

Gerhard Pfandl Retires

BY EKKEHARDT MUELLER, ÁNGEL MANUEL RODRÍGUEZ, AND ARTUR STELE

Dr. Gerhard Pfandl retires from his position as associate director of BRI at the end of January 2012. With him BRI loses an outstanding scholar and a wonderful colleague. He is a man of many countries and many interests. Born in Poland as an Austrian citizen, he attended Newbold College in England, continued his studies in Australia at Avondale College where he finished his first degree, and then worked as a pastor and teacher in Austria and as a pastor of the German Church in Los Angeles, California, U.S.A. He returned to Australia to serve as a field secretary of the South Pacific Division before joining the Biblical Research Institute in Silver Spring, Maryland in 1999. His wife Maureen is British. Their older son lives in California and the younger one in Switzerland.



Besides Old Testament Studies, Gerhard is well-versed in the wider field of biblical studies, Adventist history, and the writings of Ellen G. White.

Gerhard Pfandl began his career as a trained electrician but soon felt his calling to the ministry and to the field of theology. He earned his B.A. from Avondale College and his M.A. and Ph.D. from Andrews University, majoring in Old Testament. His doctoral dissertation, entitled “The Latter Days and the

Time of the End in the Book of Daniel,” has been of great value in understanding important and significant elements of the apocalyptic prophecies of Daniel. But his interests are not limited to Old Testament studies. He is also well-versed in the wider fields of biblical studies, Adventist history, and the writings of Ellen G. White. He likes to collect many things, including coins and stamps, and enjoys listening to classical music. He is involved in his local congregation as head elder and has served as the secretary of the Adventist Theological Society.

Contributions to BRI

In Gerhard we have had an extraordinary man with a commitment to the message of the church that is hard to equal. Although he has constantly demonstrated his ability for doing constructive theology, he has also proven to be a fearless apologist of biblical faith. But in his work as defender of the truth he has shown respect for those who promoted views in opposition to the church and the Scriptures without conceding to their teachings. He has been characterized by the gift of spiritual discernment and has used it judiciously. His many articles have been a blessing for pastors and church

members who were seeking answers to their own concerns.

The staff of BRI have another specific reason for missing him: His superior work as librarian of the Institute. This is a legacy that will continue to benefit those of us who remain as well as those who will join BRI in the future. One of his first assignments in the Institute

was to develop the library and to make it a resource center for theological investigation for the members of BRI. As usual, he took the assignment very seriously and the result has been impressive. Thousands of volumes have been carefully selected and added to the collection, *(continued on page 3)*

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EDITORIAL

Unity and the Last Days



This is my last editorial since at the end of January 2012 I enter the honorable and welcome state of retirement. Looking back over 40 years of ministry I praise the Lord for the way he has blessed His remnant church. When I began my ministry we had just over 2 million members; today we have more than 17 million. Forty years ago we baptized around 430 people per day worldwide; today almost 3000—a Pentecost every day! However, these successes cannot hide some developments in recent years that are of concern: theological pluralism poses a threat to the theological unity of the church.

In 1962, David Moberg, a sociologist, found that churches generally have five stages in their life cycle: In stage one there is little or no organization. Stage two is characterized by a formal organizational identity. Stage three represents the time of maximum efficiency; the organization is refined, institutions, boards and committees are added to meet the needs of the organization. During stage four formalism drains the movement's vitality; the church becomes a bureaucracy. And stage five is characterized by overinstitutionalism, formalism, red tape, corruption and slow disintegration.¹

I do not believe the Seventh-day Adventist Church as a whole can be placed into any one of these stages. The world church is so diverse that all these stages may be found in some parts of the world field. For example, in some countries we may have believers without an organized church; while in others the church may be close to stage five.

The recent call for reformation and revival is a timely effort to remind us all of our identity and mission. We are not just one church among many. God has called the Adventist church into existence for a specific purpose—to proclaim the three angels' messages and prepare a dying world for the Second Coming. If we lose sight of this vision we lose the reason for our existence.

During the time of the end for Judah, God was looking for a man who would “stand in the gap before me for the land” (Ezek 22:30 NASB). Today, we live in the time of the end of world history and God is looking for men and women who will “stand in the gap” before Him. He is looking for men and women who love the Lord and His church, and who are willing to stand up and be counted.

We are told that “before the final visitation of God's judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times.”² I believe the time for this great revival is just around the corner. God's remnant church will go through to the kingdom. The question is, “Will I, will you, be part of the church?” We can only look with confidence into the future, if we have been at the foot of the cross and experienced the joy of salvation.

Gerhard Pfandl, BRI

² Ellen G. White, *The Great Controversy*, 464.

“Let us counsel together. There has been altogether too much moving in one's own independent judgment. Self-sufficiency and self-esteem lay at the foundation of the greatest trials and discords that have ever existed among the people of God. The angel of God has repeated again and again, Press together! Press together! Be of one mind, of one judgment! Let God be your leader! Follow His footsteps!”
– Ellen G. White, *Manuscript Releases*, vol. 20, p. 369.



Reflections

Reflections seeks to share information concerning doctrinal and theological developments among Adventists and to foster doctrinal and theological unity in the world church. Its intended audience is church administrators, church leaders, pastors and teachers.

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¹David Moberg, *The Church as a Social Institution* (Upper Saddle River, N.J.: Prentice Hall, 1962).

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increasing the reference section to no less than four times its original size. What is surprising to us is that he accomplished this while at the same time being prolific in research and writing, traveling around the world for teaching assignments and conducting seminars, and in fulfilling many other assignments.

Some Personal Glimpses

Gerhard is a very friendly, God-fearing person. His dedication and faithfulness to the Word of God will continue to encourage others to follow his example.

Gerhard likes socializing with people, playing a game here and there, and encouraging others. His friendliness is contagious, his camaraderie exemplary, and he is always willing to go out of his way to help and support others. This he has often done for his colleagues at BRI when they were overburdened. He works so hard that occasionally he has to be reminded that he does not have to come to the office during his vacation. Another interesting dimension we have seen

in Gerhard is that he keeps in contact with his former students and allows them to room with him at professional meetings if they do not have a travel budget. No wonder that they honored him with a Festschrift in 2007.

Gerhard loves his Lord, the Scripture, and the Church and its members. While we regret losing him as a colleague, we are grateful for the time we have spent together on a common pilgrimage. It was a real privilege to have worked with him shoulder to shoulder.

It is good news that, while Gerhard will be retiring from a full-time capacity at BRI, he will continue

with us on a part-time basis. Thus, celebrating now what the Lord has done through his ministry in the past, we look forward in anticipation of even greater things that the Lord has in store for the church through Gerhard's future ministry.

Artur Stele and Ekkehardt Mueller are the director and deputy director respectively of the Biblical Research Institute, Ángel Manuel Rodríguez, recently-retired BRI director, continues to serve the Biblical Research Institute in a part-time capacity

SPECIAL FEATURE

Personal Tributes to Gerhard Pfandl

Gerhard Pfandl has provided enormous service to God's church throughout his extremely active pastoral and academic church career. His dedication to the Word of God is legendary. He is one of God's great champions for truth. His ability to do careful and extensive academic and Biblical research is extraordinary. He has allowed the Holy Spirit to use his talents in a special way. By God's grace, those talents will still be used in a powerful way during his "retirement." On behalf of the world church, let me wish God's richest blessings on our wonderful friends, Gerhard and his wife, Maureen, as they continue to serve the Lord and His church in anticipation of Christ's second coming.

Pastor Ted N. C. Wilson, President
General Conference of Seventh-day Adventists

Gerhard is one of those few individuals who you meet and cannot forget. The reason, it seems to me, is because dedication, commitment, and attention to detail marked every activity which Gerhard engaged in. And whatever one thought of Gerhard, he spared you the trouble of guessing what he thought. My almost seven years' experience with him at the BRI will definitely stay with me for a long time. — *Kwabena Donkor, Associate Director of the Biblical Research Institute*

I will always remember the warm welcome Gerhard gave me when I first joined BRI. There are many things that set him apart—his many and varied editorial contributions, his skill in the enhancement, expansion, and management of the BRI library, as well as his constant readiness to do still more even when inconvenient. His many fine articles for *Reflections*, providing clear and consistent support for Adventist theological positions when needed most, have also made a tremendous impact. This team spirit is exemplified too in his staying on to assist us in his retirement. Thank you, Gerhard, for setting a high bar for the rest of us Christian scholars. — *Clinton Wahlen, Associate Director of the Biblical Research Institute*

It has been a pleasure working with Gerhard Pfandl for almost 7 years. He has been very kind and helpful with Bible questions that have come in through the years. I was amazed at his knowledge and how he always had an answer to a question or knew of a good source to find answers. I have learned much and have gained a layman's knowledge of theology. I also appreciate how he developed such a good research library in our office. If I wanted to know if we had a book on a certain topic he knew exactly where the book was on the shelf, and also knew right away if a book was missing. He was also a good salesman for our books during overseas trips, always taking a suitcase of books when he traveled. Thank you, Gerhard, for being more than a boss, but also a friend. I hope to see you in the office after you retire. — *Brenda Flemmer, Administrative Assistant, Biblical Research Institute*

It has been a blessing and privilege to have worked with Gerhard for the past 12 years. He is one of the hardest working individuals I have ever met. His knowledge of the Bible and willingness to help people has been remarkable. One of his significant contributions has been the improvement of the BRI library, which now houses thousands of books. Thank you, Gerhard, for all your support and kindness to me over the years. Your many gifts to me from your travels will be a constant reminder of your Christian generosity and friendship. May the Lord bless you as you embark on the slower pace of life. You will be truly missed. — *Marlene Bacchus, Desktop Publishing Specialist/Webmaster, Biblical Research Institute*

Shakespeare in his *Henry VIII* said of the King that “He was a scholar, and a ripe and good one; Exceeding wise, fair spoken and persuading...” (4.11.51). Gerhard is all of that and more... His scholarship embodies correctness and precision. He has refined and gentle manners, the result of fixed habits of thought and action, power and habits of reflection. He will be greatly missed. Notwithstanding, our consolation will be that his ministry of teaching and writing will continue, always shifting education from instruction to discovery. He will continue to “raise temples” where the church may come and partake of the purest of spiritual pleasures. — *Rex D. Edwards, formerly Vice-President of Religious Studies at Griggs University and currently volunteer Research Assistant at the Biblical Research Institute*

Gerhard, the invitation to send greetings, I presume, has to do with your planned retirement, or something along those lines. Somehow I sense that you will perhaps not ever fully retire from your work, certainly

not from your calling! So let me add my greetings and best wishes along with my thanks for your persistently solid and careful work on behalf of BRI and all of us. Furthermore, I believe your doctorate is from Andrews, and that makes us proud (in the best sense of that word). I have often thought, Gerhard, as I have watched you sitting at the front table during BRICOM meetings, that you look and act a little like a patriarch in the BRI family. You would calm us down when we got too excited about some point of view and bring us back to the point at hand. Thank you. Best wishes and God bless. — *Niels-Erik Andreassen, President, Andrews University*

Thank you, Gerhard, for your consistent in-depth scholarly support of biblical truth which has greatly aided in keeping our church and its theology moving in God-honoring ways. — *John T. Baldwin, Professor of Theology, Seventh-day Adventist Theological Seminary, Andrews University*

Friendship with Gerhard is the blessing and privilege of knowing a humble, knowledgeable, faith-filled soul whose influence is all the greater because he is unaware of the strength of his impact on other lives. My confidence in God's leading of His remnant church is increased because I have been touched by Gerhard's inspiring, Christian example. — *Lael O. Caesar, Associate Editor of Adventist Review/Adventist World magazines*

I first met Gerhard in Siberia. I was finishing a course for seminary students and he was to begin. It was so refreshing to have someone to speak to in English. Our friendship has grown since then as our paths have crossed and joined. I have the greatest respect for his scholarship and the clarity with which he expresses himself and his views. May God bless him and may his ministry continue through the spoken and written word. — *Gordon Christo, Secretary, Southern Asia Division*

Gerhard, we have appreciated your warm friendship, your unflinching commitment to the authority of Scripture, and, yes, your faithfulness in taking meticulous minutes and promptly circulating them for BRICOM! — *Richard M. Davidson, J. N. Andrews Professor of Old Testament Interpretation, and Jo Ann M. Davidson Professor of Theology, Seventh-day Adventist Theological Seminary, Andrews University*

It was my pleasure to work with Gerhard on the Biblical Research Institute Committee during the last few years. I appreciated his dedication to scholarship and the pursuit of excellence in the work that he did. I wish him a happy retirement and many more years of

contributions to the work of the church. — *Denis Fortin, Dean of the Seventh-day Adventist Theological Seminary, Andrews University*

Dr. Gerhard Pfandl, it was a great privilege to know you personally. Your writings and teachings will keep inspiring us to follow the way of truth, especially in Korea. Thank you very much. — *Sung Ik Kim, College of Theology, Sahmyook University*

I first met Gerhard in 1986 while studying at Bogenhofen Seminary in Austria. He was not only my main professor, but also a wonderful mentor and guide in an, at times, surprising journey of understanding Scripture. Over the past 25 years he has been a constant friend and supporter. His exemplary commitment to Scripture and the God who inspired Scripture has guided my own interaction with God's word. His capacity to present complex issues in a clear, yet nuanced and careful, manner is something that I strive to emulate in my own research and writing. His encouragement has carried me at difficult moments of my ministry. He truly combines the traits of a Paul and a Barnabas in one package. May God's *shalom* shine on him in (I imagine) a very productive retirement. — *Gerald A. Klingbeil, Associate Editor of Adventist Review/Adventist World magazines; Research Professor of Old Testament and Ancient Near Eastern Studies, Seventh-day Adventist Theological Seminary, Andrews University*

Gerhard, this note comes to express our profound appreciation for the grace with which you have offered your scholarship as a gift to the church's ministry. Please know that you have set a positive example of loyal dedication to the pursuit of truth. You and your work have been a source of edification to God's people. May God bless you. — *Leslie Pollard, President, Oakwood University*

The depth of knowledge that Gerhard brings to the table in discussions of theology and history has been invaluable. He is nearly indispensable. — *John Reeve, Assistant Professor of Church History, Seventh-day Adventist Theological Seminary, Andrews University; Editor of Andrews University Seminary Studies*

I am among those who are fortunate to know Ger-

hard Pfandl. He is not only a great Adventist biblical theologian, but also a truth defender. I admire his given ability of explaining difficult matters easily, simply, biblically, and logically. We need more scholars like him. — *Richard Sabuin, Dean, Theological Seminary, Adventist International Institute of Advanced Studies*

I have known Gerhard for quite a few years working with BRI and BRICOM. I appreciate his dedicated service, his consistent cheerful attitude, and his obvious commitment to the Seventh-day Adventist Church and our gracious Lord. Thank you, Gerhard, for your many years of service to the Lord! — *Tom Shepherd, Director of Ph.D. in Religion and Th.D. Programs and Professor of New Testament Interpretation, Seventh-day Adventist Theological Seminary, Andrews University*

I am indebted to Gerhard for making it possible for me to pursue doctoral studies. Thank you, Gerhard, for your vision and for investing in your junior colleagues. May your retirement bring you much satisfaction as you reflect on God's leading both in the past and into the future. — *David Tasker, Field Secretary, South Pacific Division*

Gerhard has been our close friend for many years. I greatly appreciate his helpfulness, courtesy, and unwavering devotion to Jesus and to the teachings of the Seventh-day Adventist Church. His writing, speaking, and teaching leaves an enduring legacy that continues to bless the hearts and minds of many. — *Cindy Tutsch, Associate Director of the White Estate*

Dr. Gerhard Pfandl is a fascinating man. He can be seen as intimidating as he is firm and forthright when he addresses issues. However, when you come to know him, he is a loving, tender and warm person that will never compromise truth, but will always extend a hand. We will miss him. — *Efrain Velázquez, Dean, Inter-American Adventist Theological Seminary*

Gerhard, Thank you for your dedication and fidelity to the biblical message of the Seventh-day Adventist Church. Your role in the Biblical Research Institute and support of the Adventist Theological Society has been significant, and much appreciated. — *Ed Zinke, BRICOM member*

“The very highest interests are to be given the first attention. The accumulated light of the past, which has made us what we are, — Seventh-day Adventists, — is to shine forth through us to the world.” – Ellen G. White, *Loma Linda Messages*, p. 380.

THEOLOGICAL FOCUS

Did Jesus Emanate from the Father?

BY EKKEHARDT MUELLER

The Gospel of John mentions repeatedly that Jesus came forth from God the Father (John 8:42; 13:3; 16:27, 28, 30; 17:8). This formulation may suggest to some readers that Jesus in one way or another emanated from God in eternity past. Is this really the case?

The Greek Verb Translated “Emanate”

The Greek verb that is used in these places is *exerchomai*. It is employed more than 200 times in the NT and is typically translated as “to go/come out, go forth,” “to proceed.” It can also mean “to go away,” “to leave,” “to depart,” “to escape,” “to be descended,” and “to disappear.” It is used literally and figuratively. While the Samaritans “came out of the city” (John 4:30), Jesus escaped the grasp of the people (John 10:39), Paul departed (Acts 20:1), the faith of the Thessalonians “has gone forth,” that is, it was proclaimed (1 Thess 1:8), news of one of Jesus’ miracles spread (Matt 9:26), and for their masters the hope of profit had disappeared as soon as Paul healed the demon-possessed slave-girl (Acts 16:19). Sometimes the location from where someone came or went out is not stressed. Instead the emphasis is on the direction of the journey. Therefore, a number of translations render *exerchomai* in these cases as “to go” (e.g., John 1:43).¹ “The next day Jesus decided to go to Galilee” (John 1:43). This short review of the usage of *exerchomai* indicates that we have to study the context of each occurrence of the term to determine its precise shade of meaning.

References in John to Emanation

Six verses occur in John’s Gospel where *exerchomai* is applied to Jesus describing his going forth from God the Father. They are John 8:42; 13:3; 16:27, 28, 30; and 17:8. We will take a look at them in order to find out, if they address Jesus’ emanation or procession from the Father. Such an understanding would most likely affect our view of the Trinity. If Jesus were an emanation from the Father, he may have been within the Father from eternity but would not have existed as a distinct person from eternity because at some point he would have

flowed out, emanated from the Father. Typically the idea is that the procession of the second transcendental being from the first indicates that the second is inferior to the first. The source is more important than the emanation.² Does the Gospel of John suggest Jesus to be an emanation from the Father? We will take a look at the passages important for answering this question.

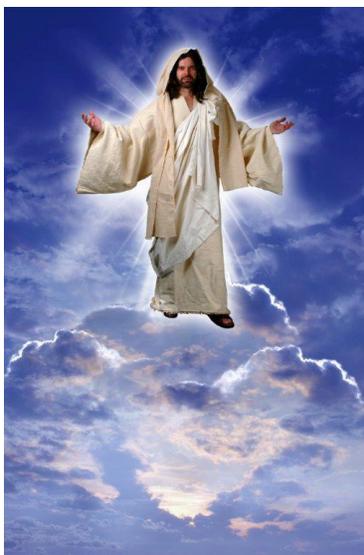
John 8:42. This text is part of a longer debate between Jesus and the Jews which deals with the rejection of Jesus’ message. The passage focuses strongly on “father.” However, the term “father” relates to three persons, twelve times to the heavenly Father (8:16, 18, 19^{ter}, 27, 28, 38, 41, 42, 49, 54), three times to Abraham (8:39, 53, 56), and five times to the devil (8:38, 41, 44^{ter}). Jesus is sent by God the Father, but he is not accepted because the Jews do not belong to God. While claiming to have Abraham as their father, they do not exhibit Abraham’s attitude but in reality have Satan as their father, the liar and murderer. In this connection Jesus mentions that he has come forth from God. What does this mean?

The context refers to Jesus’ incarnation—see John 8:14. “Jesus’ origin and his destination are the same, whether viewed as a Place or as a Person. He has come ‘from above’ (3:31) or ‘from heaven’ (3:13, 31; 6:33, 38, 51, 58), and he will return there (3:13; 6:62), or, to put it another way, God the Father is both ‘the One who sent him’ (see 4:34; 5:24, 30, 37; 6:38, 39-40, 57; 7:16, 28-29), and the One to whom he will return (7:33).”³ The context also repeatedly refers to Jesus as having been sent by the Father (8:16, 18, 26, 29, 42). He is on the Father’s mission.

John 8:42 continues with these concepts. Obviously Jesus is not talking about his origin in eternity past but about his relationship to the Father. He has been sent by God. He is

“God’s messenger.”⁴ In verse 42 Jesus states literally, “From God I have come forth [*exēlthon*] and have come/am here [*hēkō*].” Brown comments on this

statement by observing “. . . the aorist tense indicates that the reference is rather to the mission of the Son, i.e., the Incarnation. ‘I came forth and am here’ is all one



If Jesus were an emanation from the Father, it would most likely affect our view of the Trinity.

idea.”⁵ So the issue is not the life in or of the Godhead. *Hēkō* describes *exēlthon*.

One needs to be careful not to read too much into the preposition *ek* (*ex* before vowels) which is used as a prefix in *exerchomai* but is also found by itself. According to John 8:42 Jesus has come from God (*ek tou theou*). The unbelieving Jews are “of the father the devil” (*ek tou patros tou diabolou*, 8:44). They are not “of God” (*ek tou theou*, 8:47). On the other hand, believers are “born of God” (*ek theou egennēthēsan*, 1:13). One can be from below (*ek tōn katō*) or from above (*ek tōn anō*, 8:23), from this world (*ek toutou tou kosmou*) or not from this world (*ouk . . . ek tou kosmou toutou*, 8:23). In these cases, the preposition *ek* does not describe an emanation. Therefore in this sense, it cannot be applied to Jesus either. Schnackenburg sees that Jesus “speaks and argues from a sense of complete union with God.”⁶ But he makes it also very clear that the verse deals “with Jesus’ coming into the world, and not with his eternal going forth from the Father . . .”⁷

John 13:3. This verse is taken from the passage that deals with Jesus washing the feet of his disciples and instituting the ordinance of the footwashing which in some way is related to his death. According to verse 3 Jesus “had come forth from God and was going back to God.” The second part of this statement helps in understanding the first part. The issue is again Jesus’ coming from and returning to the Father, not his eternal origin. The marvelous fact is that the incarnate Lord, the divine Christ serves his disciples in washing their feet, while at the same time having all things in his hands, i.e., maintaining universal dominion.⁸

John 16:27, 28, 30. These verses come at the end of Jesus’ farewell speeches. While verses 27 and 28 contain words of Jesus, verse 30 is a response of the disciples. In all three verses the term *exerchomai* is applied to Jesus. Twice Jesus states that he came forth from the Father/from God (*para tou patros/para theou*), while the disciples confess that they believe in Jesus having come forth from God (*apo theou*). In verse 5 Jesus had mentioned that he would return to the One who has sent him. According to verse 7 Jesus would go away. The disciples would no longer see him (16:16), and the Holy Spirit would take his place as a Friend and Advocate. But Jesus pointed also to his union with the Father (16:32).⁹ The context underscores that Jesus is talking about his incarnation. This is supported by verse 28 which helps us understand verses 27 and 30: Jesus came from the Father into the

world and would soon leave the world and return to the Father. Brown commenting on v. 28 writes: “The first tense [“I came,” aorist] acknowledges that the incarnation took place at a particular moment in time; the second [“I have come,” perfect] acknowledges its enduring effect.”¹⁰ We also notice that different prepositions are used in connection with *exerchomai*. In John 8:42 it is *ek*, in 16:27 *para*, in 16:28 *para* or *ek* depending on the manuscript, and in 16:30 *apo*. Obviously they are all used to mean “of”/“from” and there is no real difference between them when John uses them in conjunction with *exerchomai*.¹¹ But this also tells us that *exerchomai ek* should be handled carefully and not taken too far. “*Ek* cannot be interpreted theologically in reference to the intra-Trinitarian relationship of Father and Son (‘came out of the Father’), for this line refers to the incarnation, not to what later theology would call the procession of the Son.”¹²

John 17:8. The last reference is found in Jesus’ high priestly prayer (John 17). Jesus confesses that he has come from the Father and that his disciples believe that he was sent by him. The context points to his preexistence (17:5) and to the fact that he will return to the Father (17:11, 13). As Jesus is not from the world (*ouk eimi ek tou kosmou*) so his disciples are not either (*ouk eisin ek tou kosmou*; 17:14, 16). There is also a strong emphasis on Jesus being sent (17:3, 8, 18, 21, 23, 25). In other words, we have the same situation as with the other references discussed above. The phrase “to come forth from” God/the Father has to be understood in the context of Jesus’ incarnation and earthly mission. This is also evident when one looks carefully at the end of verse 8. The two phrases there seem to be parallel:

They truly understood	that I came forth from you,
and they believed	that you sent me.

This would be an additional affirmation that the issue under discussion is Jesus’ incarnation and mission. In this case, coming from God may be the same as being sent by him.¹³ Commenting on John 7:29, “I know Him, because I am from him, and he sent me,” Schnackenburg correctly states: “Jesus’ coming forth from God (cf. 8:42; 17:8) always means, in John, his mission in historical time. . . . The sentence also expresses his abiding unity with the Father”¹⁴

The Larger Context within John’s Gospel

A biblical doctrine cannot be based on one Greek or Hebrew word or phrase only. Therefore, it is important to take a look at what Scripture teaches in other places.

A biblical doctrine cannot be based on one Greek or Hebrew word or phrase only.

For now, we will remain in the Gospel of John and just list a few statements about Jesus without commenting much on them.

The Gospel of John teaches that Jesus is God (1:1; 20:28). It accepts multiple persons in the Godhead. Jesus is the creator (1:3). He is life (1:4; 14:6) which is unpacked later: Jesus has life in himself (5:26) and is able to lay down his life and take it again (10:17); he is the bread of life (6:35) and the resurrection and life (11:25). He is the light (1:9) and the owner of the world (1:11). In his incarnation he became a human being (1:14) and the revealer of the character of God the Father (1:18). He is the Son of God (1:34), but also the I AM, the eternal God (8:58), one with the Father (10:30) to whom people may pray (14:14). He has come to save the world (12:47), and those people are saved who believe in him (3:16, 36; 5:24).

Some of these statements clearly militate against the idea of Jesus having emanated from God. This is especially true for those describing him as “life.” Schreiner states: “The subordination of the Son in John’s theology . . . does not mean that Jesus is not divine or is a lesser deity. John does not work out for readers how the Son can be dependent upon the Father and be sent by the Father while at the same time sharing deity with the Father.”¹⁵

Conclusion

An exegetical investigation of relevant terms in the Gospel of John as well as theological considerations raised by the same Gospel affirm that the term *exerchomai* as applied to Jesus should not be understood in the sense of Jesus’ being an emanation from God. The term is best translated as “to come from.” This is reflected in various English translations (ESV, NIV, NRSV), which consistently translate *exerchomai* with “to come from.” The New Jerusalem Bible (NJB) and the Revised Standard Version (RSV) also render it “to come from.” The only exception is John 8:42, but this is due to the occurrence in the same verse of the term *hēkō*, which they translate “have come from” and “came forth from” respectively. The New American Standard Bible (NASB) and the New King James Version (NKJV) prefer “to come forth from,” but use also the translation “to come from” in 13:3 (NKJV) and in 16:30 (NASB).

“From the days of eternity the Lord Jesus Christ was one with the Father; He was ‘the image of God,’ the image of His greatness and majesty, ‘the outshining of His glory.’ It was to manifest this glory that He came to our world. To this sin-darkened earth He came to reveal the light of God’s love, — to be ‘God with us.’”

“‘He that hath seen Me hath seen the Father.’ Christ had not ceased to be God when He became man. Though He had humbled Himself to humanity, the Godhead was still His own.” – Ellen G. White, *The Desire of Ages*, 19, 663-64.

John is concerned with the incarnation of Christ, not his emanation from the Father. He ascribes full divinity to Jesus the Christ (see, e.g., 1:1-2, 8:58; 10:29-33; 20:28). Already Ellen G. White has pointed out that in the Son is “life, original, unborrowed, underived.”¹⁶ Let us not forget to honor the Son as we honor the Father. “He who does not honor the Son does not honor the Father who sent Him” (John 5:23).

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¹E.g., ESV, NIV, NRSV and others.

²See H. Dörrie, “Emanation,” *Die Religion in Geschichte und Gegenwart* (ed. Kurt Galling; 7 vols; 3d ed; Tübingen: Mohr, 1957-1965), 2:449-450.

³J. Ramsey Michaels, *The Gospel of John* (NICNT; Grand Rapids, Mich.: Eerdmans, 2010), 480.

⁴Michaels, 516.

⁵Raymond E. Brown, *The Gospel According to John* (2 vols; AB 29-29A; New York: Doubleday, 1966), 1:357. See also Barclay M. Newman and Eugene A. Nida, *A Translator’s Handbook on the Gospel of John* (London: United Bible Societies, 1980), 285, who confirm this observation.

⁶Rudolf Schnackenburg, *The Gospel According to St. John* (3 vols; New York: Crossroad, 1980-1982), 2:212.

⁷Ibid.

⁸Cf. Gerald L. Borchert, *John* (NAC 25A-25B; Nashville, Tenn.: Broadman and Holman, 1996-2002), 2:79.

⁹Cf. Oscar Cullmann, *The Christology of the New Testament* (London: SCM, 1963), 301.

¹⁰Brown, 2:725 (brackets supplied).

¹¹Cf. Ibid., 2:726: “. . . the change of preposition is meaningless.”

¹²Ibid., 2:725.

¹³George R. Beasley-Murray, *John* (WBC 36; Waco, Tx.: Word, 1987), 298, talks about “faith-knowledge.” Leon Morris, *The Gospel According to John* (NICNT; Grand Rapids, Mich.: Eerdmans, 1992), 725, suggests that the two phrases are very similar and yet not identical. However, Johannes Schneider, *Das Evangelium nach Johannes* (THKNT Sonderband; Berlin: Evangelische Verlagsanstalt, 1978), 286, would disagree with Morris and see the two phrases as parallel, suggesting that perceiving and believing describe the same process.

¹⁴Schnackenburg, 2:147.

¹⁵Thomas R. Schreiner, *New Testament Theology: Magnifying God in Christ* (Grand Rapids, Mich.: Baker, 2008), 242,

¹⁶Ellen G. White, *The Desire of Ages*, 530.

SCRIPTURE APPLIED

Stewardship of the Body

BY EKKEHARDT MUELLER

Worldwide more people die by suicide than by homicide and war. Suicide is the second leading cause of death for youth and young adults (ages 10-24). It is also one of the leading causes of death for adults (ages 25-44). Many people think about suicide at some point in their lives. In 2004 the estimated number of attempted suicides in the U.S. was 800,000. On average in the U.S. someone attempts suicide every 40 seconds and 88 people die by suicide each day. We are not to judge these people. Yet Scripture is clear by telling us not to kill (Exod 20:13) which includes ourselves.

On the other hand, people try to enjoy life to the fullest without caring about God and the future, abusing their bodies in various ways (Luke 17:26-30). There seems to be a problem with the stewardship of our bodies. Good stewardship of our body is not only beneficial for us but is a form of worship (Rom 12:1).

I. God's Will

- What role does physical health play in the plan of God?

Gen 1:31 - God wanted humans to be healthy forever.

Exod 15:26 - After the fall God became the Great Physician.

Luke 4:38-40; 7:22;

Mark 3:10 - Jesus healed people and preached the gospel.

Rev 21:4 - On the new earth, suffering and death will be no more.

- Why does God care for our bodies and our physical health?

There is a connection between physical well-being and mental and emotional well-being. Physical problems can lead to psychological problems and even to problems with believing in God. Today psychosomatic illnesses are well-known. However, God wants us to live fulfilled lives and be good representatives of him. He is opposed to sin and suffering.

3 John 2 - God wants us to enjoy health in all respects.

II. Our Responsibility

- Why are we responsible for our bodies?

John 1:3, 11 - As our Creator, God is interested in our health. He owns us, including our body. He also wants us to be fit for ministry.

1 Cor 6:19-20

- God also has a right to us because of salvation. Our body is to be God's dwelling place.

- What is our goal when we take care of our bodies?

Rom 12:1-3

- We want to serve God and please him.

1 Thess 5:23

- We want to grow in all respects and be "complete, without blame" at Christ's second coming.

1 Cor 10:31

- We want to glorify God and become like him.

- How can I keep my body healthy and be a good steward?

Healthy habits include, for example, eating good food, exercise, getting sufficient sleep, having a moderate amount of work, and attending to personal hygiene.

Because of psychosomatic effects, other activities also contribute to good stewardship of our bodies. These include singing, listening to or performing good music, reading uplifting and thought-provoking books, studying Scripture, praying, loving our neighbor, spending time in nature, having a helpful hobby.

Refraining from healthy habits may be a form of gradual suicide. The sixth commandment may address this issue indirectly.

III. Health Tips

God cares for our health. Therefore, he has given us tips to preserve it. As the Creator he knows what is harmful and what is beneficial to us. Therefore, Scripture mentions various health principles which will be explained in a later study. Basic health tips can be summarized in eight points:

Air

- We need sufficient pure air and need to breathe right.

Sunlight

- We need to go outside regularly and enjoy sunlight.

Rest

- It is not good to work only. We need enough rest.

Exercise

- We need to walk or jog and do sports.

Food

- Well-balanced and adequate nutrition is important.

Water

- We need to drink enough pure water.

Self-control

- We need self-control in eating, drinking, and all things.

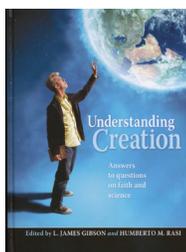
Trust in God

- Trust in God creates stability and resilience.

IV. Personal Questions

- What am I going to do if God gives me new insights with regard to the stewardship of my body?
- How will I be able to put into practice what I have discovered and will still discover?

Book Notes



L. James Gibson and Humberto M. Rasi, eds., *Understanding Creation*. Nampa, Id.: Pacific Press, 2011. 223 pp. Hardcover. US\$19.99.

“What is Creation theory?”
 “Can I believe in a worldwide flood?” What about the dinosaurs?”
 “Can a Christian be a good scientist?” These are some of the twenty

chapter headings of this book, written by nineteen Adventist creation scientists and one educator. All the contributors believe, on the basis of Scripture, that God created a perfect habitat for humanity, but that sin entered this world and that “the entire creation has suffered the consequences” (p. 9).

In the chapter “Are the Bible and Science in Conflict?” David Ekkens explains that conflict between the Bible and science is generally based on: “(1) differing philosophical understandings of the role of God in nature; (2) the difficulty of interpreting the history of the world scientifically; (3) the inability of science to explain in scientific terms what God did miraculously; and (4) the brevity and incompleteness of the biblical information about the history of nature” (p. 44). Some issues may be resolved as science makes new discoveries; others will have to wait for eternity.

Timothy Standish in “What is the Evidence for a Creator?” believes that even in a fallen creation there is still abundant evidence for a wise creator. He focuses on the evidence for design and the inadequacy of chance. “The phenomenon of interdependence, which pervades nature, is compelling,” he says (p. 58). He illustrates this with the interdependence of stars and planets in the universe, with the law of gravity, and with the human body’s metabolism. “To the person willing to see design, it is everywhere; the person unwilling to see design grasps at the most reasonable-sounding alternative explanation” (p. 63).

“If I understand you correctly,” said the student after the Professor had explained the Big Bang theory of the universe, “first there was nothing and then it exploded” (p. 78). This short anecdote introduces the chapter on the meaning and implications of the Big Bang Theory by Mart de Groot. While the theory is a main stay of evolution, de Groot points out that there are a number of problems with this theory that have never been resolved satisfactorily.

“God is the foundation of everything. All true science is in harmony with His works; all true education leads to obedience to His government. Science opens new wonders to our view; she soars high, and explores new depths; but she brings nothing from her research that conflicts with divine revelation. Ignorance may seek to support false views of God by appeals to science, but the book of nature and the written word shed light upon each other. We are thus led to adore the Creator and to have an intelligent trust in His word.” – Ellen G. White, *Patriarchs and Prophets*, pp. 115-16.

The origin of life is addressed by George Javor. Since Louis Pasteur put an end to the concept of spontaneous generation of life, alternative possibilities have been considered, among them the idea that life came to this earth from elsewhere in the universe. Others believe that “life on earth probably originated in a primordial ocean where the atmosphere did not contain oxygen” (p. 105). While chemical experimentation has made significant progress since 1950 (DNA, cloning etc.), Javor says that “after more than fifty years of valiant struggle in the laboratory, the entire concept of chemical evolution is on the verge of extinction” (p. 108).

Earl Aagaard discusses the moral implications of Darwinism. Since life on earth is the result of chance, humankind “is the result of a purposeless and natural process that did not have him in mind” (p. 199). Hence Darwinian ethics is “moral individualism,” leading to such legalized practices as euthanasia and abortion because some human lives are judged to be less valuable than others.

The last chapter appropriately deals with the question “How can I live without having all the answers?” Gary Burdick provides four suggestions: (1) recognize that every discipline has its own unanswered questions; (2) investigate the ramifications for each discipline of accepting the “truth” of the other discipline; (3) keep the discussion going; (4) recognize what is most important. He concludes by quoting 1 Corinthians 13:12 “For now we [scientists and theologians included] see through a glass darkly” (p. 222).

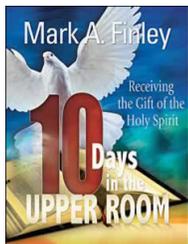
Other chapters deal with the interpretation of the first chapters of Genesis, radiometric dating, the fossil record, plate tectonics, etc. *Understanding Creation* appears at an opportune time when the church is challenged by theologians and scientists who openly advocate theistic evolution. The book provides answers to many questions that Adventists who are interested in the interface between biblical faith and science are asking.

As is often the case with books written by a number of people some chapters are better than others and not everyone will be happy with the answers given. Nevertheless, students, professionals, and particularly ministers who are frequently confronted with the arguments for evolution will find this volume a valuable and helpful resource. The design and layout of the book is well done, but a subject index would have enhanced the usefulness of this volume.

Gerhard Pfandl, BRI

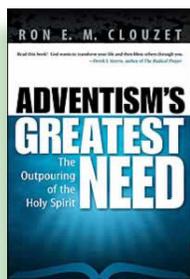
A Review of Some Resources for Studying Revival and Reformation

By ÁNGEL MANUEL RODRÍGUEZ



Mark A. Finley, *Receiving the Gift of the Holy Spirit: 10 Days in the Upper Room*. Napa, Id.: Pacific Press, 2011. US \$9.99.

Ron E. M. Clouzet, *Adventism's Greatest Need: The Outpouring of the Holy Spirit*. Nampa, Id.: Pacific Press, 2011. US \$15.99.



These two volumes are a valuable contribution to the study of the Holy Spirit in the life of the individual and the church. They are both written from a pastoral perspective and burdened by the need of the church to live by the power of the Spirit. They both explore the biblical material on the subject and enrich it through insights from the writings of Ellen G. White. The two volumes provide excellent and well-written material expressing the deep spiritual convictions of the authors. They complement each other. Here we have two study guides for individuals and groups.

Finley develops his exposition of the subject from the perspective of the experience of the disciples at Pentecost. After reading the biblical story he concludes that it contains ten important activities or experiences that could be helpful to those seeking the outpouring of the Holy Spirit in power. These are: earnest intercession, deeper faith, heartfelt repentance, honest confession, loving unity, self-examination, sacrificial humility, obedient surrender, joyful thanksgiving, and passionate witness. Each chapter is divided into three sections: Examining the Divine Counsel, Reflecting on the Counsel, and Applying the Counsel. The book is well-organized and makes the topic not only practical but also engaging.

Clouzet's purpose is basically the same as Finley's, but he approaches it from a slightly different perspective. He is also interested in the conditions for the outpouring of the Spirit with power and attempts to inspire church members to seek revival and reformation. He is also seeking to rectify wrong ideas about the person and work of the Spirit. Among the conditions for the endowment of the Spirit he mentions seven: repentance, im-

plicit trust (faith), obedience, a burden to share (to be a blessing to others), persistent intercession, honoring the body temple, and a desire for Christ to abide in the heart. The book is divided into four sections: Promise, Person, Praxis, and Power. At the end of each chapter there is a list of questions that can be used as a study guide by individuals or groups.

I would certainly encourage pastors and church members to take advantage of these two volumes for their personal spiritual growth and for the instruction of the church. The times in which we live make it imperative for the church to seek the Lord and pray for a major manifestation of the Spirit among us as individuals and as a church. The proper use of these materials is also imperative. Here, I have several things to say about how to proceed in the implementation of the topic addressed by these two books.

First, these two volumes present the subject *free from any legalism*. They both ground the topic on the exclusive sufficiency of the sacrificial death of Christ for our salvation. This should be done by everyone addressing the topic. Revival and reformation are not instruments of salvation but the result of salvation in our lives through the power of the Spirit. Church members should never get the impression that in order to be saved we need to supplement the sufficiency of the cross with revival. They are inseparable from each other but the first determines the value and significance of the second.

Second, church members need to be properly *motivated* to seek revival and reformation. This is a development of what we have just said. Both authors make clear that the cross preceded Pentecost. Revival and reformation is about our constant need for Jesus as Savior and Lord and, consequently, it is by beholding Him that we would feel the need to do something about our spiritual condition and that we are transformed (2 Cor 3:18). It is at the foot of the cross that we can see the depth of suffering that God experienced in order to provide for us our eternal salvation. That unparalleled display of God's love is the only effective power that can lead us to pray constantly for a more intense manifestation of the Spirit in our lives. The contemplation of the love of Christ for us takes place through the study of the Bible and by meditating upon it (cf. Rom 10:17) and will lead us to witness to the world.

Third, we need to activate that need for revival through *repentance and confession*. Acknowledging our failures and needs is important but this should be done by spending more time looking at our Savior than by lingering too long on our weaknesses. It could happen that some may look at themselves and feel that they are not too bad; that today they really did not commit any willful sin. These will not pray for the outpouring of the Spirit. When we contemplate the purity and holiness of

Christ we will see ourselves as we truly are: sinners in need of repentance. Christians live in a constant state of *metanoia*/repentance, even if we feel that today “I have done great.” Everything we do is tainted by our sinful nature and we need the power of the Spirit to continue to overcome the sin that is embedded in each of us. This constant growth in grace is inseparable from the humility of constant repentance. For believers, every day is a day of *metanoia*/repentance and confession; it is part of their lifestyle.

Fourth, the *conditions* for the outpouring of the Spirit are a guide and not a magic formula that if applied to our lives in the proper sequence and with the proper intensity will result in the outpouring of the Spirit. This is not about formulas but about a deep personal fellowship with the Risen Lord in the power of the Spirit. It is about spending time with my gracious Lord, talking to Him, listening to Him through the Scriptures, and allowing His loving will to be effective in my life through my obedient response. The list of conditions is useful, in fact very useful, but we should not mistakenly believe that they will bring results by themselves as soon as we meet the requirements. We should learn from the experience of the disciples and humbly submit to the Lord, asking Him to empower us, through the Spirit, in the same way He did it for the disciples. The conditions contain what should be the normal experience of believers; in other words, they should be part of our lifestyle as followers of Christ.

Fifth, praying for the *outpouring of the Spirit* means praying for a more intense manifestation of the Spirit in our lives and in the life of the church. A word of advice may be useful: When bringing the topic of the outpour-

ing of the Spirit to the attention of the church, we should never give the impression that the militant church is at the present time dispossessed of the Spirit. The Spirit was given to the church at Pentecost and He will remain with the church to the end. When we pray for the latter rain, we are in fact asking for the promised eschatological intensification of the unparalleled manifestation of the Holy Spirit in the life of the church. In other words, the church needs and wants more of what it already has.

Sixth, we should continue to provide and strengthen the *biblical basis* for revival and reformation. Unquestionably, Ellen G. White provides more material on the topic for the remnant church than the biblical writers do. This is not a hindrance but a blessing. What she has done is to develop the insights and the implications found in Scripture in order to make them more visible and more relevant for us as we approach the closing of the cosmic conflict. Let us continue to use her writings to flesh out the nature and role of the eschatological outpouring of the Holy Spirit. We have a work to do and the Lord, as always, is more than willing to enable us to do it. Ellen White’s prophetic ministry among us testifies to the fact that we have been entrusted with a glorious privilege and that the Lord wants our mission to be absolutely successful.

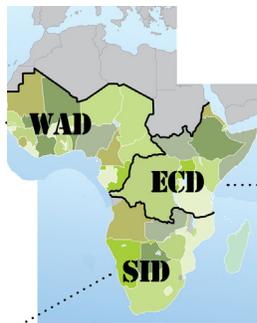
As leaders we should make sure that the call for revival and reformation is going out to the people and that it is being presented in the best possible way. Finley and Clouzet have provided a good model and a good beginning but, of course, there is always room for more.

Ángel Manuel Rodríguez, recently-retired BRI director, continues to serve the Biblical Research Institute in a part-time capacity

WORLDWIDE HIGHLIGHTS

The Africa Project

The Adventist Church in Africa, recognizing that a number of church members after their baptism still remained involved in ancestry worship, occultism, and magic, took the initiative to address this problem. Several years ago,



BRI was invited to come to Africa to discuss with African scholars, theologians, a physician, and a counselor the problem of syncretism. After a time of listening to reports and papers addressing the issue, guidelines were

drafted to help church members, elders, pastors, and administrators deal with and overcome this problem. Kwabena Donkor was asked to edit the papers for a book intended for wide distribution in Africa. As a result, just prior to the 2011 Annual Council, BRI published *The Church, Culture, and Spirits: Adventism in Africa*, providing a free copy to each delegate. The book was welcomed with gratefulness and

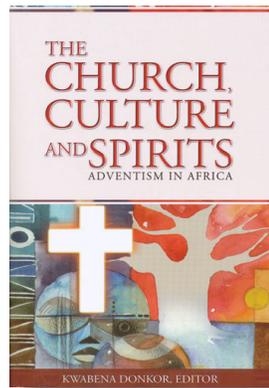
enthusiasm. Because the problem of spiritualism is not limited to Africa, other divisions have also shown interest in the book.

Aware of the fact that a book by itself is typically not going to solve these problems, recommendations were drafted while still in Africa that would help address and eliminate syncretism and fear of evil powers. BRI met with the Annual Council delegations of the three Africa divisions, celebrating their unique contribution through this book to the

theology and practice of the Adventist Church. At the same time, further steps to address spiritualism and animism were discussed, including the publication of a simplified version of the material in a book for church members, the preparation of Bible study materials on the topic, Bible conferences in all the unions in Africa to deal with these issues, the establishment of centers of African studies at the Adventist universities in Africa, as well as a mandatory course dealing with Adventist perspectives on cultural and religious issues in Africa for all theology majors at those universities. In addition, *Ministry* magazine and *Adventist World* will devote an issue or a series of articles to spiritualism and the Ministerial Association is considering developing an appendix to the Minister's Manual dealing with these concerns. These steps are aimed at helping individuals and the Church as a whole strengthen their witness to the gospel and to the coming of the Lord, recognizing that our life and proclamation must be congruent.

Book Announcement: *The Church, Culture, and Spirits*

The tenacity with which all peoples of the world hold onto things of a spiritual nature is, perhaps, one of the least told human stories. In spite of their general embrace of a naturalistic worldview, many people of the West avoid the number thirteen, just as they have uneasy feelings about black cats and the evil eye. Of course, Africans have always believed in a spiritual world



and rigor. For pastors, teachers and administrators, this 242-page book comes at the right time.

which is densely populated with gods, angels, spirits, witches, etc., but they have also embraced Christianity with astonishing speed. How have Africans managed the relationship between their ongoing belief in the spirit world and Christian principles and values? How real is the threat of syncretism for Christians in Africa? How should a Christian worker in Africa, missionary or otherwise, relate to these issues? *The Church, Culture, and Spirits: Adventism in Africa* explores these and many more questions in the context of the experience of Seventh-day Adventists in Africa. Never has the church faced the issue of spiritualism within a segment of its population with such candor