Re-booting the Mission Spirit for Christ


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Re-booting the Mission Spirit for Christ


The main objectives of the conference were threefold: spiritual nurture of the members and their further understanding of how to use their spiritual gifts to serve other people, modeling different outreach ministries especially church planting and rebooting the mission spirit with powerful Biblical teachings. In this beautiful setting of the famous mountain Kopaonik, the conference participants, apart from getting spiritual refreshment, had an opportunity to fellowship together and gain physical rest in these beautiful natural surroundings.

The main speakers were pastors Jonas Arrais, Associate Director of the Ministerial Association of the World Church Headquarters, USA; Janos Kovacs-Biro, Evangelism Director at the Trans-European Division (TED) based in UK; Garry Blanchard, Church Planting Co-ordinator of the Northern Texas Conference, USA; and Adrian Bocaneanu experienced evangelist from Romania.

Sharing her enthusiasm about the conference, Sofija Ninkovic, a member of the Belgrade Central Adventist Church, pointed out that “the training was done by very spiritual, humble leaders of the church who brought their expertise and personal experience into the reality of teaching and sharing with the participants. It motivated me very much to go back to the mission field in my community and start connecting with people with the purpose of bringing them to Christ.”

On the bus ride back home the church members from the Northern Serbian Conference expressed their full satisfaction about the meetings saying that this was a very inspiring week; being on the mountain they felt closer to God and realised that mission is possible. “Now I know what to do and I want to continue working for God in my church, impacting people's lives and extending God's kingdom”, said one of the members. “Church planting will be much more intentional as a strategy of the Conference, since this is the best way to make the church grow” added Pastor Robert Erdeg, Conference Treasurer.

"It has been a great blessing to me to see so many members and pastors united in vision and action. I just imagine what will happen when they go back to their churches and share the principles and methods learnt, inspire the rest of the members and start being involved in God's mission. I envision lots of new church plants starting in the near future; they can really turn this region upside down!” says Kovacs-Biro.

Serbia, Bosnia-Hercegovina, Macedonia and Montenegro comprise the South-East European Union based in Belgrade, Serbia. The union has 10,000 baptised members including children and youth. The Mission Conference was organised by the evangelism department of the union led by pastor Laslo Galus. To know more about the work of the church in this part of Europe please visit their website: www.jieu-adventisti.org [tedNEWS]

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New Middle East Studio: Sharing the Good News of Freedom

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Arabic is spoken by more than 230 million people in the world. It is a high-priority language for AWR, and there have been Arabic broadcasts in existence since AWR was established in 1971. But there are a large number of dialects within the major forms of Arabic.

“This new programming in ‘Classical Arabic’ represents a new approach for AWR, which we believe will more effectively serve Arabic listeners in diverse countries,” says AWR senior vice president Greg Scott. The new programs are being produced at a studio that was built this year in the Middle East; in addition to shortwave radio, they will also be available worldwide as podcasts, through awr.org and iTunes.

A Diverse Language

Years ago, AWR did have programs in Classical Arabic, which were produced at the Seventh-day Adventist Church’s media center in Cyprus. But production ceased when the center was closed approximately eight years ago.

For the past 40 years, AWR has had ongoing Arabic programs in a version of the language that is suitable for listeners in North Africa, a region known as the Maghreb. These are currently produced through a “virtual team” that is coordinated at a studio in France. These programs include segments that are contributed by a number of Arabic producers working in a variety of countries.

“We believe this new Classical Arabic production is much more suitable for listeners in these countries, as the language and culture of this territory are more closely reflected,” says AWR Europe region director Tihomir Zestic, who also oversees AWR’s ministry in the Middle East.

“The winds of change and freedom are blowing in this area,” states Amir Ghali, director of the new studio. “People want to be liberated. I’m sure there’s a reason that God has made it possible for us to set up this studio while the entire Middle East is pushing for freedom.”

AWR’s podcast statistics also show evidence of how important Arabic programs are. At last count, the Arabic podcast is attracting the most subscribers of any AWR language, with the highest number of new subscribers per month. The majority of podcast listeners are downloading from Saudi Arabia. “It thrills us to think there is such a good job being done in this part of the world, but we know there is much more yet to do,” Zestic says.

A New Voice of Hope

Earlier this year, AWR global resource engineer Daryl Gungadoo and Europe Region program director Yves Senty traveled from their office in England to the Middle East, to set up the studio and conduct training for the local staff and volunteers. The trainees, who ranged in age from 19 to 23, were also successful in braving their intensive training schedule. They covered topics from microphone recording patterns and editing software to writing for radio, conducting interviews, and handling listener responses. Senty says, “It was a real pleasure to work with such an enthusiastic team. They, along with the studio director, were very excited at the concept of podcasting, especially after seeing the statistics.”

“Production of these programs in Classical Arabic from our new studio constitutes a huge step forward in reaching all of the countries of the Middle East where Arabic is the primary language,” Chow says. “People in this part of the world are experiencing much difficulty during these times, and many are seeking answers. The programs from Adventist World Radio bring a true message of hope from a loving and compassionate God. We are extremely excited about this new initiative.”

Ghali says, “Thank you, AWR, for making this dream come true, where we can share our good news of freedom in Jesus to millions of Arabic-speaking people around the world.”

Adventist World Radio is the mission radio arm of the Seventh-day Adventist Church. It broadcasts the Adventist hope in Christ to the hardest-to-reach people groups of the world in their own languages, through shortwave, AM/FM radio, podcasts, and on-demand at awr.org.
250 Bibles: 10,000 Bible Studies

21 June 2011 St Albans, United Kingdom [tedNEWS] This week the Quiz28 website at www.quiz28.org, which is based on the 28 Fundamental Beliefs of the Seventh-day Adventist Church, clocked up its 10,000th completed Bible study. The average time taken to complete each online study is 15 minutes, which means that the site has engaged people from all over the world in some 2,500 hours of Bible study.

The Quiz28 project began at the beginning of 2009 with the initial aim of getting Adventist members to study their Bibles more and become more familiar with the fundamental teachings of the church. Whilst this has been successful the most exciting developments have come in the last year as site author, Pastor John Surridge, explains: "We always realised that this website had evangelistic potential. The fundamental beliefs of the Seventh-day Adventist Church are biblically sound and make perfect sense when you study them straight from the Bible. To a greater or lesser degree all of our beliefs are shared by other Christian denominations, it's just that we put them together in a unique way. So we decided to open the site up to the general public by advertising it through Google's AdWords programme. We added the incentive of a gift Bible to anyone who completed 10 or more of the studies and since then the results have been amazing. In the last six months ministers and members have given out more than 250 Bibles, mostly by hand, to students of the online course, and we have registered some 700 students on the site. Each one of these we see as a potential invitee to future evangelistic campaigns or other church based events."

Despite the success of the project so far, Pastor Surridge admits that there are significant challenges to its future expansion. "At the moment we only advertise our gift Bible offer in the three Missions. Each of the Mission offices has a stock of Bibles and our ministers, together with some volunteers, all understand the delivery process. If, or hopefully, when, we roll this out to the Conferences we will need to get a lot more people on board. We will also need to raise our funding by a factor of about 10 and involve the Adventist Discovery Centre in the overall project administration. We already have Global Mission funding and some significant private donations, and the Adventist Discovery Centre (ADC) is fully supportive, so we're heading in the right direction, but it may take some time to come together fully."

If you haven't tested your own knowledge of the 28 Fundamental Beliefs of the Seventh-day Church recently why not try the online quizzes for yourself at: www.quiz28.org.

(Note that the gift Bible offer is only available in the United Kingdom and is intended for non-members only.) [tedNEWS]

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Al Waad Receives First Request for Baptism

14 June 2011 Beirut, Lebanon [Amir Ghali, tedNEWS] It was different from all the other requests which Al Waad (Hope Channel North Africa/Middle East) usually receives. People often write in to request Bibles, or to enroll in a correspondence course, or to ask theological or general questions. This request was different. It was unusual. A few days ago a person (name and country withheld) wrote to Al Waad requesting baptism for him and his family.

"Thanks to your channel, I have found Christ and I am now convinced that he is my personal Savior". He writes, "I would like to get baptized along with my family because I now know that to be a Christian I need to get baptized like Jesus did. Please keep this request very confidential because I'm afraid that other people may know. However, I feel peace in my heart."

Praise God for this wonderful news. The ministry of Al Waad is bearing fruit, touching lives, changing hearts. Al Waad is reaching the unreached, and speaking to those who have not heard.

"We believe that God allowed the birth of Al Waad for such a time as this", says Pastor Tawfik Megally, Audience Relations Manager, and the one who first received this amazing email. "Al Waad is here to bring people to Christ, and this request only goes to show how the Holy Spirit is using this channel to do that", Pastor Tawfik goes on to say.

The level of joy and praise is running high at Al Waad. Workers are experiencing a sense of reward and satisfaction that all their efforts and hard work is not going in vain.

Al Waad will coordinate with the people concerned to follow up on this request and to keep it as confidential as possible to protect the lives of those individuals.

If you want to know more about Al Waad, please visit our website www.al-waad.tv [tedNEWS]

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A new Master of Public Health in Lifestyle Medicine (MPH in Lifestyle Medicine) will be offered in 2012 by Loma Linda University as an “Off-Campus” programme at the Adventist University of France (AUF) in Collonges-sous-Salève, France. This unique offer will target predominantly European and Middle Eastern countries with a state-of-the-art academic degree in a field of increasing importance in medicine and health care.

For over one hundred years the Seventh-day Adventist Church has been promoting health principles that are at the cutting edge of medical science in the area of preventive and lifestyle medicine. Loma Linda University, a flagship institution of the Church, is a leading world institution in this field. The Adventist Health Studies conducted by the university’s researchers have shown that the “Adventist lifestyle” contributes to greater longevity, less disease and better quality of life in people who follow the age old counsels presented in the Bible and the writings of Ellen G. White.

Presently, Loma Linda University’s new MPH in Lifestyle Medicine is the only programme of its kind in the world. Up to now, students have had to spend at least one and a half years at the University in order to get this degree but the new programme in Europe will allow new students to do this over a 4 year period on a part-time basis. Each student will need to spend 2 weeks every summer for intensive training at Collonges. The remaining modules will be taught on-line and can be taken from home. Another advantage of the new programme is that there is no need for students to stop their normal occupation while studying, with no consequent loss of income. Classes begin in June 2012.

Lifestyle related diseases have become a major burden for health systems and increasing importance is now being given to the prevention and treatment of many of these diseases through the adoption of a healthier lifestyle. Health professionals will be called upon to start introducing lifestyle counselling in their own clinical practice. The Seventh-day Adventist church now has a unique opportunity to share the love of Jesus by positively impacting their communities and enhance a better quality of life. Now is the time to get ready for this! The new MPH in Lifestyle Medicine in France is a partnership between LLU’s School of Public Health, AUF, and the Health Ministries Departments of the Trans-European and Euro-Africa Division of the Seventh-day Adventist Church.

Candidates to this program need to have completed a clinical professional degree including but not limited to medicine, dentistry, nursing, pharmacy, clinical psychology, nutrition, physical therapy or exercise physiologist. Graduates will be academically prepared to apply preventive methodologies to chronic diseases, conduct individual health assessments and provide medical lifestyle counselling, apply lifestyle-related research findings and lead and evaluate health promotion projects.

Get ready for the present - Invest in the future! Apply now for the MPH in Lifestyle Medicine in Europe at www.llu.edu/mphlifestylemedicine [tedNEWS]
One Life. One Jesus. One Gathering

Come join us this October for the first One project gathering in Europe, in partnership with the Finnish Union Conference and the Danish Union of Churches. Helsinki, Finland - Oct 31-Nov 1, 2011.

The ONE Project is committed to the idea that a Jesus-driven, Jesus-bathed, Jesus-backed, Jesus-led, Jesus-filled, Jesus-powered, all-about-Jesus Adventist Church is the uncompromising directive from our past, the joy of our present, and the hope for our future.

We claim the primal Adventist impulse: a longing to be with Jesus. We love our church. And so we want the greatest gift for it . . . Jesus. We believe pulpits, classrooms, worship halls, board rooms, living rooms — life! — should be drenched in the Spirit of Jesus.

The ONE Project seeks — through gatherings, conversations, web-based content, and Christ-focused publications — to stimulate preaching, worship, and adoration of Jesus within the Adventist church.

The two days set aside are simply to refresh yourself with leaders of all ages passionate about following Jesus, excited about honest open conversation, and celebrating the supremacy of Jesus in the Seventh-day Adventist Church. Meet leaders from all over Europe and North America whose hearts beat with the same desire for revival.

Thoughts, questions, ideas email us. [tedNEWS]

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Are you Committed or Overcommitted?

When we begin a new job there is the danger of a panic reaction. Always there is a period when there is much to do and learn. Allowance is made for a settling in period. But at some undefined point the dynamics change, the honeymoon is over. We are expected to deliver. By nature leaders are committed to the organisations they serve. Christian leaders have the additional component of faith. This can make them more susceptible than most to fall into the trap of over commitment, with the consequent problem of excessive anxiety and stress.

Paradoxically, leadership often means less rather than more free time. Leadership has the possibility of providing greater opportunities to organise work and family life more effectively. However higher visibility often means giving into greater demands, which eat into personal time for rest, relaxation and family responsibilities.

Control of our life demands discipline, the ability to recognise the distinction between quality and quantity of work. Knowing how to organise time for a fulfilling not a fruitless life.

Job cycle

On accepting a new assignment most people are usually full of enthusiasm, ideas and energy. They throw themselves into the job. The more successful and effective the leader becomes, the higher their visibility. In turn this leads to more requests and assignments.

A certain amount of tension is positive. Like elastic we need to be stretched to be effective. However, as work builds up there is the danger that commitment slides into over commitment. Some of the more common warning signs are: Spouses regularly commenting: “He/she is never home”, “When was the last time you ...?” “You never have time for ...”.

Regularly recurring personal ethical dilemmas such as: “Do I attend this or keep my promise to do ... with my family?” Recurring headaches, tension, tiredness, inability to sleep, all are possible indicators that you are over committed.

At this point, or preferably before, a leader needs to be intentional and make responsible choices, which will enhance her performance and make him more effective. There are a few practical steps which will help in the choice process.

Job analysis

First, what is the job? Take out the job description, look at it carefully. What are the key tasks? Is that your primary focus? Are there grey areas? It could be there is no job description. If not write one and obtain agreement on it. Clearly defined areas of responsibility are the keys which can enable you to creatively and successfully manage your workload.

We may fill our time with interesting, important and essential tasks, but if they are not part of our job description, we should not be doing them. At the end of the day we will not be judged on how well we did someone else’s work, but what we did our own.

Prioritise

Make a simple list of what needs to be done: not only the major tasks. All assignments should be included. This provides a complete overview and eliminates the distraction of that undone task nudging at the edges of your memory. Include commitments outside the office. We do not live one dimensional lives. Work and life outside the office impact each other. Remember this list is for your eyes only.

Once the list is complete break the larger tasks into their component pieces. Now prioritise by using a simple A (very important) to F (unimportant) scale. If a number of tasks have the same priority, reprioritise within that category, ie A1, A2, etc.

Two main factors should influence the categorisation: urgency, and importance. However we should also reflect and factor in:

Spiritual commitments
Personal commitments
Family commitments
Church commitments – even when we are employed by the church, we still have contributions to the local life of the church to make outside of our work.

If in doubt, look at the job description. If it is important but not central to your job description, should you be doing it?

If commitment has already transitioned to over commitment ask the following questions:

Is it possible to delegate some responsibility?
Is it possible to negotiate another deadline?
Is it possible to postpone?
What would happen if this [task] was abandoned? Would anyone be hurt? What goals might be missed?

If you know that you cannot deliver on time, alert others as early as possible. Forewarned in these circumstances is half way to disarming.

Plan

Having broken down tasks into their component pieces and deadlines, plan how to achieve the required result, particularly if it involves other people. Looking at the required resources for each task will facilitate realistic and reasonable delivery targets.
At this stage look at your commitments outside the office. How do they tie in with your work plans? Have you accepted an appointment which coincides with a birthday or family event? Clashes are inevitable, how they are managed and how we respond, determines whether they are negative, sapping our energy or positive and affirming.

When you have finished ask yourself: What has been forgotten? Always plan in some spare time. There are always tasks which take longer, and occasionally something takes less time, providing a bonus!

**Work in progress**

My grandfather always used to say “The only reason why Rome wasn’t built in a day was because I wasn’t the foreman”. Him aside, we are all works in progress. Finding the right balance is not a one-off task, but an ongoing challenge.

Taking time to reflect and refocus on a regular basis will help guard against over commitment or focusing on the wrong things, making us more effective leaders and servants in the Lord’s vineyard. It is a truism. If you enjoy what you are doing it is not work but pleasure.

*by Audrey Andersson, Trans-European Division Executive Secretary*
Interpreting Scripture According to the Scriptures: Toward an Understanding of Seventh-day Adventist Hermeneutics

How shall we approach Scripture? With what hermeneutic shall we conduct our theological investigations? A bewildering array of past and current hermeneutical theories confronts us. These range from the allegorical hermeneutic of the Alexandrian school and the medieval Church, to the literal-historical and typological hermeneutic of the Antiochene school and the Protestant Reformers; from the antisupernatural rationalist (historical-critical) hermeneutic of the Enlightenment to Schleiermacher’s hermeneutic of subjective understanding; from the neo-orthodoxy of Barth and Brunner, to the existentialist models of Heidegger and Bultmann; from the metacritical hermeneutical theories of Gadamer and Pannenberg, to the hermeneutic of suspicion and retrieval of Paul Ricoeur; from the hermeneutics of socio-critical theory (including liberation and feminist hermeneutics) to the new literary-critical hermeneutical approaches (rhetorical criticism, New Criticism, structuralism, semiotics, narrative theory, etc.); from reader-response criticism to radical deconstructionism.¹

In the face of this plethora of suggested hermeneutical methodologies, how shall we proceed in our approach toward Scripture? It appears evident that without specific divine revelation on the subject of hermeneutics, we will never be able to find our way through the maze of human theories. On the other hand, if we accept the full authority of Scripture with regard to other biblical doctrines, should we not also expect to find in Scripture the divine perspective on how to interpret Scripture? Seventh-day Adventists believe that just as we go to Scripture to find the doctrines of God, and claiming the divine promise, that the Spirit will bring our presuppositions ever more in harmony with the biblical sufficiency of Scripture (see John 16:13, 14:16, 17, 26, etc.). In this paper an attempt is made to summarize what Seventh-day Adventists understand to be the main contours of the Scriptural presuppositions and principles of interpretation, as they emerge from a study of the biblical passages that speak to this topic.²

I. Foundational Principles for Biblical Interpretation

A. By the Bible and the Bible Only (Sola Scriptura)

A fundamental principle set forth by Scripture concerning itself is that the Bible alone is the final norm of truth, the primary and absolute source of authority, the ultimate court of appeal, in all areas of doctrine and practice. The classical text which expresses this basic premise is Isa 8:20 (NIV): “To the law and to the testimony! If they do not speak, primary and absolute source of authority, the ultimate court of appeal, in all areas of doctrine and practice. The classical text which expresses this basic premise is Isa 8:20 (NIV): “To the law and to the testimony! If they do not speak.” The two Hebrew words śěrēh (“Law”) and ṭeṣēlah (“testimony”) point to the two loci of authority in Isaiah’s day which now constitute Holy Scripture: the Pentateuch (the Torah or Law of Moses) and the testimony of the prophets to the previously revealed will of God in the Torah. Jesus summarized the two divisions of OT Scripture similarly when He referred to the “Law and the prophets” (Matt 5:17; 11:13; 22:40). The NT adds the authoritative revelation given by Jesus and His apostolic witnesses (see Eph 2:20; 3:5). The principle of sola Scriptura implies two corollaries: the primary and the sufficiency of Scripture.

1. The Primacy of Scripture. Isaiah warned apostate Israel against turning from the authority of the Law and the Prophets to seek counsel from spiritist mediums (Isa 8:19). In the NT era other sources of authority were threatening to usurp the final authority of the biblical revelation. One of these was tradition. But Jesus and Paul clearly indicate that Scripture is the superior authority over tradition, including the tradition of the religious authorities (Matt 15:3; 6; Col 2:8). This does not deny the usefulness of Judeo-Christian tradition, as some wrongly interpret sola Scriptura, but rather upholds the primacy of Scripture over all tradition as the final norm of truth. Tradition, even ecclesiastical tradition, must be judged by Scripture.

Paul also emphatically rejects another source of authority, that of human philosophy, as the final norm of truth for the Christian (Col 2:8). Even the philosophical presuppositions of fundamental theology must be judged by the standard of sola Scriptura. Seventh-day Adventists believe that much of Christian fundamental thinking (“the principles behind the principles”) since shortly after NT times has been dominated by dualistic (Platonic-Aristotelian) philosophical foundations which present a timeless and spaceless concept of God. Thus the passages in Scripture that speak of God dwelling in a spatio-temporal reality, must be deconstructed and reinterpreted in allegorical, figurative, or metaphorical terms. Adventists see the biblical teaching about God as including a call to Christians for a radical return to the biblical realism of sola Scriptura that views the being of God compatible with space and time.³

Paul likewise rejects human “knowledge” (KJV “science”; Greek gnōsis) as the final authority (1 Tim 6:20). Both OT and NT writers point out that since the Fall in Eden, nature has become depraved (Gen 3:17-18; Rom 8:20-21) and no longer perfectly reflects truth. Nature, rightly understood, is in harmony with God’s written revelation in Scripture (see Ps 19:1-6 [revelation of God in nature] and vv. 7-11 [revelation of the Lord in Scripture]); but as a limited and broken source of knowledge about God and reality, it must be held subordinated to, and interpreted by, the final authority of Scripture (Rom 1:20-23; 2:14-16; 3:1-2).

Humankind’s mental and emotional faculties have also become depraved since the Fall; but even before the Fall, neither human reason nor experience could safely be trusted apart from or superior to God’s Word. This was the very point upon which Eve fell—trust-ing her own reason and emotions over the Word of God (Gen 3:1-6). The wisest man in history (who ultimately failed to heed his own warning) perceptively observed: “There is a way that seems right to a man, but its end is the way to death” (Prov 14:12).

2. The Sufficiency of Scripture. The principle of sola Scriptura implies the further corollary of the sufficiency of Scripture. The Bible stands alone as the unerring guide to truth; it is sufficient to make one wise unto salvation (2 Tim 3:15). It is the standard by which all doctrine and experience must be tested (2 Tim 3:16-17; Ps 119:105; Prov 30:5, 6; Isa 8:20; John 17:17; Acts 17:11; 2 Thess 3:14; Heb 4:12). Scripture thus provides the framework, the divine perspective, the foundational principles, for every branch of knowledge and experience. All additional knowledge and experience, or revelation, must build upon and remain faithful to, the all-sufficient foundation of Scripture. The sufficiency of Scripture is not in the sense of material sufficiency, i.e., that Scripture contains all the truths necessary for salvation. Adventists also believe in the formal sufficiency of Scripture, i.e., that the Bible alone is
sufficient in clarity so that no external source is required to rightly interpret it.

Adventists maintain the rallying cry of the Reformation—sola Scriptura, the Bible and the Bible only as the final norm for truth. All other sources of knowledge and experience must be tested by this unerring standard. The appropriate human response must be one of total surrender to the ultimate authority of the word of God (Isa 66:2).

B. The Totality of Scripture (Tota Scriptura)

A second general principle of biblical interpretation is the totality of Scripture (tota Scriptura). It is not enough to affirm the primacy of Scripture. Those like Martin Luther, who called for sola Scriptura, but failed to fully accept the Scriptures in their totality, have ended up with a "canon within the canon." For Luther this meant depreciating the book of James (as an "epistle of straw") and despising other portions of Scripture (as presenting the way of Law and not the Gospel).

The self-testimony of Scripture is clear in 2 Tim 3:16-17: "All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work."

All Scripture—not just part—is inspired by God. This certainly includes the whole OT, the canonical Scriptures of the apostolic church (see Luke 24:17, 32, 44-45; Rom 1:2; 2:2; 2 Pet 1:21; etc.). But for Paul it also includes the NT sacred writings as well. Paul's use of the word "scripture" (graphé, "writing") in his first epistle to Timothy (5:18) points in this direction. He introduces two quotations with the words "Scripture says," one from Deut 25:4 in the OT, and one from the words of Jesus recorded in Luke 10:7. The word "scripture" thus is used simultaneously and synonymously to refer to both the OT and the gospel accounts in the technical sense of "inspired, sacred, authoritative writings."

Numerous passages in the gospels assert their truthfulness and authority on the same level as the OT Scriptures (e.g., John 1:1-3 paralleling Gen 1:1; John 14:26; 16:13; 19:35; 21:24; Luke 1:2:4; Matthew 1 paralleling Genesis 5; Matt 23:34). Peter's use of the term "scriptures" for Paul's writings supports this conclusion (2 Pet 3:15, 16) ["So also our beloved brother Paul wrote to you according to the wisdom given him, speaking of this as he does in all his letters. There are some things in them hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other scriptures."] By comparing Paul's letters to the "other Scriptures," Peter implies that Paul's correspondence is part of Scripture.

The NT is the apostolic witness to Jesus and to His fulfillment of the OT types and prophecies. Jesus promised the twelve apostles to send the Holy Spirit to bring to their remembrance the things He had said (John 14:26). Paul states that "the mystery of Christ" was "revealed to his holy apostles and prophets" (Eph 3:5). The apostles held a unique, unrepeatable position in history (Eph 3:20) as bearing witness of direct contact with the humanity of Christ (Luke 1:2; Gal 1:11-17; 2 Pet 1:16; 1 John 1:1-4). This certainly validates the apostolic writings by the apostles like Peter, John, and Matthew. Paul also was called to be an apostle (see Rom 1:1, 1 Cor 1:1, and the greetings in the other Pauline epistles), and he indicates that his writings are given under the leadership of the Holy Spirit and have full apostolic authority (1 Cor 7:40; 12:13; 14:37; 2 Cor 3:5-6; 4:13; Gal 1:11-12; 1 Thess 2:7; 2 Thess 3:6-15). Thus the NT endows the witness of the apostles, either directly, or indirectly through their close associates Mark, Luke, James, and Jude (see Luke 1:1-3; Acts 12:12, 25; 15:37; 16:11; Col 4:10, 14; 2 Tim 4:11; Phil 24).

The principle of tota Scriptura involves several related issues/corollaries.

1. Tota Scriptura and the Canon. What is the full extent of the Biblical canon, and what forces/sources "authorized" the various biblical writings to be canonical? Adventists join other Protestants in affirming that the canonization of both OT and NT is not a product of human agencies but of the Holy Spirit, and that the canonical books contain internal self-authentifying and self-validating qualities that were recognized as such by the community of faith.6 Regarding the OT, Adventists, along with other Protestants, accept only the 39 books of the Hebrew Bible, and not the so-called deuterocanonical books of the Apocrypha. The latter books, while containing some helpful historical information, were not written by inspired prophets, but came after the close of the OT prophetic period (ca. 400 BC).7 Adventists accept a sixth-century date for the writing of Daniel (in harmony with the internal claims of the book), and place the canonization of the OT in the time of Ezra and Nehemiah (ca. 400 B.C.), both of whom as prophets played a role in popularizing and affirming the canonized books among the Jewish people (Ezra 7:10; Neh 8:2-8). Jesus Himself recognized the three-part Hebrew canon (Luke 24:44), which was later reaffirmed at the Council of Jannina (ca. 90 A.D.).8

Regarding the NT, we have already noted above the apostolic witness inherent in all of these writings—all written by an inspired apostle or an apostle's direct disciple who was an inspired eyewitness—and thus the canon of the NT was closed by the end of the first century when the last inspired apostolic document had been written. Such inspired apostolic/canonicity was eventually recognized by the NT covenant community. The Church "came to recognize, accept, and confirm the self-authenticating quality of certain documents that imposed themselves as such upon the Church." In sum, the Church did not determine the Canon, but discovered it; did not regulate the canon, but recognized it; the Church is not the mother of the canon, but the child of the Canon, not its magistrate, but its minister, not its judge, but its witness, not its master, but its servant.9

2. Inseparable Union of the Divine and Human. All Scripture, both OT and NT, is of divine origin. It is "inspired by God," literally "God-breathed" (2 Tim 3:16). The picture here is that of the divine "wind" or Spirit coming upon the prophet giving the message, who does not inject his own ideas into the message, although the implication may be heeded by the non-inspired interpreter of Scripture.

For prophecy never had its origin in the will of man, but men spoke from God as they were carried along [phereō] by the Holy Spirit.10

Several related points are developed in these verses. V. 19 underscores the trustworthiness of Scripture: it is "the prophetic word made more certain." In v. 20 we learn why this so: because the prophecy is not a matter of the prophet's own interpretation, i.e., the prophet does not intrude his own interpretation. The context here primarily points to the prophet giving the message, who does not inject his own ideas into the message, although the implication may be heeded by the non-inspired interpreter of Scripture.

V. 21 elaborates on this point: prophecy does not come by the theλέμα—the initiative, the impulse, the will—of the human agent; the prophets are not communicating on their own. Rather, the Bible writers were prophets who spoke as they were moved, carried along, even driven [phereō] by the Holy Spirit.
This Petrine passage makes clear that the Scriptures did not come directly from heaven, but rather God utilized human instrumentalities. An inductive look at the biblical writings confirms that the Holy Spirit did not abridge the freedom of the biblical writers, did not suppress their unique personalities, did not destroy their individuality. Their writings sometimes involved human research (Luke 1:1-3); they sometimes gave their own experiences (Moses in Deuteronomy, Luke in Acts, the Psalms); they present differences in style (contrast Isaiah and Ezekiel, John and Paul); they offer different perspectives on the same truth or event (e.g., the four Gospels). And yet, through all of this thought-inspiration, the Holy Spirit is carrying along the biblical writers, guiding their minds in selecting what to speak and write, so that what they present is not merely their own interpretation, but the utterly reliable word of God, the prophetic word made more certain. The Holy Spirit imbued human instruments with divine truth in thoughts and so assisted them in writing that they faithfully committed to apt words the things divinely revealed to them (1 Cor 2:10-13).

This corollary of the tota Scriptura principle, that the human and divine elements in Scripture are inextricably bound together, is reinforced by comparing the written and incarnate Word of God. Since both Jesus and Scripture are called "Thus says the Lord," some 422 times, and (4) the "word of the Lord," some 394 times. Numerous times are recorded the equivalency between the prophet's message and the divine message: the prophet speaks for God (Ex 7:1-2; cf. Exod 4:15, 16), God puts His words in the prophet's mouth (Deut 18:18; Jer 1:9), the hand of the Lord is strong upon the prophet (Isa 8:11; Jer 15:17; Ezek 1:3; 3:22; 37:1), or the word of the Lord comes to him (Hos 1:1; Joel 1:1; Mic 1:1; etc.). Jeremiah (chap. 25) rebukes his audience for not listening to the prophets (v. 4), which is equated with not listening to the Lord (v. 7), and further equated with "His words" (v. 8).

Summarizing the prophetic messages sent to Israel, 2 Kgs 21:10 records, "And the Lord said by his servants the prophets, . . ." and 2 Chr 36:15-16 adds: "The Lord, the God of their fathers, sent persistently to them by his messengers . . . but they kept mocking the messengers of God, despising his words, and scoffing at his prophets . . ." The prophets' message is God's message. For this reason the prophetic word is equivalent to the Lord (Heb 1:1), to the first person direct divine address ("I"); for they are "the Lord," some 423 times; (3) "And God spoke," some 422 times; and (4) the "word of God," some 394 times. Numerous times are recorded the equivalency between the prophet's message and the divine message: the prophet speaks for God (Ex 7:1-2; cf. Exod 4:15, 16), God puts His words in the prophet's mouth (Deut 18:18; Jer 1:9), the hand of the Lord is strong upon the prophet (Isa 8:11; Jer 15:17; Ezek 1:3; 3:22; 37:1), or the word of the Lord comes to him (Hos 1:1; Joel 1:1; Mic 1:1; etc.). Jeremiah (chap. 25) rebukes his audience for not listening to the prophets (v. 4), which is equated with not listening to the Lord (v. 7), and further equated with "His words" (v. 8).

Though the Bible was not verbally dictated by God so as to by-pass the individuality of the human author, and yet the specific words are the words chosen by the human writer, yet the human and divine elements are inseparable, the human messenger so divinely guided in his selection of apt words to express the divine thoughts, that the words of the prophet are called the Word of God. The individual words of Scripture are regarded as trustworthy, accurately representing the divine message.

This is illustrated by a number of NT references. Jesus says, quoting Deut 8:3, "Man shall not live by bread alone, but by every word [Greek hrma, "word," translating Hebrew qol, "everything"] that proceeds from the mouth of God" (Matt 4:4). Paul says of his own inspired message: "And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who possess the Spirit" (1 Cor 2:13). Again Paul writes: "And we also thank God constantly for this, that when you received the word of God which you heard from us, you accepted it not as the word of men but as what it really is, the word of God, which is at work in you believers" (1 Thess 2:13).

What is stated explicitly in the NT is also indicated by the instances when Jesus and the apostles base an entire theological argument upon a crucial word or even grammatical form in the OT. So in John 10:33 Jesus appeals to Ps 82:6 and the specific word "gods" to substantiate His divinity. Accompanying His usage is the telling remark: "The Scripture cannot be broken [lud] . . ." It cannot be "loosed, broken, repealed, annulled, or abolished—even to the specific words. In Mt 22:41-46 He grounds His final, unanswerable argument to the Pharisees upon the reliability of the single word "Lord" in Ps 110:1. The apostle Paul (Gal 3:16) likewise bases His Messianic argument upon the singular number of the word "seed" in Gen 22:17-18. As we shall see below, Paul is recognizing the larger Messianic context of this passage, as it moves from a collective plural seed to a singular Seed.

Jesus shows His ultimate respect for the full authority of the OT Torah when He affirms its totality: "For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished" (Matt 5:18).

C. The Analogy of Scripture (Analogia Scripturae)

A third general foundational principle of biblical interpretation may be termed "the Analogy (or Harmony) of Scripture" (analogia Scripturae).

Since all Scripture is inspired by the same Spirit, and all of it is the Word of God, therefore there is a fundamental unity and harmony among its various parts. The various parts of OT Scripture are considered by the NT writers as harmonious and of equal divine authority. NT writers may thus support their point by citing several OT sources as of equal and harmonious weight. For example, in Rom 3:10-18 we have Scriptural citations from Ecclesiastes (7:20), Psalms (14:2; 3:5; 140:4; 10:7; 36:2), and Isaiah (59:7,8). Scripture is regarded as an inseparable, coherent whole. Major OT themes are assumed by the NT writers and further developed.

The two Testaments have a reciprocal relationship in which they mutually illuminate each other. Jesus described how the OT illuminates the NT (and Himself in particular) in John 5:39: "You search the Scriptures, because you think that in them you have eternal life; and it is they that bear witness to me." Elsewhere Jesus describes how He is the Illuminator, even the fulfillment, of the OT: "Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them" (Mt 5:17).

Neither Testament is superseded by the other, although the later revelation is tested by the former, as illustrated by...
Interpreting Scripture According to the Scriptures: Toward an Understan...

The example of the Bereans, who “were more noble than those in Thessalonica, for they received the word with all eagerness, examining the scriptures daily to see if these things were so” (Acts 17:11). Even Jesus insisted that the conviction of His disciples not be based primarily upon sensory phenomena alone, but that they believe in Him because of the testimony of OT scripture (Luke 24:25-27).

The “analogy of Scripture” principle has three main aspects: (a) Scripture is its Own Expositor (Scriptura sui ipsius interprets); (b) the Consistency of Scripture; and (c) the Clarity of Scripture.

1. “Scripture is Its Own Interpreter.” Or as Martin Luther put it, “Scripture is its own light.” Because there is an underlying unity among the various parts of Scripture, one portion of Scripture interprets another, becoming the key for understanding related passages.

Jesus demonstrated this principle on the way to Emmaus, when, “beginning with Moses and all the prophets, he interpreted to them in all the scriptures the things concerning himself” (Luke 24:27). Later that night in the upper room, he pointed out “that everything written about me in the law of Moses and the prophets and the psalms must be fulfilled.” Then he opened their minds to understand the scriptures . . . ” (Luke 24:44-45).

Paul expresses this same principle in 1 Cor 2:13 (NKJV): “These things we also speak, not in words which man’s wisdom teaches, but which the Holy Spirit teaches. This thing has been translated in different ways, but certainly the apostle’s own use of Scripture indicates his adoption of the principle. We have already noted the whole catena of OT quotations cited in Rom 3:10-18. The same phenomenon may be observed in Heb 1:5-13; 2:6-12, 13.

In practical application of this principle that the Bible is its own expositor, Jesus, on the way to Emmaus, shows how all that Scripture says about a given topic (in His case the Messiah) should be brought to bear upon the interpretation of the subject (Luke 24:27, 44-45). This does not mean the indiscriminate stringing together of passages in “proof-text” fashion without regard for the context of each text. But since the Scriptures ultimately have a single divine Author, it is crucial to gather all that is written on a particular topic in order to be able to consider all the contours of the topic.

2. The Consistency of Scripture. Jesus succinctly stated this aspect of the analogy of Scripture: “The Scripture cannot be broken” (John 10:35). Since Scripture has a single divine Author, the various parts of Scripture are consistent with each other. Thus Scripture cannot be set against Scripture. All the doctrines of the Bible will cohere with each other, and interpretations of individual passages will harmonize with the totality of what Scripture teaches on a subject. We have already seen how the NT writers linked together several OT citations from different OT genres as having equal and harmonious bearing upon the topic they were explaining.

While the different Bible writers may provide different emphases regarding the same event or topic, this will be without contradiction or misinterpretation. This is evidenced especially with parallel passages such as in the four Gospels. Each gospel writer recorded what impressed him most under the inspiration of the Spirit, and each facet of the whole is needed in obtaining the full and balanced picture.

3. The Clarity of Scripture. The principle of the analogy of Scripture also involves the aspect of the clarity of Scripture. Adventists, with other Protestants, understand that the Bible is perspicuous. The biblical testimony encourages the readers to study the Bible for themselves in order to understand God’s message to them (e.g., Deut 30:11-14; Luke 1:34; John 20:30-31; Acts 17:11; Rom 10:17; Rev 1:3).

The implication is that the meaning of Scripture is clear and straightforward, able to be grasped by the diligent student. Jesus illustrates this in his dealing with the lawyer. He asked him, “what is written in the law? How do you read?” (Luke 10:26). In other words, He expected that the Bible could be understood. When the lawyer cited Deut 6:5 and Lev 19:18, Jesus commended him for having correctly answered (Luke 10:27). Numerous times in the gospel accounts Jesus makes the same point: “Have you never read in the Scriptures . . . ?” (Matt 21:42); “Have you not read . . . ?” (Matt 12:3, 5; 19:4; 21:16; 22:31; Mark 2:25; 12:10, 26; Luke 6:3); “Let the reader understand” (Matt 24:15; Mark 13:14).

The consistent example of the Bible writers is that the Scriptures are to be taken in their plain, literal sense, unless a clear and obvious figure is intended. Not especially Jesus’ own distinction and the disbelief, recognition, of the difference between literal and figurative language (John 16:25, 29). There is no stripping away of the “hulk” of the literal sense in order to arrive at the “kernel” of the mystical, hidden, allegorical meaning, that only the initiated can uncover.

Scripture also maintains that there is a definite truth-intention of the biblical writers in any given statement, and not a subjective, uncontrolled multiplicity of meanings. Jesus and the apostles spoke with authority, giving not just one of several meanings. The people of Jesus’ day were expected to understand what Jesus said. This expectation is also found in other prophetic traditions. The apostle Peter says, “You should diligently study these things” (2 Pet 3:15).

A final practical application of this principle of clarity is to recognize the increasing spiral of understanding as one proceeds through the process of interpretation.
passage illuminates another. On one hand, later biblical authors write with conscious awareness of what has been written before and often assume and build upon what comes earlier (sometimes called the epigenetic principle or analogy of antecedent Scripture). A close reading of a later passage may indicate echoes of, or allusions to, earlier passages, and the earlier passages in their context become the key to interpreting the fuller meaning of the later (see, for example, the rich intertextuality in the book of Revelation). On the other hand, earlier passages may not be fully understood until seen in the light of the later revelation. This is true in particular with typology and prophecy (see Matt 12:8, 42, 43; 1 Pet 1:10-12.) Thus the spiral of understanding grows as later illuminates earlier, and earlier illuminates later.

A fourth general principle of biblical interpretation concerns the issue of preunderstanding or objectivity. In modern hermeneutical approaches toward the Bible, both among conservative/evangelical and liberal critical scholars, it is often assumed that the original intent of the Bible writer can be ascertained by the rigorous application of hermeneutical principles and exegetical tools, quite apart from any supernatural spiritual assistance. Thus non-Christians can determine the meaning of Scripture as well as Christians, if they use the tools and apply the principles correctly. This assumption is maintained in the laudable interest of upholding a degree of objectivity in interpreting the biblical text.

However, Scriptural data leads to a different conclusion. We note in particular, 1 Cor 2:11, 14: “For what person knows a man’s thoughts except the spirit of the man which is in him? So also no one comprehends the thoughts of God except the Spirit of God. . . . The unspiritual man does not receive the gifts of the Spirit of God, for they are folly to him and he is not able to understand them because they are spiritually discerned.”

1. The Role of the Holy Spirit. “Spiritual things are spiritually discerned.” Since the Bible is ultimately not the product of the human writer’s mind but of the mind of God revealed through the Spirit (cf. 1 Cor 2:12-13), it is not possible to separate “what it meant” to the human writer—to be studied without the aid of the Holy Spirit, from “what it means”—to be applied by the help of the Spirit. Both the original meaning and its present application involve the thoughts of God, which according to Paul can only be adequately comprehended if we have the aid of the Spirit of God (cf. John 6:45; 16:13; 1 Cor 2:13-14; 2 Cor 3:14-18).

Some have resisted letting the Spirit have a place in the hermeneutical spiral because it seems to them to allow the subjective element to overcome solid exegetical/hermeneutical research. It is true that “spiritual exegesis” alone—that is, an attempt to rely totally on the Spirit without conscientiously applying principles of exegesis and hermeneutics arising from Scripture, can lead to subjectivism. But the proper combination of dependance upon the Spirit with rigorous exegesis based upon sound hermeneutical procedures, far from leading to subjectivity, constitutes the only way of escaping subjectivity. Modern scholars are increasingly more willing to recognize that all come to the Scripture with their own preunderstandings, presuppositions, biases. This cannot be remedied by approaching the text “scientifically” without a “faith bias.” In fact, since the Scriptures call for a response of faith, an attempted “neutral” stance is already at current-currents with the intent of Scripture (cf. Matt 13:11-17; John 6:69; Acts 2:38).

Believing and Spirit-led interpreters also come with their own biases and preunderstandings and are not impervious to error (cf. Acts 11:15). But for Christians who believe the promises of Scripture, it is possible to ask God to transform their minds so that they increasingly adopt and incorporate the presuppositions of Scripture and not their own (see Rom 12:1). The Spirit of truth was promised to the disciples, and to us: “When the Spirit of truth comes, he will guide you into all the truth” (John 16:13). It must be noted that the “you” here is plural; the Spirit directs interpreters together in the fellowship of the church body (Ps 119:63; Acts 2:42; 4:32; Rom 12:4-8; 1 Corinthians 12; Eph 4:3-6), where they may be benefitted by exchange with and correction of other believers.

Interpreters must make a decision that their pre-understandings will derive from and be under control of the Bible itself, and constantly be open for modification and enlargement on the basis of Scripture. They must consciously reject any external keys or systems to impose on Scripture from without, whether it be naturalistic (closed system of cause and effect without any room for the supernatural), evolutionary (the developmental axiom), humanistic (man the final norm), or relativistic (rejection of absolutes). They must ask the Spirit who inspired the Word to illuminate, shape, and modify their pre-understandings according to the Word, and to guard their understandings to remain faithful to the Word.

II. Specific Guidelines to Interpretation

The specific guidelines for interpreting biblical passages arise from and build upon the foundational principles we have observed in Scripture thus far. These guidelines encompass essentially the grammatico-historical method, in contrast to the historical-critical method that arose out of the Enlightenment project.

A. Two Hermeneutical Methods Compared

The two major hermeneutical methods we have just mentioned—the historical-critical method and the historicogrammatical (also called the historical-Biblical)—may be schematically compared by means of the following chart.
Notice the differences in definition, objective, and basic presuppositions. With regard to the presuppositions of the historical-critical method the first (“secular norm”) represents the basic orientation point of the method: "human reason and the supremacy of reason as the ultimate criterion of truth.”14 Presuppositions 2-4 indicate the crucial underlying principles of the method (see the classic formulation of these by Troeltsch in 1913); and the last three indicate the method leads to the destruction of the unity, timeless relevance, and full authority of Scripture.
B. Biblical Interpretative Steps Arising from Scripture

Most Judeo-Christian writers on the proper hermeneutical approach to Scripture simply list the various interpretive steps. But a full commitment to sola Scriptura would seem to imply that all these basic guidelines also either explicitly or implicitly arise from Scripture itself. We may interject here that many modern scholars do not consider the Bible writers’ own hermeneutical practice a very helpful place to go for guidance in developing a sound hermeneutic. It is claimed that the NT writers often follow the first century prevailing Jewish rabbinic methods of exegesis that are often not faithful to the original meaning of the biblical text.

The central presupposition of the historical critical method is the principle of criticism, according to which nothing is accepted at face value but everything must be verified or corrected by reexamining the evidence. The Bible is always open to correction and therefore the human interpreter is the final determiner of truth, and his or her decision is the final test of the authority of a passage. As long as this basic principle is retained even to the slightest degree, the danger of the historical-critical method has not been averted, even though the elemental presupposition in theory may be accepted. And if this principle of criticism is removed, it ceases to be a historical-critical method. The presence or absence of the fundamental principle of criticism is really the litmus test of whether or not critical methodology is being employed. Seventh-day Adventists have taken an official stand against even a modified version of the historical critical method which retains the principle of criticism: “Even a modified use of this [the historical-critical] method that retains the principle of criticism which subordinates the Bible to human reason is unacceptable to Adventists.”

Those who follow the historical-biblical method apply the same study tools utilized in historical criticism. There is careful attention given to historical, literary and linguistic, grammatical-syntactical, and theological details, as we will outline in the next section of this paper. While utilizing the historical-critical method in sharpening various study tools for analysis of the biblical text, there is an consistent intent in historical-biblical study to eliminate the element of criticism that stands as judge upon the Word.

There is a major recent paradigm shift in critical biblical studies toward various new literary-critical hermeneutical approaches. These critical procedures usually do not deny the results of historical-criticism, nor abandon the central principle of criticism, but rather bracket out the historical questions concerning of the historical development of the biblical text and concentrate upon its final canonical shape.

Many of these literary-critical hermeneutical approaches focus upon the final form of the biblical text as a literary work of art. These synchronic approaches (i.e., approaches which deal with the final form of the text) include such (overlapping) procedures as rhetorical criticism (JamesMulener), New Literary criticism (poetic and narrative analysis, Robert Alter), and close reading (Meier Weism). Common to all of these is the concern for the text as a finished work of art. Adventists welcome this renewed interest upon the synchronic analysis of the received canonical form of the biblical text, and appreciate many of the tools of analysis developed within these approaches. Unfortunately, however, in these approaches as commonly practiced by critical scholars, the literary productions of the Bible are usually divorced from history and regarded as works of fiction or myth, with their own “autonomous imaginative universe” and “imitation of reality.” Emphasis is placed upon the various literary conventions utilized (consciously or unconsciously) by the writer as he creatively crafts the fictional biblical “story” into a literary work of art. Such presuppositions that ignore, or go against the historical claims of the biblical texts are rejected by Adventist interpreters.

Another recent synchronic approach is structuralism. Biblical structuralism builds upon modern linguistic theory fathered by the French theorist Claude Levi-Strauss, and has been developed in the USA by such scholars as Daniel Patte. Its main purpose is to “decode” the text to uncover the subconscious “deep-structures” universally inherent in language that deterministically impose themselves upon the writer. The divine absolute in this method is replaced by an absolute from below—the deep structures of language. A related literary approach is semiotics, or “sign-theory,” fathered by Ferdinand de Saussure and Charles S. Pierce, which focuses upon the linguistic codes that form the framework within which the message of the text is given (much like the musical staff and clef in music where the specific notes may be placed). The concern of these approaches is upon neither the history nor the meaning of the text, but upon the layers of linguistic structures or sign-systems underlying the message. These approaches have limited value in Adventist hermeneutics inasmuch as fundamental presuppositions tend to compromise the sola Scriptura principle.

In recent decades there have been developed a number of other approaches to Scripture that retain the critical presuppositions of the historical-critical method, but focus attention upon other goals than hypothetically reconstructing the historical development of the biblical text. Some of these postmodern approaches build upon new trends that have been mentioned in previous paragraphs. Major examples include the following: philosophical hermeneutics (the metacritical hermeneutical theory of Gadamer and the hermeneutic of suspicion and retrieval of Ricoeur); hermeneutics of socio-critical theory, including sociological criticism (Gottwald), liberation (Gutierrez) and feminist hermeneutics (Trible); reader-response criticism (McKnight), and deconstructionism (Derrida).

In these postmodern methodologies, no longer is there a single objective, normative meaning of Scripture: rather there is a feminist reading, a black reading, an Asian reading, a Lutheran reading, etc. All are seen to have their own validity as the reader’s horizon merges with the horizon of the biblical text. These latter approaches have provided some useful insights into the biblical text, and rightfully point out the need for the modern interpreter to recognize his/her individual cultural context, but the common tendency is to have some external norm—be it philosophy, sociology, Marxist political theory, feminism, or the subjectivism of the reader—which replaces the sola Scriptura principle and relativizes Scripture.

http://www.ted-adventist.org/features-and-analysis/interpreting-scripture...
Interpreting Scripture According to the Scriptures: Toward an Understanding of the OT text. But the recently published dissertation by David I. Brewer, which may be destined to rock the presuppositions of current critical scholarship regarding first-century Jewish exegetical methods, demonstrates that "the predecessors of the rabbis before 70 CE did not interpret Scripture out of context, did not look for any meaning in Scripture other than the plain sense, and did not change the text to fit their interpretation, though the later rabbis did all these things."16 Brewer’s work calls for a fresh examination of NT exegetical methods in light of these conclusions. This “fresh examination” of the NT has already begun in recent decades, and a number of studies of various NT passages have concluded that NT writers were careful to faithfully represent the original plain meaning of the OT texts for the NT readers.19

Let us now consider the basic interpretative guidelines emerging from the Bible writers’ own hermeneutic.

1. Text and Translation. Since the focus of the hermeneutical enterprise is upon the written Word, it is of great importance that the original text of the Bible be preserved as far as possible. The Bible itself underscores the vital necessity of preserving the words of sacred Scripture (see Deut 4:2, 12:32; Prov 30:5, 6; Rev 22:18, 19; cf. Deut 31:9-13, 26). The principles of textual study must be carefully controlled from within Scripture.20

The Scriptures also give numerous examples of the need for a faithful translation of the words of Scripture into the target language (Neh 8:8; Matt 1:23; Mark 5:41; 15:22, 34; John 1:42; 9:7; Acts 9:36; 13:8; Heb 7:2). The translation of Scripture should remain as faithful as possible to both the form and content of the original.21

2. Historical Context/Questions of Introduction. The OT is largely a history book. The accounts of Creation, Fall, Flood, Patriarchs, emergence of Israel, Exodus, Conquest of Canaan, Judges, Kings, and Prophets of the United and divided Monarchy, Exile, Return, rebuilding of the Temple—all the persons, events and institutions of the OT are presented as straightforward history. The later OT prophets, Jesus, and the NT writers continually refer back to the earlier OT accounts, interpreting these as historically reliable descriptions of God’s real space-time interrelationships with His people. The historical context of biblical narratives is accepted at face value as true, and there is thus no attempt to reconstruct history in a different way than presented in the biblical record. The NT writers, in their interpretation of the OT, show a remarkably clear acquaintance with the general flow and specific details of OT history (see, e.g., Stephen’s speech in Acts 7; Paul’s discourse of the Exodus in 1 Corinthians 10). The typological arguments of the NT writers assumed the historical veracity of the persons, events, and institutions that were types; in fact, the whole force of their typological argument depended upon the historicity of these historical realities.22

In the inner-Schurial hermeneutic of biblical writers, mention is often made of various questions of introduction, and these questions sometimes become crucial to the Bible author’s argument. In each case, the plain declaration of the text is accepted as accurately portraying the authorship, chronology, and life setting for the text. For example, the Davidic authorship of Psalm 110 (as stated in the superscription of the psalm) is crucial to Jesus’ final clinching, unanswerable argument concerning His Messiahship (Matt 22:41-46). Again, Davidic authorship of Psalm 16 is also crucial to Peter in his Pentecost sermon to convince the Jews of the predicted resurrection of the Messiah (Acts 2:25-35).

The life setting (Sitz im Leben) of Abraham’s justification by faith in the Genesis account is very significant in Paul’s argument to the Romans, to show that it was before Abraham had been circumcised that this had happened (Rom 4:1-12). For Paul there is no question of a hypothetically reconstructed life setting that gave rise to the account, but the apostle—and all the other biblical writers consistently throughout Scripture—accept the life setting that is set forth in the biblical text.

Thus by precept and example Scripture underscores the importance of interpreting the biblical material in its literal, historical sense, including details of chronology, geography, and miraculous divine interventions in history.

3. Literary context/analysis. For the biblical writers the literary context of the Scriptures was no less important than the historical context. Scripture is not only a history book, but a literary work of art. Recent study is giving increasing attention to the literary characteristics and conventions of Scripture.23

Scripture itself gives us countless explicit and implicit indicators of the presence of its literary qualities and the importance of recognizing these as part of the hermeneutical task.

One of the first tasks in interpreting a given passage in its immediate literary context is to determine the limits of the passage, in terms of paragraphs, pericopes, or stanzas. Even though the paragraph and chapter divisions of our modern versions of the Hebrew Bible have been added much later than biblical times, the Bible writers often provided indicators of passage limits and in their interpretation of antecedent Scripture show awareness of the discreet units of Scripture. In the Book of Genesis, for example, the book is divided neatly into ten sections, each identified by the phrase “the generations [toledôth] of . . . ” In the Psalms, along with psalms, a number of psalms contain (a) stanzas that naturally divide the sections of the psalm (see, e.g., Ps 42:5, 11; 43:5), or (b) the word “selah” (“thought rhyme”) in the Psalms (e.g., Ps 46:3, 7, 11), or (c) an acrostic (e.g., Psalm 119, with every succeeding eight verses starting with the next letter of the Hebrew alphabet).

The Bible writers repeatedly identify their written materials in terms of specific genres or literary types. A few samples include: “history” or “account” (Hebrew toledôtāh, Gen 2:4, plus 12 more times throughout Genesis), legal material (Exod 21:1; Deut 4:44, 45; and throughout the Pentateuch), covenant making and renewal (e.g., the whole book of Deuteronomy; see Deut 29:1, 14, 15), riddles (Judg 14:10-18), court chronicles (e.g., 1 Kgs 9:1), psalms (with various subdivisions of types of psalms, indicated in the superscriptions) or songs (Cant 1:1), proverbs (e.g., Prov 1:1; 10:1; 27:1, 25:1), prophetic oracles or “burdens” (Hebrew qināh), parables (e.g., Prov 22:13), epistles (e.g., Rom 16:22; 1 Cor 5:9; 2 Pet 3:1, 16; including Pauline, Petrine, Johannine, James, and Jude), and apocalyptic (the apokalypsis or Revelation of John; Rev 1:1). Each of these genres has special characteristics that emerge from a careful study, and these characteristics are often significant in interpreting the message that is transmitted through the particular literary type. Literary form and interpretation of content go hand in hand.

In more general depiction of literary genre, the Biblical materials separate themselves into poetry and prose. The poetic sections of Scripture (some 40% of the OT) are characterized particularly by various kinds of parallelism (“thought rhyme”) and to a lesser degree by meter and stanzas (or strophes). The prose may be of various kinds, such as narrative, legal and cultic material.

The literary structure, both on the macro-structural and micro-structural levels, is a crucial part of the analysis of a passage, often providing a key to the flow of thought or central theological themes. Bible writers have structured their material by such devices as matching parallelism (see the book of Jonah), reverse parallelism (or chiasm, e.g., the books of Leviticus and Revelation), inclusio or “envelope construction” (e.g., Ps 8:1, 9, 103:1-22), acrostic (Psalms 9, 10, 25, 34, 37, 111, 112, 119, 145), qināh (3+2 meter, e.g., the book of Lamentations), and suzerainty treaty...
components (e.g., the book of Deuteronomy).

Many other literary techniques and conventions, and stylistic elements are utilized by the biblical writers. We find the employment of irony, metonymy, simile, metaphor, synecdoche, onomatopoeia, assonance, paronomasia (pun/play on words), etc. All of these literary features are important for the biblical writer as they contribute to the framing and forming of the message, and they are essential for the interpreter to examine as he/she seeks to understand the meaning of a given passage.

4. Grammatical/Syntactical/Semantic Analysis Scripture, and in particular the NT interpretation of the OT, provides evidence for engaging in the analysis of the grammatical forms and syntactical relationships, with attention to the meaning of various words in context, in order to arrive at the plain, straightforward meaning of the passage being interpreted.

A classic example of grammatical sensitivity on the part of the NT writers is in Paul's interpretation of the word "seed" in Galatians 3. Citing Gen 12:7, 22:17-18 and 24:7, Paul recognizes (Gal 3:16) that the singular form of "seed" narrows in meaning to single "Seed"—the Messiah—while a few verses later (Gal 3:29) he correctly points to the collective plural aspect of this same term in its wider context.

A vivid example of the apostle’s syntactical sensitivity is in the citation of Ps 45:6, 7 in Heb 1:8, 9: “Your throne, O God, is forever and ever; a scepter of righteousness is the scepter of Your Kingdom. You have loved righteousness and hated lawlessness; therefore God, your God, has anointed you with the oil of gladness more than Your companions.”

Numerous other examples may be cited, where the NT quotation of an OT passage involves the NT writer's recognition of the wider context of the OT citation. This larger OT context is frequently the key to understanding the interpretation drawn by the NT writer. For example, C. H. Dodd has shown how Peter alludes to the larger context of Joel 2 in his Pentecost sermon, and again, how that Matthew's interpretation of Hos 11:1 in Matt 2:15 is not taking the OT passage out of context, but rather seeing it in the larger context of the eschatological/Messianic New Exodus motif in Hosea and the other eighth-century prophets.

The grammatical-syntactical and semantic-contextual analysis often becomes more involved for us today than for those whose native tongue was the living biblical Hebrew/Aramaic or koine Greek languages. It is necessary now to make use of appropriate grammars, lexicons, concordances, theological wordbooks, and commentaries.

5. Theological Context/Analysis. The Biblical writers provide abundant evidence for the need to ascertain the theological message of a passage as part of the hermeneutical enterprise.

For examples, Jesus lays bare the far-reaching theological implications of the Decalogue in His Sermon on the Mount (Matt 5:17-28). The Jerusalem Council sets forth the theological import of Acts 15:17-20, 10—where Gentiles need not become Jews in order to become Christians (Acts 15:13-21). Paul captures the theological essence of sin in various OT passages (Rom 3:8-20) and of righteousness by faith in his exposition of Gen 15:6 and Ps 32:1, 2 (Romans 4). Peter's sermon at Pentecost (Acts 2) delineates the theology of inaugurated eschatology found in Joel 2, and his first epistle explores the theological dimensions of the Messiah’s atoning work as set forth in Isaiah 53 (1 Pet 2:21-25).

The theological messages of the NT writers presuppose, build upon, and stand in continuity with, the major OT theological themes such as God, Man, Creation-Fall, Sin, Covenant, Sabbath, Law, Promise, Remnant, Salvation, Sanctuary, and Eschatology.

The NT writers also place their theological analyses of specific passages within the larger context of the multiplex “grand central theme” or metanarrative of Scripture as set forth in the opening and closing pages of the Bible (Genesis 1-3, Revelation 20-22:34); creation and the original divine design for this world, the character of God, the rise of the cosmic moral conflict (Guest Controversy) in the setting of the sanctification of the church in Christ and His atoning work, and the eschatological judgment and end of sin at the climax of history.

Theological thought-patterns of NT writers, though expressed in Greek, stay within the trajectory of biblical Hebrew thought, and do not imibe alien thought-forms of the prevailing surrounding culture such as gnosticism and platonic dualism.

6. The Deeper Meaning of Scripture. In their exploration of the “deeper” meaning of Scripture, in particular with regard to the typological fulfillment of OT persons, events, and institutions, the NT writers do not read back into the OT what is not already there (“inspired eisegesis”), or what is not apparent to the human researcher (sensus plenior), or an arbitrary assigning of meaning that strips away the historical “husk” (allegory). Rather they remain faithful to the OT Scriptures, which have already indicated which persons, events, and institutions God has divinely designed to serve as prefigurations of Jesus Christ and the Gospel realities brought about by Him. The NT writers simply announce the antitypical fulfillment of what had already been verbally indicated by the OT prophets.

The NT writers do not give an exhaustive list of OT types, but show the hermeneutical procedure, controlled by the OT indicators, of identifying biblical types. Furthermore, the NT writers provide a theological (salvation-historical) substructure for interpreting the eschatological fulfillment of OT types. Based upon a clear theological understanding of the theocratic kingdom of Israel and the kingdom prophecies within the context of covenant blessings and curses, the NT reveals a three-stage fulfillment of the OT types and kingdom prophecies—in Christ, in the church, and in the apocalyptic wind-up of salvation history. Each stage has a different modality of fulfillment based upon the nature of Christ’s presence and reign. Thus the NT writers have worked out a sound hermeneutic for interpreting the types and kingdom prophecies of the OT, built upon solid controls arising from the OT scriptures.

7. Contemporary Application. For the NT biblical writers, the contemporary application arises naturally out of their theological interpretation of OT passages. We have just noted how the application of the types and kingdom prophecies of the OT arises from understanding the three-stage fulfillment within salvation history. All the promises of God have their yes and amen in Christ (2 Cor 1:20), and all the OT types find their basic fulfillment in Him; and if we are spiritually part of the body of Christ, we therefore share in the fulfillment of those prophetic and typological promises, and yet await sharing in their final glorious literal apocalyptic fulfillment. These basic hermeneutical principles dealing with the fulfillment of Israel-centered prophecies in the OT provide a Christo-centric approach which safeguards against dispensationalism and literalism.

The biblical writers insist that the message of Scripture is not culture-bound, applicable only for a certain people and a certain time, but permanent and universally applicable. Peter, citing Isa 40:6-8, forcefully states, “having been born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever, because…”
flesh is as grass, and all the glory of man as the flower of the grass. The grass withers, and its flower falls away, but the word of the Lord endures forever. Now this is the word which by the gospel was preached to you (1 Pet 1:23-25).

Most of the ethical instruction in the NT gospels and epistles may be seen as the practical homiletical application of OT passages: for example, Jesus’ Sermon on the Mount (Matt 5:17-32) applying the principles of the Decalogue; James’ application of the principles of Leviticus 19 throughout his epistle; and Peter’s ethical instruction building on “be holy, for I am holy” (1 Pet 1:18; citing Lev 11:44, 45; 19:2; 20:7).

Of course, it is true that certain parts of the OT, in particular the ceremonial/sanctuary laws and the enforcement of Israel’s civil/theocratic laws, are no longer binding upon Christians. The NT writers do not arbitrarily (by a casebook approach to Scripture) decide what laws are still relevant, but they consistently recognize the criteria within the OT itself indicating which laws are universally binding.40

The general principle, then, articulated and illustrated by the NT writers in their homiletical application of Scripture, is to assume the transcultural and transtemporal relevancy of biblical instruction unless Scripture itself gives us criteria limiting this relevancy. As William Larkin states it, “all Scripture, including both form and meaning, is binding unless Scripture itself indicates otherwise.”41

The final goal of interpreting Scripture is to make practical application of each passage to the individual life. Christ and the NT apostles repeatedly drove home the message of the gospel contained in the Scriptures in order to bring the hearers or readers to salvation and an ever closer personal relationship with God.

The Exodus God articulated a principle in which each succeeding generation of Israelites should consider that he/she personally came out of Egypt (Exod 12:26, 27; 13:8, 9), and this principle of personalization was repeated many times, both to OT Israel (Deut 5:2-4; 6:20, 21; Josh 24:6-8) and to spiritual Israel (Gal 3:29; Rev 15:1, 2; 2 Cor 5:14, 15, 21; Rom 6:3-6; Eph 1:20; 2:6; Heb 4:3, 6; 6:19; 7:9, 10; 10:19, 20; 12:22-24). The Scripture should ultimately be read, and accepted as if I am the participant in the mighty saving acts of God—“I am there!”—as if God’s messages are personally addressed to me. They are God’s living and active Word to my soul.

1. See Anthony C. Thiselton, New Horizons in Hermeneutics: The Theory and Practice of Transforming Biblical Reading (Grand Rapids, MI: Zondervan Publishing House, 1992) for an overview of these hermeneutical approaches.

2. This is not the place for a full-blown discussion of Revelation-Inspiration-Illumination. The doctrine of revelation-inspiration is foundational to the whole enterprise of biblical interpretation. According to the biblical record God has revealed Himself and His will in specific statements of propositional truth to His prophets (Heb 1:1). Through the inspiration of the Spirit He has enabled His prophets to communicate the divine revelation as the trustworthy and authoritative Word of God (2 Tim 3:16-16; 2 Pet 1:19-21). The same spirit who has inspired the prophets has been promised to illuminate the minds of those who seek to understand the meaning of the divine inscription (John 14:26; 1 Cor 2:10-14).

3. This is a working document, prepared by a single author, which has not been voted on or otherwise approved by the Seventh-day Adventist Church Annual Council or General Conference Session, and therefore does not purport to be an official statement of beliefs of Seventh-day Adventists on the approach toward Scripture. It represents one scholar’s attempt to elaborate the Adventist understanding of how to interpret Scripture, in harmony with the biblical teachings, as these are summarized in the Seventh-day Adventist Statement of Fundamental Beliefs and “Methods of Bible Study” document voted by the Annual Council of Seventh-day Adventists in 1986. Many of these points are adapted from the author’s article, “Biblical Interpretation,” in The Handbook of Seventh-day Adventist Theology, Commentary Series, vol. 12 (Hagerstown, MD: Review and Herald, 2000), 58-104.

4. The term sola Scriptura is best translated as an ablative phrase (“By Scripture alone”) in parallel with the other two defining phrases of the Protestant Reformation, sola fide “by faith alone” and sola gratia “by grace alone.”


7. For further discussion of additional reasons why Protestants (including Adventists) do not accept the canonicity of the Apocrypha, see, e.g., Norman L. Geisler and Ralph E. MacKenzie, Roman Catholics and Evangelicals: Agreements and Differences (Grand Rapids, MI: Baker, 1995), 157-175; Hasel, 74-75.


This is not to say that every time a Scripture is referred to in passing, that the NT authors are attempting an exegesis of the passage. Just as we today might say that we escaped “by the skin of our teeth” without exegeting Job 19:20, so the biblical writers are steeped in OT language and imagery, and may use Scriptural language without intending to exegete the passage alluded to. We refer rather to those NT instances where the biblical writer is clearly expounding the meaning of OT passages.


29. Note in particular the usage of zera> in Gen 22:17, where the first occurrence of the word in the verse clearly has a plural idea in the context of “the stars of the heaven” and “the sand which is on the seashore,” whereas the second occurrence of zera> in vs. 17b narrows to a singular “Seed” in the context of “his [singular] enemies.” This usage parallels Gen 3:15, where in a similar way the word zera> moves from collective/plural to singular in meaning. See O. Palmer Robertson, Christ of the Covenants (Grand Rapids, MI: Baker Book House, 1980), pp. 93-103.

30. See Moody, pp. 205-208.

31. See Archer, Encyclopedia of Bible Difficulties, pp. 266-268.

32. See ibid, pp. 373, 374.


41. See William J. Larkin, Culture and Biblical Hermeneutics: Interpreting and Applying the Authoritative Word in a Relativistic Age (Grand Rapids, MI: Baker Book House, 1988), p. 316, who lists various possible criteria for nonnormativeness within Scripture: “limited recipient, limited cultural conditions for fulfillment, limited cultural rationale, or a limiting larger context.” Even in Larkin’s case, Larkin argues, involve only the form, and not the meaning of Scripture, and call for the reduction of the cultural-specific form to a principle, and the substitution of a contemporary form compatible with it. See Larkin, pp. 316-318, for illustrations drawn from the way the NT writers used the OT.

by

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La Sierra field biologist takes home new species of gecko

Imagine this: High on adrenalin, you battle chokehold vines, scorching heat and leeches while crawling uphill through a remote Malaysian jungle with a reputation for ghosts and poisonous snakes. You're the first known person to ascend this cloud-laden summit.

You're not in search of a lost civilization -- this isn't the script for the next Indiana Jones movie. Instead, your eyes are peeled for an elusive new species of Southeast Asian forest gecko.

"No one really wants to go there," says Seventh-day Adventist field biologist Lee Grismer, who recently returned from the trek to his Temecula, California home, gecko in tow.

The 55-year-old herpetologist and his team are credited with discovering 80 new species of reptiles and amphibians during his 15-year career in the biology department of church-run La Sierra University.

One is a frog with almost transparent skin, turquoise bones and green blood, discovered during a previous expedition in Cambodia. That trip, Grismer says, ended in a veterinarian's office, where he swallowed potent canine worm pills to combat a nasty intestinal parasite he'd acquired.

The latest is a forest gecko. Grismer describes it as a "long, spindly looking lizard," with a triangular head and yellow eyes.

Identifying a new species doesn't end with discovery, Grismer says. While he says he immediately knew the gecko was a new member of a group of Southeast Asian lizards he's previously studied, he now has to convince the scientific community. This requires anatomical measurements, color-pattern analysis, scale-counting and sequencing DNA from liver tissue. Then, the gecko can join the 36 new species of lizard his lab has identified in Malaysia during the past six years.

During his trips to countries such as Malaysia, Grismer works closely with local officials and scientists, says James Wilson, chair of the biology department at La Sierra. "[Lee] is highly regarded by his colleagues and respected in the countries where he conducts his studies [and] collects samples," Wilson says. Grismer is the sort of guy who walks through the jungle and sees "what others don't," Wilson adds.

Grismer says his earliest memory is of chasing a lizard. "I just remember that animal looked so fascinating and mysterious and primeval to me. When I'm in these jungles and see some new lizard on a tree, I get that exact feeling. Looking at a piece of natural history that remained hidden for however many years, that's a rush," he says. "I'm blessed."

Recapturing that "rush" is only part of what drives Grismer, he says. He's also deeply concerned by what he describes as "biodiversity decrease." With compromised habitats driving many species to the brink of extinction, the discovery of new species becomes vital, he says.

Discovery often leads to government conservation of the new species' habitat, Grismer says. That protection extends to "the rainforests, the other species and the small communities that depend on the rainforest to survive and make a living," he says. "So the implications are tremendous."

In between the four or five expeditions he leads per year, Grismer teaches general biology courses and upper-division herpetology classes at La Sierra. "I can't wait to get back out into the field," he says.

"My [human anatomy] students always ask me these in-depth medical questions, and I go, 'Listen guys, you're talking to a grown man who chases lizards. I teach anatomy to pay the bills,'" Grismer says.

After a lecture and book signing tour in Malaysia and Singapore beginning in June, he'll be back where he's most comfortable in August: "buried in the jungle, two weeks away from anything that even remotely resembles human habitation," he says.

"I like being places where every decision you make really matters," Grismer says. "There's nothing quite like it."

27 April 2011, Silver Spring, Maryland, United States [Elizabeth Lechleitner/ANN]
The Trend Toward Integration of Spirituality and Leadership

My first visit to the annual International Leadership Association Conference was in October of last year in Boston, Massachusetts, USA (the next is in October in London, England). What I discovered was a trend much further advanced than I would ever have imagined. Religion and spirituality was fully integrated into this traditionally secular conference which is dedicated to a “deeper understanding of leadership knowledge and practices for the greater good of individuals and communities worldwide.” Leadership specialists are embracing the reality that leadership is a process that invites, nurtures and leads the spirit of man.

The spiritual nature of leadership, both religious and non-religious, is being embraced as a necessary component and has gained a place among the disciplines that have traditionally comprised formal leadership studies. The conference featured one formal presentation on an emerging model referred to as Transcendent Leadership which assumes a natural merging of the spiritual and the scientific in effective leadership in the 21st century.

So what does this trend in leadership studies have to say to those of us called to serve as spiritual leaders in the context of the church? Is it possible that biblical spirituality may be the most significant aspect of leadership effectiveness for the Christian pastor or teacher? The Word has much to say regarding the spiritual component of living but does it specifically address the issue of leadership? What qualifies a person with the title of pastor or Christian teacher as a spiritual leader?

Robert Fryling explains the title of his recent book, The Leadership Ellipse: Shaping How We Lead by Who We Are, by urging that we live our professional or vocational lives around two points—spirituality and leadership rather than one (spirituality) and another (leadership) as though they are separate realms; in doing so our life pattern becomes an ellipse rather than two circles that may or may not intersect. Spirituality is integral to Christian leadership.

The Holy Spirit is the equipper of the church and the source of authentic Christian spirituality. In Romans 12:8 the apostle mentions “rule” or “lead” as one of the unique competencies given by the Holy Spirit to certain ones in the church but does that indicate that only those with the specific gift of leading or ruling are able to contribute to the process of leadership? Actually leading is presented as only one of many competencies granted to the Church. The gifts in each of the three passages dedicated to spiritual competencies are embedded in a discussion of unity and oneness. The metaphor of the Body would suggest an interdependent organism of parts and systems that function in a coordinated and sympathetic manner toward the end of healthy and productive behaviour. As such, leadership names the integrated process of all competencies rather than just the output of a few that have the gift or gifts necessary to positional leading.

As such, spiritual leadership is something that every member contributes to though some do so in a highly visible manner while others contribute with little or no visibility. The Holy Spirit is the source of our individual and collective competence in pursuing the mission of the church.

But the necessary components of leadership, whether spiritual or not, reach beyond competence and embrace attitude and character as well. All three passages that address the spiritual nature of gifts (competencies) embed the topic in a context of Christ-like behaviour. The prime characteristics of the Fruit of the Spirit recorded in Galatians 5:22 are addressed in Romans 12 where Paul mingles character related behaviours with the spiritual competencies and concludes the chapter from verse 9 onward with counsel regarding behaviour that gives evidence of the Fruit of the Spirit. 1 Corinthians 12:12-31 and all of chapter 13 provide a spiritual character context for the practice of these competencies. Finally Ephesians 4:1-6 provides a similar preface to the presentation of the spiritual competencies and follows them with a pointed discussion of the need for spiritual behaviour as we practice them.

The two essential elements of spiritual leadership are both provided by the grace of the Spirit of God—Gifts for competency and Fruit for Christ-like character. Added to these two components is the active presence of spiritual authority. The Gospel Commission offers spiritual authority to every believer as the necessary empowerment that enables all to lead in the context of their unique spiritual gifteness. These three elements are available as part of the providence of God for every believer who chooses to walk in the Spirit.

All who lead in the name of Jesus need to capitalize on the availability of all three of these spiritual elements. Our own spiritual growth must be nurtured and refined if we are to emerge as effective leaders. This requires discipline and commitment to the value we place on the centrality of God’s Spirit in our lives and leadership ministry. The spiritual nature revealed in our character provides the vehicle of credibility that carries our competencies into operational ministry. Spiritual behaviour provides a relationally healthy and inviting context that when present maximizes the impact of all ministry efforts. If character fails then the competencies will stand as useless regardless of the education and training that have honed and developed them. Finally, we need the influence of generative authority that comes not from a self-serving heart but from a Spirit-filled desire to leave all people better than we found them. Without these essential spiritual elements we are left with an impotent presence that lacks effectiveness. Holistic bibilical spirituality is being sought by many outside of our community of faith and is our only qualification as spiritual leaders.

1 http://www ila-net org 
5 - Romans 12:3-8; 1 Corinthians 12; Ephesians 4:6-16.
6 - Matthew 28:18-20
7 http://www ila-net org
Finding Meaning, Significance, Community, Direction and Excitement

In the first part of Leadership as Relationship, we compared what followers’ want and leaders do. We discovered that there are many points on which followers and leaders agree. The common ground falls into five interesting categories – meaning, significance, community, direction and excitement. Remembering that leadership is relationship, it makes sense to begin our work in these areas of agreement.

The question now is how do we go about creating an environment in which this becomes a reality. Where do we start? Most organisations, from congregations to multinational organisations, make some formal attempts to create meaning, significance, community, direction and excitement. What do we already have in place? Although there are far more, lets examine a cluster of four opportunities: mission, vision and values; strategic planning; hiring and evaluations; and social gatherings. This is not news; there are no headlines in this list. In fact, they are the standard list used by administrators and managers everywhere. They may be a tired and worn-out quartet but what would they look like if re-energized?

The secret to rejuvenation is in reframing the task. By looking at the task in a new way, by giving it a new purpose or by turning it upside down, leaders see new relationships and opportunities. How can we take the administrative tasks and routine touchpoints inherent in our leadership positions and create exciting and imaginative ways to respond to the very things followers want? How can we reframe these tasks so that we can create meaning, significance, and purpose?

Mission, vision, values. Although their power may have in the past disappointed us, the very purpose of this trio is to create shared meaning. How can they be rejuvenated? What if the goal was to create a sense of mission rather than write a formal mission statement? What would happen if the emphasis shifted from preparing ‘statements’ to engaging everyone in creating an active on-going narrative? What if we shifted the focus to collecting stories instead of printing a paragraph? Stories would keep the mission current with retelling. “Our organisation is like…” Everyone could add new stories to the developing narrative.

Likewise, vision statements, rather than statements of goals evaluated once a year, would be replaced by a set of questions that guide decision-making throughout the year. The operational question becomes, how will we want to do this tomorrow? Each task becomes an opportunity to practice the future now. Strategic planning. The purpose of planning, and particularly strategic planning, is to set direction. When done imaginatively it can also give individuals a good sense of how their efforts contribute to the whole, or in other words, create significance and excitement. As with many processes, strategic planning has suffered not from visions of grandeur but from the tyranny of details and minutiae. The challenge is to find something that replaces traditional strategic planning. What would happen if a set of questions replaced the traditional targets and goals? A sense of direction would emerge, and, rather than focusing on a solution designed in the past with the data then available, at each decision point we would be guided by strategic questions. The decisions would then be made in ‘real-time’.

Hiring and evaluations. If we think of leadership as relationship, then the points of contact at hiring and evaluation become central to creating a sense of significance. We may have overlooked these moments as important relationships building opportunities. In what ways can we restructure our conversations at these critical moments so they result in active coaching and helpful individual feedback? How can we move from ‘telling’ (typical orientation and evaluation responses) to ‘experience’ (an on-going activity)? Of course, this takes more time and effort. But relationship requires active on-going involvement. For meaning to emerge, engagement must be mutual, stories shared, and feedback frequent.

Social gatherings. Bringing people together promotes connection and builds a sense of belonging. As community gathers, it also provides opportunities to create overall meaning and significance and to affirm individual and group efforts. But meeting without purpose can be counterproductive. How can we make every meeting or gathering count? How can our public and private gatherings build bridges between diverse groups and individuals? How can we change the way we gather in committee meetings and move away from simply conducting business to the imperative of creating the future?

The short list is an easy one. Share stories. Ask questions. Give affirmation. Stories connect persons with history, place and aspirations. Questions such as what do you bring to the organisation and what will you add to the project provide opportunities for the individuals to give something back to the organisation. Affirmations create connections and give added meaning.

Leadership as relationship is best served by shifting the emphasis from ‘telling’ to ‘sharing’, from a focusing on a fixed ‘strategic point’ to developing a ‘sense of direction’, and from simply ‘conducting business’ to ‘creating the future’. The relationship develops by creating a ‘sense of mission’ rather than a ‘mission statement’, a ‘guiding vision’ rather than a ‘vision statement’, and collecting stories rather than lists of words. It remains dynamic and alive with guiding questions rather than remaining static with historically definitive statements. In other words, leadership as relationship can create a dynamic environment for those in the organisation to find meaning, significance, community, direction and excitement.

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