



JOURNAL OF THE ADVENTIST THEOLOGICAL SOCIETY

Volume 4, Number 1 Spring 1993

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The JOURNAL OF THE ADVENTIST THEOLOGICAL SOCIETY is published twice yearly by the Adventist Theological Society. Home office: P. O. Box 551, Collegedale, Tennessee 37315. Direct all correspondence to P. O. Box 86, Berrien Springs, Michigan 49103.

The JOURNAL is sent free to members of the Society whose dues are not in arrears.

The regular annual subscription price for non-members is US\$12.50 to addresses in the USA and US\$14.50 to addresses elsewhere.

The student and retiree subscription price for non-members is US\$10.00 in the USA and US\$12.00 elsewhere.

The single copy price is US\$6.00.

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THE PRESIDENT'S PAGE

A Message from the ATS President

C. Raymond Holmes

Greetings in the name of our Lord to all readers of the *Journal of the Adventist Theological Society*! Your response to this publication of the *Adventist Theological Society* has been most gratifying. It serves to encourage further cutting-edge theological articles.

For this issue of the *Journal* I want to comment on the name *Adventist Theological Society*, and on two articles of the criteria of membership in the *Constitution of the Adventist Theological Society*.

Adventist Theological Society does not imply a formal entity of the Seventh-day Adventist Church, nor that it is inclusive of Adventist theologians and Bible scholars. The term *Adventist* signifies no more than that membership is reserved for Adventists as opposed to members of other denominations. It suggests no more than does *Association of Adventist Forums*, which is not inclusive of all Adventists nor a formal entity of the Church, nor more than *Association of Adventist Women*, which is certainly not inclusive of all women of the Church. Thus *Adventist Theological Society* is neither ambiguous nor misleading.

Article 1 of the *Constitution* states: "We are convinced that the Bible is the Word of God—the inspired, infallible revelation of propositional truth. The Bible is its own interpreter, provides the foundation and context for scholarship and the totality of life, and is the unerring standard for doctrine." The terms *inspired*, *infallible*, and *unerring* represent a high view of the Bible's authority as revelation from God, and have a long and respected heritage in Christian history.

These terms express the view of Scripture held by Ellen G. White, and more recently that of the 1974 North American Division Bible Conferences. Therefore, with respect to its position on Biblical authority, *ATS* stands in the great stream of Christian and Adventist history and does not hesitate to confess its belief in the

full authority and accuracy of the Bible as Word of God. The terms are not understood to refer in any sense to a dictation/verbal theory of Biblical inspiration.

Article 3 reads: "We endorse the use of historical-grammatical Biblical interpretation recognizing the necessity of the Holy Spirit's aid in so doing. We reject the use of any form of the 'historical-critical' method in Biblical study." As a co-founder of *ATS* I am particularly pleased by the inclusion of this Article, as I witnessed first hand the devastation to faith and mission the historical-critical method produced in my former Church. Recent events in the Lutheran Church-Missouri Synod and the Southern Baptist Convention underscore similar devastation, which has, fortunately, been courageously and successfully reversed in those denominations. As one in the early joys of acceptance of the Adventist message I appreciated immensely the rejection of the historical-critical method by the 1974 Bible Conferences, and later by the "Methods of Bible Study Report"—(*Adventist Review*, Jan. 22, 1987), which reinforced my confidence that I had found a secure Bible-based spiritual home in the Seventh-day Adventist Church. *All the presenters at the 1974 Bible Conferences contributed to that confidence.*

I wish to extend to Dr. Leo R. Van Dolson, who has served as distinguished editor for the first six issues of *JATS*, the most extensive word of appreciation for his outstanding service and dedicated labor. He has taken on new duties in revising a major SDA resource volume, forcing him to relinquish the editorship of *JATS*. Elder Frank B. Holbrook has been elected as editor and several associate editors have kindly consented to assist him. We wish them God's blessings for their volunteer ministry in editing *JATS*.

May this issue of *JATS* prove to be a rich source of reading pleasure, and may the Lord continue to empower by His Spirit the message and mission of the Seventh-day Adventist Church!

Yours in the service of the Master,

C. Raymond Holmes

Journal of the Adventist Theological Society, 4/1 (1993):3-16.
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THE ROLE OF SDA EDUCATION IN THE FORMATION OF ADVENTIST LIFESTYLE

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Because Seventh-day Adventists believe that *the work of redemption and the work of Christian education are one and the same*, we have in that very belief the conceptual construct for a theology of education: the Christian Gospel—in theory and application. Parents *are* expected to train up their children in the nurture and admonition of the Lord; that is an unmistakable injunction in both Testaments (Deut 6:3-5; Prov 22:6; Isa 54:13; Eph 6:4).

From Eden onward we know that the home school is clearly mandated as a residual base for spiritual instruction (about God—theology). We know also that in Old Testament times the prophet Samuel, under divine inspiration, raised up a small network of prophetic schools to ensure the spiritual prosperity of Israel (2 Kings 2). This appears to be the first institutionalized expression of religious instruction. And the cathedral schools of medieval times, under the auspices of the Catholic church, perpetuated the custom, broadening it to include popular education, as well as pre-seminary studies. The great Protestant reformer, Martin Luther, established and encouraged such schools, with the same spiritual objectives as Samuel. We are in the train of that noble legacy since Ellen G. White re-enshrined this grand legacy as a centerpiece of Adventism. Her able articulation of the role of Chris-