine arm alone,  
 And our defense is sure.

Before the hills in order stood,  
 Or earth received her frame,  
 From everlasting Thou art God,  
 To endless years the same.

## 25. My Jesus, I Love Thee (#321)

My Jesus, I love thee,  
 I know Thou art mine;  
 For Thee all the follies  
 of sin I resign.  
 My gracious Redeemer,  
 my Savior art Thou;  
 If ever I loved Thee,  
 my Jesus, 'tis now.

I love Thee because  
 Thou hast first loved me,  
 And purchased my pardon  
 on Calvary's tree;  
 I love Thee for wearing  
 the thorns on Thy brow;  
 If ever I loved Thee,  
 my Jesus, 'tis now.

I'll love Thee in life,  
 I will love Thee 'til death,  
 And praise Thee as long as  
 Thou lendest me breath;  
 And say when the death dew  
 lies cold on my brow,  
 If ever I loved Thee,  
 my Jesus, 'tis now.

In mansions of glory  
 and endless delight;  
 I'll ever adore Thee  
 in heaven so bright;  
 I'll sing with the glittering  
 crown on my brow;  
 If ever I loved Thee,  
 my Jesus, 'tis now.



## 26. Praise to the Lord (#1)

Praise to the Lord, the Almighty,  
the King of creation!  
O my soul, praise Him,  
for He is thy health and salvation!  
All ye who hear,  
Now to His temple draw near;  
Join ye in glad adoration!

Praise to the Lord, who o'er all things  
so wondrously reigneth,  
Shieldeth thee under His wings,  
yea, so gently sustaineth!  
Hast thou not seen  
How thy desires e'er have been  
Granted in what He ordaineth?

Praise to the Lord, who doth prosper  
thy work and defend thee;  
Surely His goodness and mercy  
here daily attend thee.  
Ponder anew What the Almighty can do,  
If with His love He befriend thee.

## 27. Redeemed! (#338)

Redeemed, how I love to proclaim it!  
Redeemed by the blood of the Lamb;  
Redeemed thro' His infinite mercy,  
His child, and forever, I am.

### *Refrain*

Redeemed, redeemed,  
Redeemed by the blood of the Lamb;  
Redeemed, how I love to proclaim it!  
His child and forever I am.

I think of my blessed Redeemer,  
I think of Him all the day long;  
I sing, for I cannot be silent;  
His love is the theme of my song.

I know I shall see in His beauty  
The King in whose law I delight,  
Who lovingly guardeth my footsteps,  
And giveth me songs in the night.

