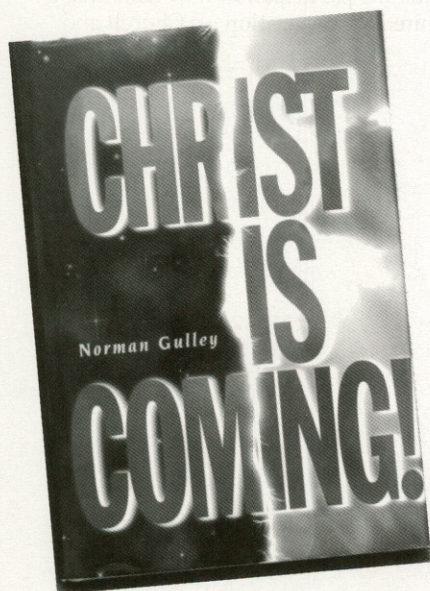


The Peacemaking Remnant:

Dreaming a Grander Dream

By Charles Scriven



"I will teach you the fear of the Lord...seek peace, and pursue it."

—David¹

"Blessed are the peacemakers, for they will be called the children of God."

—Jesus²

"God works out His purpose through a 'remnant', a minority ready to think and act ahead of the community as a whole, and so keep alive the vision of God's redemptive way."

—G. H. C. Macgregor³

Despite a wealth of corrective scholarship from Seventh-day Adventist and other writers, the dominant Adventist eschatology continues to see the spiritual life as escape and church mission as talk. End-time believers, it is thought, mine the Bible's apocalyptic writings for inside information about Earth's final days, then use it like fugitives to navigate a safe journey to the Advent, a flight through and eventually out of the world.

Vulnerable to harm, feckless against the march of evil, end-time believers focus on assuring a getaway, on watching out for heretics and enemies, and avoiding deception and danger. When these true believers do connect with people outside their own circle the purpose is to communicate warnings and confide esoteric information; in short, to facilitate escape through talk.⁴

Neither spirituality as escape nor mission as talk does justice to authentic biblical eschatology. Nor, I imagine, does either satisfy, let alone galvanize, thoughtful church members in Adventism's older strongholds. Persons who are deeply broken and discouraged may find mere escape seductive; they may also gain satisfaction from having inside information to divulge. But those who remain adventurous—who take delight in the creativity and accomplishment available to creatures made in the image of God—gravitate toward grander dreams. They want to pursue good and subvert evil; to shape a better home, neighborhood, town, or world; to plant a garden, start a business, run a clinic, mend a city; to put a song, somehow, in human hearts.

Adventurous people resemble the great protagonists of scripture, for whom mere escape and mere information would have been sheer poverty of spirit. Neither escape nor mere information would, in their view, have seemed important enough or daring enough to rivet energy and inspire praise—or to count as the authentic calling of God. After all, from Abraham through the prophets, Jesus, and the apostles the spiritual life meant fellowship and collaboration with the Maker of all things, the One who gives us minds and hearts and calls us to adventure, blessing, and joy. With such a God and calling, the grander the dream the better.

Adventism's own story and agenda—our own shared life—bequeath it a truly compelling spirituality and mission. Near the center of the Adventist experience that we know and gladly affirm is eschatology, the understanding of God's end for the world. If we are impoverished by the dominant eschatology, the deeper eschatology of Adventism can renew and enrich our life. In what follows I will suggest that this deeper eschatology calls us into the fellowship of the Remnant for the magnificent purpose of peacemaking. Adventism's story, agenda, and shared life compel us to become or aspire to nothing less than the peacemaking Remnant. This aspiration constitutes the grander dream we need and reflects both our own story as a people and the story of God as told in scripture.

A new example of the dominant, or "official," Adventist eschatology is Norman Gulley's recently published book, *Christ is Coming!* A teacher at Southern Adventist University, Gulley reflects for almost six hundred pages on themes familiar to Adventists due to sermons and seminars on "last-day events." Priced at \$30 in hardcover, the book represents a major project for the Review and Herald Publishing Association. A clue to the publisher's hopes for the book was that last fall the publisher gave copies to North American Division church leaders, including conference, union, and college and university presidents. What is more, the publisher had collected several pages of pre-publication praise, including assurance from the editor of the *Adventist*

Review that the book is "a major contribution to the Adventist Church and to Christian thought in general," and from a professor that it represents "the present heartbeat of centrist Adventist eschatology." The book prints this and similar praise at its beginning, along with a foreword by the immediate past General Conference president, who has proclaimed Gulley's work "crucial" for the church's "understanding and safety."⁵

In his way, Gulley provides seed and sustenance for the church's rejuvenation. He upholds Christ and the ideal of a relationship with him, understands history as a conflict between Christ and Satan, sees the Cross as a "decisive" victory in that conflict, challenges the liberal devaluation of eschatology, and suggests that survival-of-the-fittest naturalism brings in its train "degrading social results." Gulley is rightly suspicious, moreover, of empires and church-state alliances. As for plotting the schedule of last-day events, long a preoccupation in the Adventist community, he forswears date setting altogether and attempts only a "general view of the journey" instead of a detailed account.⁶

In all these respects, Gulley offers hints of Adventism's deeper eschatology. Though each point is important, however, none is more so than his upholding of Christ. Although Gulley never dwells

at length on the image of the Church as Remnant, he does remark that "only resting in [Christ] will carry the Remnant through the final crisis."⁷ In this, he is surely right—the point would hold, I suppose, for any crisis—and he should be thanked for making this statement. Unfortunately, in Gulley's book the focus on Christ is insufficiently thorough, and this fact accounts most of all for deficiencies in its expression of the Church's eschatology.

The Jesus of the Gospels took for granted that the Earth is God's creation, a recipient of divine care and open to human striving. Jesus thought of himself as a descendant of Abraham, Moses, and the prophets—all mediators of earthly truth and blessing. He saw God's kingdom—God's politics, one might say—touching the

“This is why the Church matters—and why evangelism matters. The Church and its champions exist to widen the circle of those who, by faith in the victory of God and a conspiracy of peacemaking, subvert all evil and build up all good.”

fulness, he said that truly faithful watchers should stay at their appointed earthly business, attentive to the space around them as well as to time.⁸ Spirituality did not mean withdrawal and escape, but engagement and stewardship. Jesus admonished his disciples to invest their resources to the end, according to Matthew 25, and at the Great Assize confront a single question: have you taken care of people?⁹

If faithful watchers look to the “true ending of the world” and live in its light,¹⁰ that ending is Christ, the One who in becoming flesh *sanctified the earth and embraced the human prospect*.¹¹ Yet Gulley’s expression of the dominant eschatology mainly misses this point. He understands that the Second Advent delivers us from “extinction” and that human effort alone neither assures nor hastens Christ’s final triumph,¹² but in his zeal to resist the shallow, feel-good optimism that plays down the Second Advent, Gulley effectively suppresses the First Angel’s presumption in Revelation 14 that God is still the maker of “heaven and earth” despite sin and crisis, and that the world remains God’s good creation, still receptive to human creativity and care.¹³ When Gulley makes kingdom-building God’s work alone, and in no sense ours; when he discredits all efforts “to change society”; when he scorns not only the myth of tidy upward progress but also the whole idea of “human improvement”; when he renounces Christian involvement in “the political arena” declaring that the world can only get “worse,”¹⁴ he departs from the biblical point of view. Furthermore, by lapsing into an eschatology of resignation, Gulley contradicts his own declaration early in the book that at the cross Christ made a “decisive difference” for a world that is “no longer Satan’s.”¹⁵

The difference the Cross makes reminds us that Christ is the key. If Christ controlled the discourse of eschatology, meager vision would give way to abundance. Christ and the spirit of the prophets and apostles would call us into fellowship and collaboration with the Maker of Heaven and Earth, and in the speaking and living out of eschatology we would aspire to be the remnant God intends: not escape artists, but peacemakers. As Ellen White has said, we would become “co-workers with Christ” in the work of Redemption.¹⁶

From the start, Adventists have seen themselves as a faithful minority witnessing for God in the midst of last-day crisis and have embraced the biblical motif of the Remnant to idealize this vision.¹⁷ When this motif is put to narcissistic use—as in the claim, “we are the Remnant Church” or “only Adventists are God’s true Remnant”—thoughtful members should cringe.¹⁸ I think everyone can agree, however, that we *are* called to

be the Remnant. That is our heritage, and when it generates high aspiration rather than self-important posturing it is honorable and illuminating. Consider where it can lead. Consider the spirituality and mission the Remnant ideal can bequeath to those who look past mere convention to the deeper eschatology of scripture.

Both the dominant and deeper eschatologies uphold the Christ of the Gospels as, in Gulley’s words, the “clearest, most authentic, revelation of God.”¹⁹ That being so, the Christ of the Gospels must control how we interpret scriptural testimony concerning the remnant. Begin, then, with Jesus’ reference in Luke 12:32 to his disciples as a “little flock.” That reference belongs to the larger Gospel theme of good (or indifferent) shepherds voiced, for example, in Matthew 9:36, where Jesus felt compassion for people “harassed and helpless, like sheep without a shepherd,” and in Luke 15:3-7, where he told the parable of a shepherd who found and rejoiced over a single lost sheep.²⁰ This larger theme reflects similar imagery in the Hebrew prophets. One key passage, Jeremiah 23:1-6, ties this imagery explicitly to the Remnant ideal. Against a setting of evil shepherds and scattered sheep God declares: “Then I myself will gather the remnant of my flock” (verse three), and promises generous care: “they shall not fear any longer, or be dismayed, nor shall any be missing” (verse four). In chapter thirty-one, a section that focuses on Israel’s return from exile, Jeremiah again links the Remnant with the gathered flock and envisions his nation’s restoration tied to the renewal of hearts and forgiveness of sins.²¹

In Ezekiel 34, God again makes a promise to “scattered” sheep, victims of indifferent or evil leaders. According to verses 11-23, God will “seek” out these victims, “rescue” and “feed” them, “bind up” their injured, “strengthen” their weak, and give them a new leader, “my servant David,” who will be “their shepherd.” In the passage that starts at verse twenty-five, God vows to “make with them a covenant of peace” in which freedom and safety prevails, justice overcomes oppression, and plenty supplants poverty. A few chapters later, Ezekiel’s theme shifts to the return from Exile and again evokes imagery of the “shepherd” while referring to the “covenant of peace.” As with Jeremiah, Ezekiel envisions the cleansing and renewing of human hearts.²²

Although Jesus never used the term “Remnant” in the Gospels, he borrowed from the prophets language of the Remnant, pictures of the scattered and suffering gathered with their Maker into a fellowship of peace, a sweeping wholeness of life under the mercy and care of God. When the Gospel writers interpreted Jesus, they also invoked shepherd prophecies and promises of peace

that recalled the Remnant gathering foretold in Jeremiah. According to Matthew, for instance, Jesus' birth in Bethlehem fulfilled Micah's vision of a ruler from that town who would "feed his flock" and be "the one of peace." Likewise, echoing Isaiah, Luke saw Jesus' coming affording light to those in "darkness" and guiding their feet into "the way of peace."²³

One result, then, of reading the Remnant motif in the light of Christ is recovery of the sense that the remnant is the recipient of divine favor. The motif becomes what it always was for Israel: an evocation of grace. In calling us to be the Remnant, God calls us into wholeness of life under divine care, into a compassionate and rejuvenating fellowship. One quality unique to the Gospel accounts is that this fellowship revolves around Jesus himself—even after his ascension, as both Matthew and John declare.²⁴ Another quality is that the prophetic dream of a community reaching foreigners and outcasts begins to be realized.²⁵ Differences between Old and New Testament versions underscore the fact that the fellowship is compassionate and rejuvenating, an expression of God's transforming grace.

Jesus' reference in Luke 12:32 to the disciples as a "little flock" occurred as he "set his face resolutely toward Jerusalem"²⁶ and journeyed to the city at the center of his culture. En route and upon his arrival, Jesus explained and embodied his mission—his vision of God, his all-encompassing compassion, his critique of misleaders, his hope and vigilance in the face of danger, his evocation of the politics of nonviolence, and his generosity even to those who hated and harmed him.²⁷ As Jesus approached Jerusalem on a donkey's foal he recalled Zechariah's dream of the peaceable kingdom and jubilant disciples echoed the song of peace sung to shepherds at Jesus' birth.²⁸


Disciples, indeed, still echo the deeds and words of the kingdom. As the "little flock" accompanies Jesus on the journey to Jerusalem, it undertakes the same dangerous mission and finds the same joy and fulfillment.²⁹ Again and again it hears reminders of its call—to follow its leader, bear the cross, and become great through service.³⁰ This is how disciples, in David's words, "pursue peace"; this is how they plant their feet on "the way of peace," as prophecy foretold; this is how true disciples keep the commandments of God and hold fast to the faith of Jesus.³¹

Judging by Jesus' own example, the way of peace holds sway even in the most hazardous times. Whether he affirmed the presence of the Kingdom, announced apocalyptic urgency, or faced danger

himself,³² Jesus stuck by the journey to Jerusalem and the mission that prompted it. As peace was the point to begin, and his message when he accomplished his mission—"Peace be with you," he told the astonished disciples on resurrection day—so peace was the heart of his witness at its most vivid and harrowing point, his provocative entrance into Jerusalem.³³ If the peril of that moment could not deter Jesus from peacemaking, neither should any peril deter his followers. Above all, as the end approaches, those "who try to make their life secure" depart from the way of faithfulness. The "little flock" keep "dressed for action"; they stay "alert"; they remain "at work" to the end³⁴

All of this follows from uplifting Christ as the "clearest, most authentic, revelation of God,"³⁵ and suggests the heightened relevance—especially for those called to be the Remnant—of simple words from the Sermon on the Mount: "Blessed are the peacemakers, for they will be called the children of God."³⁶ Here, judging from the whole gospel and from the prophets who anticipated the gospel, lies as profound a clue as any to the mission of the Remnant, those who struggle to uphold the integrity of God's people against the drift of the dominant culture.³⁷ Here a call goes forth to all who know the divine favor and everlasting grace, a call to all who fear God, scorn Babylon, and hold fast to the faith of Jesus. This is a call to espouse a grander dream than

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defeat it

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resignation, to refuse withdrawal and escape, and to embrace engagement and stewardship. This is a call to follow Jesus, to proclaim and embody the compassion of God, the politics of God, the peace of God, and thus to be mediators of the divine blessing like the great protagonists of scripture.³⁸ This is a call, in short, to be a “prophetic minority,” a minority “ready to think and act ahead of the community as a whole, and so keep alive the vision of God’s redemptive way.”³⁹

All of this belongs to the heartbeat of hope, authentic Christian hope. But in the dominant Adventist eschatology it is missing, and the consequence is not only loss in well-directed energy but also gain in misdirected energy—as epitomized in Adventist complicity with Nazi and Rwandan genocide, or with David Koresh’s fiasco in Waco,⁴⁰ Texas. Still, the deeper vision also comes through in Adventist life. It emerges through the example of people like Ellen White and Fernando Stahl, John Weidner and Desmond Doss, Vladimir Shelkov and Milan Suslic.⁴¹ It comes through in the witness of Adventist leaders from the United States who denounced their nation’s military aggression during the Spanish–American War; in the 1921 Autumn Council letter to Warren Harding that asked in the name of the “Prince of Peace” for “limitation of armaments” and “amelioration of human woe”; in the 1985 Annual Council statement that summoned the faithful to advance “social, cultural, and economic justice” and to urge nations to “beat their swords into plowshares.”⁴² It comes through, too, in Adventist writing—in the eschatologies of John Brunt, Sakae Kubo, Charles Teel, Jr., and Roy Branson, in the ecclesiologies of Steven G. Daily, Gottfried Oosterwal, and Zdravko Plantak.⁴³ All of these resources go unnoticed, or virtually unnoticed, in the dominant eschatology, but all illuminate in a fresh and mobilizing way the fundamental truth of the Adventist pioneers: that a faithful minority must bear witness to the victory of Christ in the midst of last-day crisis.

For the biblical Remnant, spirituality is not escape, it is fellowship; mission is not mere talk, it is peacemaking. Amid surrounding allusions to the Remnant, the prophet Micah declared in his classic summary that the truly faithful “walk humbly” with God while doing “justice” and loving “kindness.”⁴⁴ This is true worship—true veneration, indeed, of the Sabbath—and this

outlook and practice give rise in the end to peace.⁴⁵ This is what it means to hold fast to the faith of Jesus and labor with the risen Christ in the work of redemption. This is why the Church matters—and why evangelism matters. The Church and its champions exist to widen the circle of those who, by faith in the victory of God and a conspiracy of peacemaking, subvert all evil and build up all good.

The peacemaking Remnant enter confidently, then, into fellowship and collaboration with the Maker of Heaven and Earth. They know that in a world doomed to decline, Ellen White could not have founded a medical college, or Fernando Stahl taught Indians to read, or John Weidner saved Jews from the Holocaust; nor could

Anabaptists have imagined religious liberty, or suffragists secured the vote for women, or unarmed dissenters brought the Berlin Wall to the ground.

Of course, the peacemaking Remnant realize that prophetic transformation meets resistance and interruption. They know that, despite the goodness of creation, God’s people sing their songs in a strange land, face disappointment and dreams deferred, suffer bitter anguish.⁴⁶ The Remnant knows that the advance of the Kingdom is neither placid nor

predictable; it is turbulent and startling—a saga of setbacks and upheavals, of constant uneasiness with the present order, constant empathy with human brokenness, constant readiness to meet new challenges. But they press on, looking to the climax—the grand surprise—of the Second Coming, when God’s peacemakers sing the Song of the Lamb and hear thunderous words of victory from the Heavenly Throne.

All this, I submit, is hope in a biblical key. It is a hope grand and daring enough to rivet energy and inspire praise—today. In the light of the dominant Adventist eschatology, it seems clear that this deeper vision of spirituality and mission will, if we embrace it, change and steady our minds and revise and confirm the way we live. It is at once a departure and return. On a journey into fellowship and peacemaking we will, as the poet said, “arrive where we started / and know the place for the first time.”⁴⁷

“For the biblical Remnant, spirituality is not escape, it is fellowship; mission is not mere talk, it is peacemaking.”

Notes and References

1. From Ps. 34:11-14, attributed to David. Scriptural citations are from the New Revised Standard Version.
2. Matt. 5:9.
3. G. H. C. Macgregor, *The New Testament Basis of Pacifism* (New York: The Fellowship of Reconciliation, 1936), 82, 83.
4. These points, commonplace in the church's conventional eschatological writing, come through, e.g., in Raymond F. Cottrell, "The Eschaton: A Seventh-day Adventist Perspective of the Second Coming," *Spectrum* 5 (winter 1973): 7-31. Although Cottrell alludes helpfully to Matt. 25, on which more later, the overall picture he presents is that of a last-day church helpless against the drift of history and, except for its proclamation, disengaged from the surrounding culture. Concerning the tendency for Church eschatologists to condense, or effectively condense, Adventist mission into the expression of warnings, neglected truths, special messages, and the like, see the more or less official essay, "Who Constitutes the 'Remnant Church?'" in *Seventh-day Adventists Answer Questions on Doctrine* (Washington, D.C.: Review and Herald, 1957): 186-96; see, too, the same tendency in Raoul Dederen's attempt to explain Adventism to a non-Adventist, scholarly readership, "An Adventist Response to 'The Seventh-day Adventists and the Ecumenical Movement,'" *The Journal of Ecumenical Studies* 7 (summer 1970): 558-63, reprinted in *Spectrum* 2 (autumn 1970): 19-25. For another example, see, in *Adventist Review*, Dec. 2, 1976, 14, 15, the 1976 Annual Council document, "Evangelism and Finishing God's Work," which declared the church's "singular objective" to be proclamation of its special message. For a recent example, see Robert S. Folkenberg, "The Remnant," *Adventist Review*, Aug. 1998, 27, in which the author declares that the "focal point of the Remnant is that it has a unique message."
5. Norman Gulley, *Christ is Coming! A Christ-Centered Approach to Last-Day Events* (Hagerstown, Md.: Review and Herald, 1998.) These endorsements appear on pp. 3, 5, and 9.
6. For remarks in *Christ is Coming* on Christ's centrality, see, e.g., pp. 52, 140, 358; on history as conflict, see pp. 41, 54; on liberal devaluation of eschatology, see p. 246; on survival of the fittest, see p. 408; on suspicion of empires, see p. 243; on church-state alliances, see pp. 211, 443, 472, 478, 487, 493; on charting, see pp. 507-509. It's fair to say that Gulley does not fully overcome the Adventist preoccupation with detail. One of his sentences, on p. 509, reads: "As Ussher's chronology is four years off, 1998 is nearly 2002."
7. *Ibid.*, 366.
8. Malcolm Bull and Keith Lockhart, *Seeking a Sanctuary: Seventh-day Adventism and the American Dream* (San Francisco: Harper and Row, 1989), 160, suggest that Adventists are suspicious of all that is "extended in space, what is purely material or animal." Jesus affirmed space as well as time.
9. On Jesus and Creation, see, e.g., Mark 10:6, Matt. 5:45, and 25:14-30; for his sense of Hebrew lineage, see, e.g., Matt. 22:29-40; on his eschatology, see, e.g., Mark 1:15, Luke 17:20, 21, and, with a view especially to taking responsibility on Earth, Matt. 24 and 25. Many scholars notice that Jesus' Kingdom metaphor is political in connotation. Geza Vermes, *The Religion of Jesus the Jew* (Minneapolis: Fortress Press, 1993), 21, calls it "essentially political."
10. Robert E. Webber and Rodney Clapp, *People of the Truth: A Christian Challenge to Contemporary Culture* (San Francisco: Harper and Row, 1988; reprint, Harrisburg, Pa.: Morehouse Publishing, 1993), 122, describes the "eschatological community" as having its "eyes on the end," that is, on Jesus Christ, and as living "in the light of this ending, the true ending of the world."
11. For sample backing from scripture, see John 1 and 10.
12. Gulley, *Christ is Coming*, 539, 540.
13. Rev. 14:7. The passage starting with verse 6 and proceeding to verse 12 is the scriptural centerpiece of eschatological self-understanding for Adventists. On what it means to affirm that God is Creator, see, e.g., Gen. 1 and 2; in particular, see 1:26, 27 (humankind as in the "image of God"), 1:31 (God's Creation as "very good"), and 2:15-20 (humankind as God's agent in the creation of culture).
14. See Gulley, *Christ is Coming*, 250, for his remarks on the kingdom, social change, and the political arena; p. 539 for the perspective on "human improvement," and p. 441 for the claim that according to the Bible the world is getting "worse." My position would be that according to the Bible kingdom-building, in which we participate as Christ's ambassadors and body (2 Cor. 5:20, and 12:27), is difficult, yet by no means destined to fail at every point; the Second Coming is the completion of God's work, not just the interruption of the devil's. See my comment on p.71 below.
15. *Ibid.*, 54. Compare this remark by Loma Linda University theologian Gerald Winslow: "Certain of their faith in the resurrection of Jesus Christ, [Christians] know that history is not a closed deterministic system but is open to the transforming power of God," in his essay, "Millennium," in Charles Teel, Jr., ed., *Remnant and Republic* (Loma Linda, Calif.: Loma Linda University Center for Christian Bioethics, 1995), 173.
16. Ellen G. White writes that the "Redeemer" enlists us as "co-workers," and speaks of our "agency" and "co-operation" as "co-workers" in "the cause of God." *Testimonies for the Church*, 9 vols. (Mountain View, Calif.: Pacific Press, 1948), 3:382, 391. Compare her paragraph on the honor of being "co-laborers with Jesus," in which she declares there is "no limit to the good you may do." *Messages to Young People* (Nashville: Southern Publishing Association, 1930), 125.
17. See my "The Real Truth About the Remnant," *Spectrum* 17 (Oct. 1986): 6-13, for background on this motif in Adventism, and also for an effort to expand conventional awareness by examining the whole Bible's use of the motif. For the latter attempt, I rely heavily on Gerhard Hasel, *The Remnant* (Berrien Springs, Mich: Andrews University Press, 1972), which is a fine book-length treatment of the subject. For further, unconventional reflection on Adventist application of the motif, see Jack W. Provonsha, *A Remnant in Crisis* (Hagerstown, Md.: Review and Herald, 1993), as well as a review of that book by James J. Londis, "Remnant and Crisis and a Second Disappointment," *Spectrum* 24 (Apr. 1995): 9-16. Conventional Adventist awareness focuses almost exclusively on the account in the book of Revelation. Here the Remnant, after Rev. 12:17, and 14:12, comprises all who keep the commandments of God and have the faith of Jesus; in particular, they keep (unlike other Christians) the fourth commandment Sabbath, seen, in this view, as the "seal of the living God" (7:2), the sign, especially in the last days, of loyalty to God.
18. A 1987 survey of one hundred Pacific Union Conference pastors revealed that, by a two-to-one margin, they disagreed with the claim that the Seventh-day Adventist Church "constitutes God's Remnant people," according to a report by Charles Teel, Jr., in his essay "Remnant," in Teel, *Remnant and Republic*, 19. For thoughtful reflection on this matter, see Jack Provonsha, "The Church as Prophetic Minority," in Roy Branson, ed., *Pilgrimage of Hope* (Takoma Park, Md.: Association of Adventist Forums, 1986), 98-107.
19. Gulley, *Christ is Coming*, 52.

20. Other Gospel references to the theme include Mark 6:34, and Matt. 18:12-14, which parallels Luke 15:3-7, not to mention the crystallization of this imagery in the shepherd discourse of John 10:1-21.

21. See Jer. 31:7, 10, 23-26, and 31-34.

22. On shepherd imagery and the covenant of peace, see verses 34 and 36. On the cleansing and renewal of hearts, see verses 21-23, and compare 36:24-26.

23. Cf. Matt. 2:6 with Mic. 5:2-5a; cf. Luke 1:79 with Isa. 9:2, 6,7. Ben F. Meyer, S. J., argues that the Remnant motif belongs to Jesus' consciousness, in his "Jesus and the Remnant of Israel," *Journal of Biblical Literature* 84 (1965): 123-30.

24. See Matt. 28:20 and John 16 and 17, especially 17:21-23. Cf. Rom. 8:1-11, where fellowship with the Spirit of God is virtually the same thing as fellowship with (the risen) Christ.

25. For example, Jesus ate with "tax collectors and sinners" (Mark 2:15, and parallels); spoke well of a Samaritan (Luke 10:29-37); learned from a Syro-Phoenician Gentile woman (Mark 7:24-30); imagined, as had Isaiah, the temple as a house of prayer for all nations (Mark 11:17, and parallels; compare Isa. 56:7, and surrounding verses).

26. Luke 9:51, the beginning of Luke's so-called "travel account." The translation is that of Joseph Fitzmyer, in the Anchor Bible.

27. For example stories or sayings on these themes, see the parable of the father and two sons (Luke 15:11-32); the stories of the healing of the crippled woman and of the inclusion of Mary in the circle of disciples (Luke 13:10-17; 10:38-42); the parable of the wicked tenant farmers (Luke 20:9-19); Jesus' saying on the signs of the end and his own refusal to be intimidated, even by Herod's death threats (Luke 21, 13:31-33); his entry into Jerusalem on a colt symbolizing peace through nonviolence (Luke 19:28-40; cf. Zech. 9:9, 10); his prayer for the forgiveness of his crucifiers (Luke 23:34).

28. See Luke 19:29-40; cf. Zech. 9:9, 10, and note a nearby allusion, in verse seven, to the Remnant; several other mentions of the Remnant occur in chapter eight.

29. See Luke 10:1-23.

30. See, before the turn to Jerusalem, Luke 9:18-23; for Jesus' teaching after the turn to Jerusalem, see 14:27, 18:22, 18:35-43, 22:24-27.

31. See again Ps. 34:14, and Luke 1:79; the language of the rest of the sentence mirrors that in Rev. 14:12.

32. See Luke 17:20, 21; cf. the Apocalypse of Luke 21. See his premonition of his passion, expressed first in Luke 9:22, and repeated during the journey to Jerusalem, in Luke 17:25.

33. See the peace motif in Luke 1 and 2; see his words of greeting after the Resurrection in Luke 24:36; see, again, the description of his entrance into Jerusalem in Luke 19:29-40.

34. See Luke 17:33 for Jesus' comment on preoccupation with security. For parables about end-time preparation that follow Jesus' word to the "little flock," see Luke 12:35-48.

35. Gulley, *Christ is Coming*, 52.

36. Matt. 5:9.

37. Paul Hanson, *The People Called: The Growth of Community in the Bible* (San Francisco: Harper and Row, 1986), 474, writes that the struggle of the Hebrew prophets to "preserve the integrity of the covenant community within an increasing secular and pluralistic society" gave rise to the view of the "community of faith as a remnant within the larger nation."

38. See Gen. 12:1-4.

39. Provonsha, "Church as Prophetic Minority," urges the Adventist community to be a "prophetic minority." The rest of this sentence quotes from Macgregor, *New Testament Basis of Pacifism*, 82, 83.

40. See Erwin Sicher, "Seventh-day Adventist Publications and

the Nazi Temptation," *Spectrum* 8 (Mar. 1977): 11-24; Sharise Esh, "Adventist Tragedy, Heroism in Rwanda," *Spectrum* 24 (Oct. 1994): 3-11; and the cluster of articles on Koresh in *Spectrum* 23 (May 1993): 18-52.

41. On Stahl, see Charles Teel, Jr., "The Radical Roots of Peruvian Adventism," *Spectrum* 21 (Dec. 1990): 5-18; on Weidner, see Herbert Ford, *Flee the Captor* (Nashville: Southern Publishing Association, 1966); on Doss, see Booten Herndon, *The Unlikeliest Hero* (Mountain View, Calif.: Pacific Press, 1967); on Shelkov, see articles in the cluster, "Adventism and the USSR," *Spectrum* 19 (Nov. 1988): 25-54; on Suslic, see "Neither Shells Nor Gloom of War Stays Group From Aiding Sarajevo," *Washington Post*, 24 June 1993, A29, 30.

42. For Adventist reaction to the Spanish-American War, see Doug Morgan, "Apocalyptic Anti-Imperialists," *Spectrum* 22 (Jan. 1993): 20-27. The 1921 letter can be obtained from Bert Haloviak of the Department of Archives and Statistics at Seventh-day Adventist World Headquarters, 12501 Old Columbia Pike, Silver Spring, Md. 20904. The 1985 statement was published in the *Adventist Review*, Dec. 5, 1985, 19.

43. See, e.g., John Brunt, *Now and Not Yet* (Washington, D.C.: Review and Herald, 1987); Sakae Kubo, *God Meets Man: A Theology of the Sabbath and the Second Coming* (Nashville: Southern Publishing Association, 1978); Charles W. Teel, Jr., "Growing Up With John's Beasts: A Rite of Passage," *Spectrum* 21 (May 1991): 25-34; Roy Branson, "Social Reform as a Sacrament of the Second Adventist," *Spectrum* 21 (May 1991): 49-59; Gottfried Oosterwal, *Mission: Possible* (Nashville: Southern Publishing Association, 1972); Steven G. Daily, *Seventh-day Adventism for a New Generation* (Riverside Calif.: Better Living Publishers, 1992); Zdravko Plantak, *The Silent Church: Human Right and Adventist Social Ethics* (New York: St. Martin's Press, 1998). Compare the 1970 essay by Reo M. Christenson, "The Church and Public Policy," in *Spectrum* 2 (summer 1970): 23-28, which, in peacemaking fashion, called on the Church to address problems of racial conflict, poverty, environmental pollution, crime, and war.

44. See Mic. 2:12, 4:7, 5:7-8, 7:18-20.

45. On true worship and true Sabbath keeping, note the connection between the Sabbath and political freedom in the Deut. 5 version of the fourth commandment; see further, e.g., Isa. 1:13-17 (note the nearby allusion to the Remnant in 1:9), Isa. 58, Amos 8:5 (note that Amos also, in 5:15, alludes to the Remnant); consider, too, that when Luke describes Jesus as worshiping on the Sabbath according to his "custom" (Luke 4:16-21), Jesus' public utterance involves, in part, words from the aforementioned Isa. 58. Micah describes the "one who is to rule in Israel" as being the "one of peace," in 5:2-5.

46. Jan Daffern, "Singing in a Strange Land," in Branson, *Pilgrimage*, 89-97, reflects movingly on the Adventist experience of disappointment, and notes the openness it can create to "the disappointed outside our community."

47. T. S. Eliot, *Four Quartets* (New York: Harcourt, Brace and World, 1971), 59.

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