



Adventist Youth Ministries  
GENERAL CONFERENCE



**COMPETENCY**  
CERTIFICATION LEVEL 1

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General Conference of Seventh-day Adventist® Youth Ministries Department

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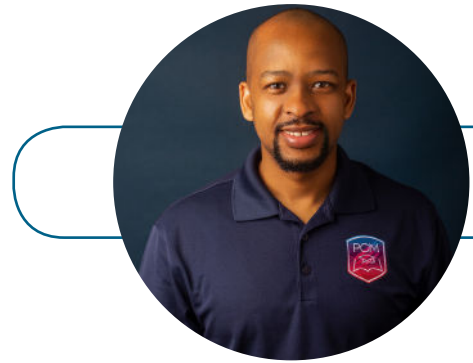
# Table of Content

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<b>05</b>		EDITORIAL
<b>06</b>		AYM STRUCTURE
<b>07</b>		ABOUT THE WRITERS
<b>10</b>		LEADERS
<b>11</b>		MODULE 1 : FUNDAMENTALS OF ADVENTIST PCM
<b>15</b>		MODULE 2 : THE PHILOSOPHY OF PCM
<b>19</b>		MODULE 3 : UNDERSTANDING AND MINISTERING TO STUDENTS
<b>24</b>		MODULE 4 : BASIC APOLOGETICS AND ADVENTIST IDENTITY
<b>29</b>		MODULE 5 : THE BIBLICAL CREATION ACCOUNT
<b>33</b>		MODULE 6 : TWELVE STEPS IN ORGANIZING A PCM MINISTRY
<b>38</b>		SURVEY
<b>40</b>		MODULE 7 : HOW TO CONDUCT A BIBLE STUDY
<b>44</b>		MODULE 8 : TERTIARY CULTURE AND MULTICULTURAL MINISTRY
<b>48</b>		MODULE 9 : THE RELEVANCE OF EGW's WRITINGS



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## EDITORIAL

Greetings everyone!

This manual is a comprehensive guide designed to equip student leaders, youth directors, PCM directors, chaplains, pastors, and elders with the tools and knowledge needed to inspire, mentor, and lead students on public university/college campuses. Its main focus is to give PCM personnel an in-depth exploration of the various aspects of campus ministry; encourage critical thinking of leaders, students, faculty and staff; and guide them on their spiritual journey—fortifying their faith, and nurturing them into being committed ambassadors of Christ.

In a world where young minds are constantly bombarded with competing ideologies, this manual serves as a compass to navigate the challenges of tertiary life and culture. Each chapter draws on the expertise of committed seasoned leaders who have dedicated their lives to understanding and serving Adventist students on public campuses.

But, even more than a collection of theories, its a practical and spiritual guide that addresses the real-world challenges of campus ministry. Our hope is that you will be inspired and empowered to serve with dedication, compassion, and wisdom as you guide students in building a faith that will withstand the trials of academic life and beyond.

Let us embark on this journey together, equipping a new generation to stand firm in their faith, be courageous witnesses for Christ, and transform their campuses with the light of the Gospel.



## ADVENTIST YOUTH MINISTRIES STRUCTURE

### JUNIOR YOUTH

### SENIOR YOUTH



ADVENTURERS  
4 - 9

PATHFINDERS  
10 - 15

AMBASSADORS  
16 - 21

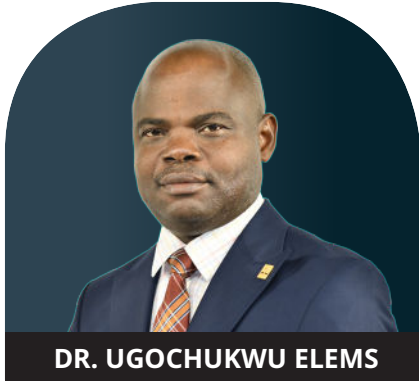
YOUNG ADULTS  
22 - 30

PCM  
16 - 30+



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# About the Writers



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**PASTOR BUSI KHUMALO**

[Busi Khumalo, MA](#) is the Director of Youth Ministries for the Seventh-day Adventist Church. He has worked in ministry for over 31 years—10 years in pastoral ministry and 21 years in youth, chaplaincy, and public campus ministries. He served as a departmental director at the Southern Africa Union Conference from 2003-2010 and at the Southern African Indian-Ocean Division (SID) from 2010 to 2022. He can be reached at [KhumaloB@gc.adventist.org](mailto:KhumaloB@gc.adventist.org)



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**DR. MORRIS MIAMBO**

[Morris Mlambo, PhD](#) is married to Sharon, and they have three boys. He holds a BA in Theology, an Honours in Religion, an MA in Pastoral Theology, an MA in Christian Theology, a PhD in Religion and Development, and a certificate and Diploma in Systemic Family Counselling. He has served 22 years as a district pastor and conference youth director and is currently the North Zimbabwe Conference Director for Ministerial, Family Life, and PAKIA (Pastors' Kids Association).



# About the Writers



[Hirim Ruiz, DMin](#) has been a youth leader for over 34 years; 15 years as director of the Montemorelos Youth Ministry Institute and 19 years as a youth pastor. He received his Doctorate in Ministry from Andrews University and is the author of *Youth Ministry With Purpose*, a manual for youth and young adult leaders. His passion in life is the salvation of others and leading young people to Jesus Christ.



[Alfred Kwasi Asiem, DMin](#) is the Youth Director of the West-Central Africa Division and has over 24 years of ministry experience. Educated through Adventist schools, he holds a Bachelor's degree in Religious Studies from Valley View University, a Master's degree in Church Ministry and Mission from the Adventist International Institute of Advanced Studies, and a Doctorate in Youth and Young Adult Ministry from the Adventist University of Africa.



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[Mxolisi Sokupa, PhD, ThD](#) has served the church in several capacities: teacher, pastor, departmental director, professor, and conference youth and campus ministries director. He is currently an associate director of the [Ellen G. White Estate at the General Conference](#). He is married to Ntombizanele Sokupa and they have been blessed with three children, Sibabalo, Sinedinga and Saneliso.



# About the Writers



**DR. JAMES THAM**

[James Tham, DMin](#) lived in five cities across three continents and has served university students in Melbourne, Michigan, and Singapore. He was the Youth Director of the [Singapore Adventist Conference](#) and is now the Youth Director for the Chinese Union Mission. His greatest passion is guiding young adults toward their potential.



**MARIA MANDERSON**

[Maria Manderson](#) is an editorial assistant in the Youth Ministries Department at the [General Conference](#). She has been with the General Conference since 1999 and in her current role for almost 25 years. A jill of all trades, she loves the Lord and serves her local church and community in many roles.

*Make Truth Clear and Plain—Our publications have a most sacred work to do in making clear, simple, and plain the spiritual basis of our faith. Everywhere the people are taking sides; all are ranging themselves either under the banner of truth and righteousness or under the banner of the apostate powers that are contending for the supremacy. At this time God's message to the world is to be given with such prominence and power that the people will be brought face to face, mind to mind, heart to heart, with truth. They must be brought to see its superiority over the multitudinous errors that are pushing their way into notice, to supplant, if possible, the word of God for this solemn time*

**--EGW: Colporteur Ministry 1.3**

*The great object of our publications is to exalt God, to call men's attention to the living truths of His word. God calls upon us to lift up, not our own standard, not the standard of this world, but His standard of truth.*

**--EGW: Testimonies for the Church 7:150, 151 (1902)**



**PUBLIC CAMPUS MINISTRY (PCM) COMPETENCY LEVELS 1-3** are designed to equip and empower young Adventist leaders on public campuses worldwide. These levels provide progressive training to build foundational skills, deepen spiritual resilience, and develop effective leadership strategies for campus ministry.

### **LEADER**

To be worn by elected leaders of Student Associations.

### **COMPETENCY LEVEL I**

To be earned by local church PCM leaders, church-employees (division, union, conference, and mission), student PCM leaders, volunteer PCM mentors, sponsors, Adventist educators, pastors, chaplains, and directors.

### **COMPETENCY LEVEL II**

To be earned by those who have completed PCM Competency Level I.

### **COMPETENCY LEVEL III**

To be earned by those who have completed PCM Competency Level II.

### **PRESENTATION**

The PCM Competency Certification Pin presentation should be an impressive occasion at which a General Conference, Union, or Conference Youth (PCM) Ministries Director should be in charge. The presentation of the PCM Competency Certification Pin must be a principal component of the program. The PCM Competency Certification pin may be awarded during a Senior Youth Leadership (SYL) or Master Guide (MG) graduation.

### **TRAINING**

In Conferences with no PCM Director, the Youth Ministries Director is rightly placed to approve duly called training sessions and appoint module facilitators for each region/district. Contextualization of the modules must only be done under the guidance of the Union Director in consultation with the Division Director.

## MODULE 1

### FUNDAMENTALS OF ADVENTIST PUBLIC CAMPUS MINISTRY

*Ugochukwu Elems, DMin, PhD*

PCM Director, West-Central Africa Division

#### ABSTRACT

##### Purpose/Overview

This module covers the core elements of Adventist Public Campus Ministry (PCM), focusing on developing young adults as leaders, spiritual ambassadors, and change agents on public campuses. It emphasizes personal faith, campus evangelism, and the role of the local church in mentoring students.

##### Learning Objectives

- Identify Adventist students as Christ's ambassadors
- Recognize the campus as a mission field
- Connect students with local church support
- Value Bible study, prayer, and fellowship

##### Key Topics Covered

- Students as ambassadors
- Personal relationship with Christ
- Campus as a mission field
- Local church involvement
- Fellowship and Bible study
- Power of prayer and spiritual songs

##### Expected Outcomes

Participants will understand PCM principles, create support networks, and promote Adventist values on campuses, fostering spiritual growth and outreach.

##### Key Words

Public campus ministry, ambassadors, mission field, local church, fellowship, Bible study, prayer, spiritual growth.

Inspired by and rooted in Adventist beliefs, traditions, and the Bible, Public Campus Ministry (PCM) has played, and continues to play a key role in the growth and development of the Seventh-day Adventist church worldwide. From human to financial resources, PCM has benefited the church in many ways, empowering young adults on public campuses to become leaders and agents of social change and spiritual transformation. In the West-Central Africa Division, the church's present and future human and financial resources depend extensively on the effectiveness of PCM. It is essential to understand some basic ingredients that make a successful PCM. This module will address seven basic PCM elements for a vibrant ministry to students and young professionals.

### 1. Every student is an Ambassador of Christ

Nothing is quite like your college years—no other season can compare to it. One of the first and most critical value to instill in the minds of our students on the campuses, away from home and church, is that they are ambassadors of Christ. As ambassadors, Adventist students, and professionals are to be representations of Christ and grounded in the doctrines of the Seventh-day Adventist church. This implies that before and throughout their campus life, the church must intentionally invest all at its disposal for the holistic growth of our youths.

### 2. Need for Personal Relationship with Christ

It has been rightly articulated that “youth grow through relationships.” A personal relationship with Christ is key to success in any branch of the gospel ministry. It is difficult to effectively speak for or defend what one knows little or nothing about. Public campuses typically host a diverse population of students and lecturers from various backgrounds, ethnicities, and beliefs. Therefore, it is important to know Christ for oneself so that secular beliefs may not sway students. Because their relationship with Christ was personal, the Apostles Peter and John were able to stand boldly before the Sanhedrin to defend themselves from the charges against them for healing a crippled man (*Acts 4:20*). In her book, *Education*, Ellen White cautions that “Those who reject the privilege of fellowship with Christ in service, reject the only training that imparts a fitness for participation with Him in His glory.” ([Education 264.3](#))

### 3. Campus as a Mission-Field

The campus is the immediate mission field of every Adventist student. It is like Jerusalem to the apostles of Jesus ([Acts 1:8](#)). Recently the General Conference, the Seventh-day Adventist Church highest governing body, declared public campuses as official unentered territories. Therefore, students and professionals on public campuses are encouraged to first evangelize their campuses before proceeding beyond. Did you know that your local public school/college/university has some of the most untapped opportunities to reach the millions of unchurched youth and young adults? Without an effective plan those opportunities are wasted. These campuses are where you will find some of your future PCM leaders.



#### 4. Local Church, the Engine House

While the campus is the mission field, the parent or nearest local church to the campus serves as the engine house, the place where students can be effectively equipped to evangelize—that is to fulfill the Great Commission of [Matthew 28](#) on their public university/college campuses. Students on campus must endeavor to maintain good relationships with the local churches. Those local churches constitute human and financial resources for the campus church/fellowship. The local church should assign an elder(s) to oversee and mentor students on nearby campuses. If there are no public university/colleges close to a church, that church should assign one or more elders to mentor students in the church who attend public universities/colleges.

#### 5. The Campus Church as an Extension of Adventist Mission

The campus church/fellowship is not an independent entity from the church but a Seventh-day Adventist fellowship in that given educational institution. The Seventh-day Adventist mission is one. Student groups and professionals on the campuses should understand that they are an integral part of the church. The Adventist Fellowship group on the public campus exists to empower members of the Seventh-day Adventist Church on public campuses to form a community of faith, with the goal of building trust, friendship, and respect, and transforming them into Ambassadors of Christ. Therefore, it is imperative and beneficial to maintain good and regular standing with the immediate or nearest local church or Conference administration and, as much as possible, adapt the world church's programs and activities.

#### 6. The Value of Fellowship and Bible Study

Many ex-PCMers have testified of the spiritual, mental, and social benefits of being part of an Adventist fellowship group while on campus. In fellowship, we grow and strengthen each other. The Apostle Paul counsels us on the need for fellowship with other believers as we race toward the end of the world ([Heb 10:25](#)). True fellowship connects us vertically to God and then horizontally with one another. [On page 124 of her book, \*Education\*, Ellen White comments that, "Man, created for fellowship with God, can only in such fellowship find his real life and development."](#) John affirms the need for fellowship by postulating that our fellowship with one another connects us with God in fellowship ([1 John 1:3](#)). The fellowship time is also a time to study and preach the Word of God. If our young people must be grounded in the Word of God, then quantity and quality time must be spent in the Word.

#### 7. Prayer and Spiritual Songs

When we consent to, and invite the Holy Spirit into our hearts He comes in—He is POWER. There are many people who can talk about prayer, sing about prayer, and even write a book about prayer, but do they carve time out of their busy schedule, to actually pray? This is what we are talking about, the power that comes through actually praying—spending

## MODULE 1

alone time with God. "There is power in prayer to unlock anything we desire, which is in accordance with the will of God." "It is a wonderful thing that we can pray effectually; that unworthy, erring mortals possess the power of offering their requests to God." When we pray, we unlock heaven's storehouse and receive divine peace and power over Satan's attacks on us. However, we are also edified and empowered when we praise God in songs ([Psalm 95:1; 150:1-5; Ex 15:1](#)). Paul counsels: "singing psalms and hymns and spiritual songs among yourselves and making music to the Lord in your hearts." ([Ephesians 5:19](#)).

### Conclusion

Every Adventist student or professional on a learning campus is a missionary, an ambassador sent forth by the church of God. It is crucial to understand and ALWAYS keep this in mind to help students and professionals constantly seek to represent Christ in all they do .



### Reflection

Answer the question below in 250-300 words or a 3 minutes (recorded) audio/video.

**How has this module prepared you to be an efficient and relevant Public Campus Leader?**

## MODULE 2

### THE PHILOSOPHY OF PUBLIC CAMPUS MINISTRY

Busi Khumalo, MA

Youth Director, GENERAL CONFERENCE

#### ABSTRACT

##### Purpose/Overview

This module introduces the [Philosophy of Public Campus Ministry \(PCM\)](#), emphasizing the biblical foundation and Ellen White's counsels. It focuses on equipping Adventist students in secular institutions to remain faithful to God, to be ambassadors for Christ, and to represent the church through personal spiritual growth and leadership.

##### Learning Objectives

- Understand the biblical basis for Public Campus Ministry.
- Learn from Ellen White's guidance on maintaining Adventist values in secular environments.
- Equip students to serve as ambassadors of faith on public campuses.

##### Key Topics Covered

- Biblical foundation for PCM ([Deuteronomy 6:1-9](#), [Luke 2:52](#))
- Ellen White's vision for PCM students
- Training students in wisdom, health, and love for God and man
- Promoting Bible study and Adventist beliefs

##### Expected Outcomes

Participants will gain an understanding of how PCM supports spiritual growth, enables students to stand firm in their faith, and prepares them to be leaders and ambassadors for Christ on public campuses.

##### Key Words

Public campus ministry, Adventist students, biblical foundation, Ellen White, ambassadors for Christ, faithfulness, spiritual growth.

With a network of over 10,000 schools and universities around the world, the Seventh-day Adventist Church has one of the most comprehensive educational system globally. “The Education Department is responsible for the coordination, promotion, training, and quality of the global Seventh-day Adventist educational program, which includes 10,364 schools, colleges and universities, with 120,485 teachers and 2,330,305 students.” (<https://www.adventist.education>) Adventist schools and universities were established to train our children and youth by providing them with a holistic Christian education. On page 306, paragraph 2 of her book, *Child Guidance*, Ellen White reminds us that the ideal situation is to have as many children and youth as possible attend Adventist institutions. Unfortunately, this is not always the case. Several variables and factors cause this situation to prevail, and as years go by, the staggering statistics indicate a gloomier scenario. Notwithstanding, God has sustained His church, and Adventist Christian Education is still the best in the world. Holistic training is what sets Adventist education apart from other educational systems. Many of us have benefitted from the Adventist educational system and will forever be indebted to it. But what about those young people who did not experience an Adventist Christian education? What could be done to shield them from the subtle, yet evil teachings, that they are exposed to in the secular educational institutions? This gap could be filled by offering Adventist students attending public colleges and universities the opportunity to experience a spiritual and vibrant Public Campus Ministry (PCM).

This module aims to introduce students and mentors to the Philosophy of Public Campus Ministry. The following is the outline:

- The biblical foundation for PCM
- Ellen White’s counsels
- Equipping Adventist students to remain faithful to God and the Church

### THE BIBLICAL FOUNDATION

The Bible is very clear on the importance of teaching and passing on to our children what God has taught us (read [Deuteronomy 6:1-9](#)) so that our children may fear the Lord. Jesus modeled an ideal Christian lifestyle because of the early training He received from His mother. Luke 2:52 says, “And Jesus grew in wisdom and stature, and in favor with God and man.” (NIV). This text is a powerful formula for a successful Public Campus Ministry. PCM students are required to study Jesus’s life and apply these principles and character traits to their lives.

- **Wisdom**

Wisdom is an attribute that we all need to be successful in life. The Bible says, “The fear of the LORD is the beginning of wisdom, and knowledge of the Holy One is understanding.” Proverbs 9:10 (NIV). Some people are naturally endowed with intelligence. However, there is a difference between intelligence and wisdom. The



former is the ability to grasp concepts and share them with others. The latter is about knowing how to live life meaningfully and apply truth in specific situations for the purpose of serving God. I know many educated people whose lives are wrecked because they lack wisdom — they do not have an understanding of life, people, and the world we live in. Knowing and honoring God is the first step in acquiring wisdom. PCM seeks to educate and train Adventist students to fear the Lord. Fearing God means putting God first in everything. Fearing God means desiring to please God.

- **Stature**

Jesus was physically fit because He was always out in nature and busy helping his father in His carpentry business. PCM training involves collaborating with the Health Ministries to teach young people to respect and practice health principles. PCM promotes Adventist Youth Ministries' Silver and Gold Awards, encouraging young people to be physically fit and healthy.

- **In Favor with God and Man**

Jesus was able to love man because He loved God, His Father. The Ten Commandments reveal both the importance of the vertical and horizontal connections. The Bible says: "Whoever claims to love God yet hates a brother or sister is a liar. For whoever does not love their brother and sister, whom they have seen, cannot love God, whom they have not seen." *1 John 4:20 (NIV)*. The best way to show love to others is to share the Good News of salvation with them. PCM is about empowering others to share the love of Jesus with our families, friends and neighbors.

### **Ellen White's Counsels**

When I was training to be a Master Guide, we were required to memorize the following passage from the book *Education* by Ellen White (page 57): "The greatest want of the world is the want of those men and women who will not be bought or sold, those who in their inmost souls are true and honest, those who do not fear to call sin by its right name, those whose conscience is as true to duty as the needle to the pole, who will stand for the right though the heavens fall." This quotation describes the kind of ambassador God would like to see on all public campuses. Challenging as the circumstances may be on those secular campuses, God expects Adventist students to rise above the status quo and be ambassadors for Jesus. Ellen White wrote about Adventist students attending public campuses. I recommend the following resource written by William J. Cork, [\*Ellen G. White and the Secular Campus\*](#), to PCM students and mentors. It will enlighten them about Ellen White's visionary leadership in this realm of PCM. PCM students are encouraged to write a one-page summary of the article that indicates the implications today of what Ellen White is saying.

### **Equipping Adventist Students to remain faithful to God and the Church**

According to the *2022 General Conference Youth Ministries Annual Statistical Report* there are currently more than 268,945 PCM students and over 3,906 PCM chapters worldwide. We suspect that these are conservative figures. However, they still convey the reality that there are a lot of Adventist young people attending public colleges and universities. Over the years, we have seen how PCM students have been fashioned after the likeness of Jesus through the training they have received through Public Campus Ministry. Many former PCM students are successful professionals occupying positions of honor in the public, corporate, and church sectors. PCM provides training to Adventist students that prepares them to honor God and the church with their talents, lives, and resources, while at the same time upholding and teaching the preeminence of the Bible, the relevance of the writings of Ellen White and the church policies, and Adventist beliefs and identity. We believe disregarding these central tenets of our faith will render Adventism no different from other faiths. "To whom then will you compare me, that I should be like him? says the Holy One." (*Isa. 40:25*)



#### **Reflection**

Answer the question below in 250-300 words or a 3 minutes (recorded) audio/video.

***What core principles define the philosophy of Seventh-day Adventist Public Campus Ministries, and how do they shape its mission and methods?***

## MODULE 3

### UNDERSTANDING AND MINISTERING TO STUDENTS ON PUBLIC CAMPUSES

Pako Edson Mokgwane, PhD

Associate Youth Director, GENERAL CONFERENCE

#### ABSTRACT

##### Purpose/Overview

This module focuses on understanding and ministering to young adults on public campuses. It addresses the unique challenges they face, emphasizes the need for authentic engagement, and guides leaders in building trust, fostering spiritual growth, and inspiring a missionary spirit among students.

##### Learning Objectives

- Comprehend the specific challenges of campus life for young adults.
- Develop effective strategies to engage, mentor, and inspire students.
- Equip students with spiritual resilience and a sense of mission.

##### Key Topics Covered

- Challenges of public campus life for young adults
- Effective engagement and mentorship techniques
- Building trust and communication
- Leading students to Christ and fostering a missionary spirit
- The importance of empathy, authenticity, and mentorship

##### Expected Outcomes

Participants will gain skills to support students in navigating academic, social, and spiritual challenges, foster a deeper relationship with Christ, and inspire a strong sense of mission and purpose.

##### Key Words

Public campus ministry, young adults, mentorship, spiritual growth, authentic engagement, missionary spirit, leadership.

Exploring the intricate realm of young adulthood unveils a dynamic phase marked by profound changes in identity, relationships, and aspirations. As students navigate this transformative period, a nuanced understanding of their unique perspectives, challenges, and aspirations becomes paramount. This introduction sets the stage for delving into the complexities of comprehending young people (essentially Ambassadors and Young Adults) and the myriad factors shaping their experiences—particularly on public campuses—where God has called them to be ambassadors for Him (*II Corinthians 5:20*).

### **The Challenges of the Public Campus Life**

Navigating university life presents a myriad of challenges for young people during this pivotal period. Academic pressures, newfound independence, lack of time and money, information overload, and the quest for identity often converge, creating a unique set of obstacles to overcome. Balancing rigorous coursework with social dynamics, financial constraints, and career uncertainties can also contribute to stress and emotional strain. Understanding and addressing these challenges is crucial in fostering a supportive environment that empowers young people during this pivotal stage of their lives. Therefore, to be relevant to students, the student leaders, pastors, and chaplains should acquaint themselves with the challenges of Public Campus Life. I want to suggest that it would bear more fruit if the leaders first develop a relationship and minister to the needs of students before attempting to direct or counsel them.

### **Dealing with Young Adults**

Effectively engaging with young adults involves active listening, fostering open communication, respecting their autonomy, recognizing their need for independence and creativity, all while providing guidance and support (Eldar, 2023). Be approachable, understanding, and non-judgmental, and acknowledge the complexity of their experiences. Sociable leaders excel at fostering positive relationships, communication, and an inclusive environment (Mokgwane, 2021). This encourages students to feel embraced and welcome. In this post-modern culture the mindset of young people has changed, they no longer trust authority figures easily, nor do they readily accept what is said without proof. They need to see it in action....in other words, you will have to “talk the talk, and walk the walk”. Be authentic and genuine. Practice what you preach. For them authenticity is more important than to be proper or correct. It is OK to be vulnerable. They want to experience the reality of the gospel and test its merits—its integrity. They want to know that you have character and can relate to them. Encourage them to express their thoughts and feelings and be willing to offer advice when asked.

Building trust and establishing a supportive connection will contribute to positive interactions with young adults. Put them into teams. The “in-person” teams will oftentimes transition to virtual ones due to their inclination to technology. This approach is a breeding ground for more participation, especially with the world’s myriad and complex problems ([Mokgwane & Omobonike, 2020](#)). Include them in decision making and give them a chance (Mokgwane, 2022) to lead by organizing a Student Association on each public university/college. Affirm



them and inform them that they are in your prayer daily. Get to know them by name. Create an environment where young adults can feed on a “balanced diet,” meaning an atmosphere that encourages spiritual, intellectual, physical, social, and emotional growth. Ellen White wrote, “True education embraces not merely a training of the intellect but is a symmetrical development of all the powers— physical, mental, and moral. The inculcation of those ideas will impress the mind and heart with the knowledge of God the Creator and with Jesus Christ the Redeemer.... This is the education that will strengthen and fortify the mind against the deceptive whisperings of the adversary of souls and help us to understand the voice of God ... It will fit the learner to become a coworker with Jesus Christ, dispelling the moral darkness and bringing light and knowledge into the world. It is the simplicity of godliness— our passport from the preparatory school of the earth to the higher school above” ([\*Ellen White, Experiences in Australia\*, p. 259](#)).

### **Mentor and Inspire Students**

We all seek meaningful relationships, but students—especially those away from home, family, and their home church—need more love, wisdom, and guidance. They need mentoring. Mentoring resonates with most young people (De Wit et al., 2020) and some are actively searching for mentors. Mentoring involves cultivating a supportive relationship based on trust, guidance, and encouragement. Understand their aspirations, actively listen to their concerns, and offer constructive feedback. Be intentional. Remind them that God has brought them to the campus for “such a time as this” and that, if they choose to, they could embrace it and see how God will show up for them in powerful ways. Share your experiences, both the successes and failures, this will provide valuable insights and show that you are invested in their growth and success. Inspire them by highlighting the importance of resilience, perseverance, and continuous learning. Foster a mentorship dynamic that nurtures personal growth, empowers them to set and achieve goals, and instills confidence in their abilities. Meet their spiritual needs and equip them to do the same for their peers. Ellen White states, “Ministry comprehends far more than preaching the Word. It means training young men as Elijah trained Elisha, taking them from their ordinary duties, and giving them responsibilities to bear in God’s work—small responsibilities at first and larger ones as they gain strength and experience. Young, inexperienced workers should be trained by actual labor in connection with these experienced servants of God. Thus, they will learn to bear burdens” ([\*Prophets and Kings\*, pp. 222, 223](#)). Sharing responsibilities with the students will go a long way in making them feel valued and affirmed (Mokgwane, 2022) and enrich their campus experience. Click [here](#) to access our Mentoring Series online.

### **Lead the Students to Jesus and Instill a Missionary Spirit**

College is oftentimes the crossroad where students lose their faith and walk away from Jesus. But it does not have to be. You can help them by sharing your faith authentically, emphasizing love, acceptance, and the transformative power of belief. Encourage open

conversations about spirituality, addressing their questions and concerns with empathy. Lead by example through your actions (Ntshangase, 2023), demonstrating the principles of kindness, forgiveness, and humility. Create opportunities for them to explore and experience their faith, allowing for personal connection and growth on their spiritual journey. It is not enough to accept Christ as Saviour. The love for the Saviour must compel students to be missionaries. “Every true disciple is born into the Kingdom of God as a missionary. ([Ellen White, The Desire of Ages, p. 195](#)). Considering the Adventist to non-Adventist ratio, the public campus is naturally unentered. Wagner (1983, p. 5) states, “Becoming a Christian is optional. But once you decide to ask Jesus Christ to take control of your life, involvement in the world mission is no longer optional.” That is it! When Jesus takes over, evangelism becomes a lifestyle and you begin to share Jesus with people—on sidewalks, basketball courts, classrooms, airplanes, anywhere and everywhere. Doing God’s work is a response to the love of Jesus. Wait! There is a promise, “I shall be with you always (Matthew 28:20).” It is a comforting promise! Embracing this promise dispels fear, and faith addresses timidity—resulting in obedience. It is against this background and context that God has commissioned His children to extend the horizons of His Kingdom.

### Conclusion

Yes, we hear the chatter, and we see the statistics on mental health among young people. And yes, we too know that their participation in leadership and the mission is needed now—not tomorrow. That is why PCM is committed to reaching the entire campus, students, faculty, and staff with the WORD. Unraveling the intricate tapestry of young adulthood demands a multifaceted approach, acknowledging the diverse challenges, aspirations, and nuances that define this phase. By embracing empathy, open communication, and mentorship, leaders and society can foster an environment that not only understands but actively supports the journey of young adults as they navigate the complexities of identity, education, and personal growth. Remember, your goal is to understand their unique perspectives and wisely align them with God’s Word. When lives are transformed by Jesus Christ, especially during these pivotal years, the generation and the world is changed. Leaders are changed. The future is changed, and the world is transformed.



### Reflection

Answer the question below in 250-300 words or a 3 minutes (recorded) audio/video.

***How do the developmental, social, and spiritual characteristics of adolescents and millennials influence how ministry should be approached on college and university campuses?***

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## MODULE 4

### **BASIC APOLOGETICS AND ADVENTIST IDENTITY**

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#### **ABSTRACT**

##### **Purpose/Overview**

This module addresses basic questions concerning apologetics and implications for the public campus student regarding the Adventist faith, defending or giving a comprehensible exposition or justification for its authenticity. Apologetics is about fighting the good fight of faith and rejecting all other forms of falsehood. Its about knowing God's Word to navigate and refute secular worldviews.

##### **Learning Objectives**

- Understand the role of apologetics in defending the Adventist faith.
- Equip students to address challenging questions about God, Scripture, and Adventist beliefs.
- Strengthen students' Adventist identity through a deep understanding of biblical landmarks.

##### **Key Topics Covered**

- The Importance of apologetics in Adventist faith
- Core Adventist beliefs
- Building a personal relationship with God's Word
- Developing effective apologetic strategies for secular environments
- Trusting God's love amidst challenges and defending His goodness

##### **Expected Outcomes**

Participants will be better prepared to defend their faith, maintain a strong Adventist identity, and engage in meaningful spiritual conversations on public campuses. They will develop skills to integrate biblical truths with secular challenges and become effective ambassadors for Christ.

##### **Key Words**

Apologetics, Adventist Identity, public campus ministry, great controversy, biblical foundation, faith defense, spiritual growth, Adventist landmarks.



If God is real, why is there so much chaos and evil in the world? How could a loving God send people to hell? What if Christianity was a lie? What if Jesus was lying? What if the Bible is tales? These and other questions challenge our beliefs and identity in life. They reveal some of our deepest fears and struggles. Beattie (2022) defined apologetics as coming from the Greek word *apologia*, meaning answer, defend, or account. Apologetics is an essential facet of what God expects from believers. Like Adam and Eve in the Garden of Eden, God has positioned His saints to do the job of apologetics, refuting the lies told by the devil against God. The critical question is: How is church retention possible for public campus students when they are continuously engrossed with secular worldviews? In this framework, apologetics is a primary assignment and obligation of the Public Campus Ministry (PCM) to contend for faith in the Word of God. It refutes all other intellectual arguments from unbelieving professors, peers, or secular philosophers. God is willing to raise both old and young people in every generation who understand His truth and are ready to defend it (White, 2020). In [1 Peter 3:15](#), Peter called on all followers of Jesus to be courageous and without fear of hostile reactions, honoring Christ in their hearts and defending that hope before all people with gentleness and respect.

### Adventist Landmarks

What if everything I believed in turned out to be untrue? What would it mean for me? What would I do? Customers generally assess when choosing a brand. They select good brands because they believe that only this product will make them good-looking, strong, and effective. Some customers research before purchasing a specific phone, clothing, or shampoo. It is also common to learn more about a specific academic program before enrolling. Christians, likewise, should understand that faith is a serious responsibility. It is a matter of life or death. Christian followers should not be forced to believe in something they do not want or play with salvation issues. No one should believe lies instead of diligently studying (researching) the Word of God. In the Bible Paul gives the example of the Bereans who were considered of more noble character than the members in Thessalonica because the Bereans crosschecked the veracity Paul's exposition of Scripture ([Acts 17:11](#)). "Study to show yourself approved unto God, a workman that needs not to be ashamed, rightly dividing the word of truth" ([2 Timothy 2:15, KJV](#)). Studying the Word of God requires a lot of patience, observance, and prayer.

Regrettably, many students leave home as Adventists but face an identity crisis at public institutions, return as unbelievers, and cannot keep their Christian lifestyle after their studies ([PCM Manual, 2015](#)). The critical query is, what do we suggest to defend? The next natural step would be briefly outlining the Advent faith's tenets. The Advent belief is comprehensive as it grasps God's revelations to humankind through Scripture. Ellen White (1946:52) called the Advent faith a landmark, "We have the old landmarks of truth, experience, and duty, and we are to stand firmly in defense of our principles, in full view of the world." Public Campus Ministry (PCM) should seek to provide discipleship in apologetics Adventist fundamental beliefs, including issues of origin, healthy living, and spiritual development (PCM-Manual. Pdf, Accessed 27.10.23).

## 1. Trusting in God's Love

Where was God when that two-year-old baby was raped? Both good and evil are understood in the context of the great controversy, as highlighted by Ellen White, especially in the book *The Great Controversy*. Notwithstanding the despair behind the question about why evil happens to people, one might ask the conflicting question: why do good things happen to people? Is God responsible for evil? Jesus reflected the love of God, and the most excellent perceptive summary of Jesus' life reads: "He went around doing good" ([Acts 10:38, NET](#)). No apologist crafting a theodicy could say it any better. In the study of theology, theodicy is the defense of the goodness and justice of God in light of the presence of evil (MacPherson 2021).

The principal foundation factor of the Adventist identity is grounded in God the creator. It is a privilege and responsibility to be called the children of God ([1 John 3:1](#)). God, through the sacrifice of Jesus on the cross, shows that while we were sinners, he loved us. God, not humans, initiated the process of redemption. The love story provides that deep and joyful gratitude characteristic of every genuine Adventist Christian (Adventist Review, 2019). The privilege of being an Adventist and a student is a responsibility to lift up Christ in public institutions. The *Three Angels' Message* ([Rev. 14:6-12](#)) is the present truth that needs to be proclaimed to all the world, and Christ is the center of attraction to the message. Compassion and truth meet together, and righteousness and peace kiss each other at the cross of Jesus.

## 2. Believing in God's Word

What difference would it make if I stopped believing in God? For Christians, the Bible communicates unequivocal rules, guidelines, and principles for humans living in all situations and at all times. The Bible delivers a balanced and comprehensive package of beliefs, ideas, and practices to build a basis for apologetics. Adventists take all of Scripture seriously and desire to live according to all that Scripture says. Jesus' love always makes believers thankful and attentive to God's commandments and will. The Sabbath, as part of God's commandments, outlines the Adventist identity in diverse ways. It points us to living in harmony with the Creator, God, and His creation. The Sabbath also points forward to the future, when God's character is challenged, and Adventists' faithfulness to God is tested. The prophecies in Daniel and Revelation give us a unique perspective of the great controversy between good and evil and how God's people will be redeemed (*Adventist Review*, 2019).

Understanding prophetic timelines is crucial in dealing with God-given gifts and how to use them responsibly for the cause of the mission. As stewards of God, Adventists practice a lifestyle of modesty and moderation. They also promote and practice a healthy lifestyle because they know their bodies are the Holy Spirit's temple. They are conscious that physical health quickly affects spiritual well-being. To Adventists, the landmarks also hold ethical principles of dedication and commitment and hope to have a resurrection of all believers as Jesus resurrected from the dead ([Seventh-Day Adventist Apologetics, 1973](#)). Rejecting the light of God through His Scripture is catastrophic to the well-being of humanity, for Scripture promotes growth in all spheres of life.

### Apologetic Strategy

First and foremost, an absence of ministry presence on campus makes it difficult for apologetics. Leadership and spiritual mentorship that care for students by providing attention, interest, and affection are vital in helping them process their beliefs and explore how to continue to live their Christian lifestyle (PCM Manual, 2015). Adventist apologetics has a challenging task. It needs honesty by defending the Adventist faith and not personal opinion. Apologetics requires prayer and personal study life. One should not resist the temptation of running away from complex issues. The question of truth should be kept constantly before students. The Adventist approach and strategy should be factual, intellectual, and emotional at the same time. The Adventist apologist should argue and preach in that order. Solid facts and arguments are necessary to undermine prejudice and to teach the truth ([Seventh-day Adventist Apologetics, 1973](#)). PCM students should focus their evangelism on Jesus' resurrection and the hope of saving faith in Him like the apostles.

### Conclusion

All in all, apologetics is a God-given task from the Garden of Eden to defend and vindicate the goodness and providence of God. It must be accomplished honestly by defending landmarks and not personal opinions. Apologetics requires prayer and personal study life. Apologetics should resourcefully familiarize the method to the situation relevant to public campus life. If God exists, if Scripture is accurate, and if Christ is the only redeemer, then taking Christianity seriously is the most significant thing a human being can do.



### Reflection

Answer the question below in 250-300 words or a 3 minutes (recorded) audio/video.

***How can Adventist Beliefs be clearly and respectfully defended in a pluralistic campus environment without compromising biblical truth?***

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### THE BIBLICAL CREATION ACCOUNT - IN THE BEGINNING, GOD!

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#### ABSTRACT

##### Purpose/Overview

This module explores the foundational doctrine of Creation, emphasizing its significance in understanding God's role as Creator, Redeemer, and Judge. It connects the biblical creation account to the Sabbath as a memorial of God's work, highlighting the implications for Adventist faith, the rejection of evolutionary theories, and the importance of creation in shaping Christian beliefs.

##### Learning Objectives

- Understand the biblical account of Creation and its relevance to Adventist beliefs.
- Recognize the relationship between Creation, the Sabbath, and God's character.
- Address common challenges to the Creation account from secular perspectives.

##### Key Topics Covered

- Creation in six literal days ([Genesis 1-2](#))
- Biblical foundation of Creation as God's work from nothing (creation ex nihilo)
- The significance of the Sabbath as a memorial of Creation
- Rejection of evolutionary theories in light of biblical Creation
- The two accounts of Creation in Genesis

##### Expected Outcomes

Participants will gain a clearer understanding of the biblical Creation account, the role of the Sabbath, and how these doctrines shape Adventist identity. They will be able to defend the literal Creation account and its theological implications.

##### Key Words

Creation, Sabbath, literal days, Adventist beliefs, genesis, biblical account, God as Creator, creation doctrine, evolution, memorial of creation.



The doctrine of Creation is foundational to Christian beliefs. To recognize that the earth and its inhabitants came about by creation, not by chance, is to recognize the existence of a creator. To acknowledge God as our Creator is fundamental to recognizing His power to redeem and to judge us. Creation is also intricately linked to our belief in the Sabbath, a memorial to God's Creation and a sign of the believer's faithfulness to God before the end of time ([Rev. 14:7](#)).

Seventh-day Adventists take [Genesis 1-11](#) as an accurate historical account of the origins of life on earth. The biblical account of creation is a clear testimony that the creation of life on this planet and its various territories occurred in six 24-hour days. Based on the available biblical data, we also believe that the period of time since the creation has been a short chronology of a few thousand years, as opposed to millions of years required by the general theory of evolution.

### **Creation in One Week of Literal Days**

The biblical teaching of creation in one week is considered by secular disciplines to be improbable—that life on this planet was created by the Word of God in only six days, only a few thousand years ago. This particular biblical teaching has been virtually rejected in the modern world.

In [Genesis 1:1-2:3](#), the Bible clearly states that our present world and the life forms that live on it were created in literal, 24-hour days. The Hebrew word day mentioned in these passages is yom. The common usage of yom is for a 24-hour day. There are several indicators or interpretations that point directly to a literal 24-hour day. One is the way that the days are designated by ordinal numbers ("day one," "day two," etc.). This is done only when a 24-hour day is intended. Another is that the days are set off by the expression "and there was evening, and there was morning (NIV). Again, this is done in Hebrew only when a 24-hour day is meant.

These leave us with one conclusion: These days were 24-hour, literal days. From the perspective of the Hebrew language, as explained above, there is absolutely no basis for the assumption of the theistic evolutionist that the days of creation week were periods of geological millions of years.

Ellen White's views support the days of that first week. "I was then carried back to the creation and was shown that the first week, in which God performed the work of creation in six days and rested on the seventh day, was just like every other week. The great God, in His days of creation and days of rest, measured off the first cycle as a sample for successive weeks till the close of time.... God gives us the productions of his work at the close of each literal day."

### In the Beginning

The clause “In the beginning, God created the heavens and the earth” (*Gen. 1:1*) suggests that God existed before matter, and thus he created planet Earth “out of nothing” (*creatio ex nihilo*). This verse (*Gen 1:1*) declares that God created “the heavens and earth” at the time of their absolute beginning. Verse 2 clarifies that when the earth was first created, it was “without form and void.” “Verses 3ff. then describe the divine process of forming the unformed and filling the unfilled.” Therefore, the earth and all the host of it were created “by the word of the Lord” (*Ps. 33:6*).

Again, Genesis makes two statements that give the time aspect of the creation: (1) “In the beginning God created the heaven and the earth” (Verse 1). (2) “And on the seventh day God ended his work which he had made” (ch 2:2). Therefore, the answer to the question: When did God create “the heaven and the earth? It is “In the beginning.” Furthermore, the answer to the question: “When did God complete His work? It is “On the seventh day God ended his work” (ch. 2:2). A student may ask “when is the beginning? The simple answer is: God existed before matter, and that in the formation of this earth, God was not indebted to pre-existing matter. This tells us that God used no pre-existing material to create the earth. It also means when the earth was without form and void” (*Gen. 1:2b*). Therefore, there is no space in the biblical text for the drawn-out process of evolution to explain the origin of life during Creation week.

### The Two Accounts of Creation

The reader of the Bible quickly realizes that the first two chapters of Genesis present two accounts of creation. The first creation account presented in *Genesis 1: 1-2 :4a* presents God’s activity in the beginning, emphasizing daily performance. This account shows how God created organized life and the environment for humans’ life. The second account (*Gen 2:4b-25*) takes on and focuses on the creation of animals and humans. The juxtaposition of the two accounts suggests that the same God who created the heavens and the earth is the one who created humans. While the creation story of Genesis 2, by depicting the beauty, perfection, and incorruptness of God’s creation, prepares the reader for the tragedy of sin narrated in chapter 3, it mainly stands as “a clear rejection of the theory of evolution, for it implies that just as humans have been created as perfect, finished beings, the heavens and the earth must have also been created as perfect, finished objects—with no need to evolve into higher forms.” (Jacques B. Doukhan, *Genesis, SDA International Bible Commentary* (Boise, ID: Pacific Press, 2016), 43.)

### Sabbath, a Memorial of Creation

He created all things, but all things were not created equally or alike in significance or value. He created the universe, and in six-day creation, the Lord made “the heavens and the earth, the sea, and all that is in them” (*Exod. 20:11*) and rested on the seventh day (*Exod. 20:8*). On the seventh day, God stopped to celebrate, to enjoy His works of creation. Thus, He

established the Sabbath as a perpetual memorial of the work He performed and completed during six literal days that, together with the Sabbath, constituted the same unit of time that we call a week today.

Thus, the seventh 24-hour day of creation week forms the basis of the institution of the Sabbath day at the beginning of the world. The Sabbath was instituted at creation at the close of creation week. Therefore, the Sabbath is as old as the world itself and is a memorial of creation and a remembrance of creation for all humanity. God created the first two human beings in his image to climax His work of Creation, entrusting unto them dominion and management over the world. When the works of creation were completed, God declared it was "very good." ([Gen. 1-2; 5; 11](#); [Exod. 20:8-11](#); [Ps. 19:1-6; 33: 6, 9; 104](#); [Isa. 45:12, 18](#); [Acts 17:24](#); [Col. 1:16](#); [Heb. 1:2](#); [Heb. 11:3](#); [Rev. 10:6; 14:7](#).)

### Conclusion

God is love and loneliness is alien to Him. He created Adam and Eve to demonstrate His love to humans in the context of a relationship. He did not need to create something to be able to love. Before there was time there was God. The biblical evidence, as discussed, acknowledges God as the Creator of all things, and has disclosed the genuine record of His creative work. The Lord completed the creation of "the heaven and the earth" and all living things in six days and rested on the seventh day of the first week. The institution of the Sabbath serves as a reminder of His finished creative work. The first humans were created in the likeness of God as the supreme achievement of creation, given dominion and nurturing over the world. Therefore, because God rested, because the Sabbath is built into the Creation DNA and touches all aspects of life, we also, who are created in the image of God, and who choose to live wisely should also consider having a Sabbath rest.



### Reflection

Answer the question below in 250-300 words or a 3 minutes (recorded) audio/video.

***How does the Seventh-day Adventist understanding of the literal six-day creation influence its beliefs about the Sabbath and human identity?***

## MODULE 6

### **TWELVE STEPS IN ORGANIZING A PCM MINISTRY ON CAMPUS**

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Maria Manderson, Youth Ministries, General Conference

#### **ABSTRACT**

##### **Purpose/Overview**

This module guides leaders on organizing and formalizing a Public Campus Ministry (PCM) association for Adventist students on non-Adventist campuses. It provides a step-by-step approach to establishing a sustainable and mission-driven PCM that adheres to global church standards while supporting students spiritually, academically, and socially.

##### **Learning Objectives**

- Develop a clear and effective structure for organizing a PCM association.
- Equip students with the leadership skills necessary to maintain their faith on public campuses.
- Foster a sense of community and spiritual growth among Adventist students.

##### **Key Topics Covered**

- Importance of prayer and spiritual foundation in ministry
- Research, planning, and goal-setting for effective ministry
- Recruitment and leadership development among Adventist students
- Building connections with campus authorities and local churches
- Mentorship, empowerment, and ongoing training for students and leaders

##### **Expected Outcomes**

Participants will learn how to establish a strong and structured PCM association, effectively supporting Adventist students in secular environments. The ministry will foster a sense of belonging, leadership development, and spiritual resilience among students.

##### **Key Words**

Public campus ministry, Adventist students, leadership, spiritual growth, mentorship, non-Adventist campuses, PCM association, faithfulness, community building.

The General Conference has recently identified public campuses as unentered territories, where there is an enormous need for the hope of Jesus on college campuses, in the lives of students, faculty, and staff. So, how do you help them fulfill God's global purpose for them on college campuses? One way to keep them connected to their faith on small or large campuses is to establish a Public Campus Ministry (PCM) association.

Below are 12 steps to help you organize and formalize your PCM association, incorporating the global church standards, belief, identity, and mission in your structure. Remember structure and routine is very important in providing stability and consistency to make sustainable growth possible.

It is imperative for PCM students, Mentors, Elders and Pastors, and PCM coordinators to recognize that it is the prerogative of the Conference PCM or Youth Director to establish a PCM structure on campus. This is crucial because campus life has a high turnover of students and sometimes staff. Having the Conference guide the process will give sustenance to the life of the PCM association.

**Pray:** this cannot be overemphasized. You must form a prayer band to pray about the plans. Build prayer in the DNA of your ministry. Allow the Spirit to lead. Read [Luke 6:12-16](#). "To be a Christian without prayer is no more possible than to be alive without breathing." - Martin Luther.

### Research and Plan

- Identify the need: get a feel of what the interest and needs of students, faculty and staff are. You can use surveys or interviews to get this information.
- Find out what other religious organizations and resources are available on the campus. Determine if there are gaps that need to be filled and fill them.
- Find out what you will need to do to become a registered student organization on campus. Get approval for meeting spaces, etc.

### Find Your People: recruit Adventist students and staff

- Contact your institution's student affairs office to establish a list of Adventist students if they are readily available.
- If there is no database, identify the students and staff on campus by paying attention to the Adventist church logos (departments, ministries, events, initiatives) and invite them to join the Association.
- Talk to your students. Have conversations to discover their needs, desires, goals and fears.
- Leverage your strength. Focus on what you can do, not on what you cannot.



### **Create or Update the File**

- Use an online Google Forms to update the current database of students and their contact details. See the sample survey on page 36.
- Create a WhatsApp Group (members only). Invite members to join by link.
- Invite those registered and interested to a meeting.

### **Define Goals and Objectives. Start with your why! What is your vision?**

- Create a clear mission statement. Visit our website, [gcyouthministries.org](https://www.gcyouthministries.org) for ideas.
- Develop a vision statement outlining the desired outcomes and impact of the ministry.
- Establish specific, measurable, relevant, and achievable goals.

### **Establish Student/Adventist Staff Leadership**

- Have the members of your core team complete the Spiritual Gifts Inventory, that will help you identify each person's giftedness. <https://www.gcyouthministries.org/resources/spiritual-gifts-assessment/>
- Call the AYM Director (or designee) to organize your Student Association.
- Organize your core team members from among students and staff who demonstrate exceptional leadership qualities and strong commitment to the Adventist faith.
- Because of their experience on campus, staff members are oftentimes positioned to offer practical and contextualized advise on all aspects of campus life – spiritual, administrative, social, and cademic.
- Delegate responsibilities and assign roles based on members skill set and strengths. Help them find their fit rather than squeezing them into a role that does not suit them well.
- Involve everyone in the planning by soliciting ideas for doing PCM.
- Conduct a prayer session for the newly appointed leaders.

### **Connect with Campus Authorities**

- Identify college/university administrators who will support your ministry. Discuss your proposal, clearly defining the purpose and importance. Show them the benefits of having a PCM association on campus. Be prepared to answer any questions they may have.
- Find out what you will need to do to become a registered student organization on campus.
- Get approval for meeting spaces, flyer distribution, social media groups, etc.

### **Create a Calendar/Schedule**

- Include seminars, programs, and initiatives that address the needs of the Association. Be sure to address the risks and opportunities of studying on a Public Campus and how students can guard their identity on campus and stay committed.

## MODULE 6

- Create a calendar of events in line with the Division/Union calendar.
- The plans and programs must cover spiritual, physical, emotional, mental, and social elements.
- Have regular Bible study and prayer services.
- Motivate the reasons for establishing an “Association of Adventist Students.”

### Organize Your Chapter

- Divide the group into smaller groups for better support and study.
- Share the benefits of organizing in groups.
- Strengthen the bonds of friendship between Adventist and non-Adventist Christian students to develop a support network. Ensure you uphold the university’s policy on the Rights of others.
- To have space allowing all members to discuss challenges in the university’s social and academic life. A place where doubts can be clarified, and ideas can be presented on how to face university challenges and strengthen one’s faith on campus.
- Generate creative and simple opportunities to make friends and share your faith, like having a Sabbath meeting in the garden instead of a hall or having a Sabbath picnic.
- Engage with the mother church to assist with inviting speakers to visit your Campus.
- Guided by the constitution, call the Adventist Youth Ministries Director (or their designee) to organize the chapter or Student Association.
- With the guidance of the Youth Ministries director connect with a local church nearby.

### Organize and Execute

- Present the Public Campus Ministry slogan, motto, mission, vision, and goals to the University leadership and explain the church’s concern for their professional, spiritual, and social development.
- Print the PCM constitution and approach the university to register your chapter. Get support letters from the Conference/Field/Mission office.
- Promote active involvement and grow the Association/Chapter. Visit the General Conference ([gcyouthministries.org](http://gcyouthministries.org)) or Division webpages for orientation resources. Use branded apparel (Tee shirts, etc) to be more visible to other Adventist students who may want to join the ministry and the Student Association/Chapter.

- The local field/mission/conference director will meet with leaders to train, evaluate, and stimulate continued growth. The first three topics to address are:
  1. Transforming the academic experience into a mission experience.
  2. How to transform my group into a mission-oriented and relevant unit.
  3. Making the space an engaging and proactive place (provide practical ideas, especially for those not of the Adventist faith).

### **Mentorship**

- Students are to choose mentors from the local church members or Adventist alums of the institution.
- Promote mentorship in the local churches where there are college students so that the appointed ministry leader can mobilize mentors for students. The mentor can be a professional or other member of the church who can provide support and make follow-ups with students throughout the journey of academic pursuits and career development.
- To encourage students and professionals to be faithful, ask mentors to share their college-days faith/spiritual growth journey with mentees.
- Mentors are to familiarize themselves with the GC Youth Ministries Mentoring Resource found at [https://www.gcyouthministries.org/wp-content/uploads/MB-4-revised\\_Proof4.pdf](https://www.gcyouthministries.org/wp-content/uploads/MB-4-revised_Proof4.pdf).

### **Empower & Engage (Mentors, Student Leaders, Chaplains, Elders, Pastors)**

- Teach and practice community service and witnessing.
- Instill confidence in the students. Help them defend their faith when asked to attend classes or sit exams on Sabbath. Stand in the gap for them or connect them with the Public Affairs and Religious Liberty Director of the Conference/Field/Mission.
- Encourage some of them to be entrepreneurs in their schools and after graduation.
- Set trends in compassionate leadership and lead like Christ.
- Invite them to participate in global and local church initiatives.
- Urge them to be active and faithful members of the student association.
- Train them to integrate their university friends in the activities or projects of their association.

## Survey For Students And Professionals

Student/Staff		Professional
1	Full name	Full name
2	Date of birth	Date of birth
3	Place of birth	Place of birth
4	Age group A). 16-20 b). 21-30 (c). 31-40 (d). 41-50 (e). 51-60 g). 60 & O	Age group A). 16-20 b). 21-30 (c). 31-40 (d). 41- 50 (e). 51-60 g). 60 & O
5	Sex (M) (F)	Sex (M) (F)
6	Email	Email
7	Preferred social network	Preferred social network
8	Cellular	Cellular
9	Address	Address
10	Institution Name	The institution where you studied
11	A) Public B) private	A) Public B) private
12	Degree/Diploma Program	Would you like to be a mentor(yes) (no)
13	The church where you attend	Did you participate in any mentoring programs?
14	Local Church membership	Church to which the program belongs
15	Date of Baptism	Date of Baptism
16	Position or responsibility in the Adventist church	Position or responsibility in the SDA church or body
17	Do you live with your parents (yes) (no)	Received some kind of scholarship while you were a student (yes) (no)
18	If I answer "no," live with Adventists (yes) (no)	Did you get baptized during your career (yes) (no)
19	Are you sponsored?	Did you have a mentor?
20	Marital status	Current Profession

Student/Staff		Professional
21	Children	If you are employed at the university or
22	Current Profession	school, please answer the following
		Academic degree: a) Certificate b)
23	If you are a student, go to question 26	Bachelor's degree c) Master's degree d)
	Academic degree: a) Certificate, b) Bachelors, c) Honors,	Doctorate
	d) Masters, e) Doctorate	
24	Employee in the area of:	Would you like to mentor a student at a
	a) support, b) Administrative, c) Teacher	non-Adventist school or university?
25	Mention two ways a Student Association could be of	Name two ways an SDA Student Associa-
	benefit to you:	tion could be of benefit to you
26	Would you invite your friends to participate in the	Would you invite your friends to partici-
	Adventist College Student Association?	pate in the Adventist College Student
	(a) Yes____ (b) No____	Association? Yes____ (b) No____

And lastly, but by no means least, remember that it is very important to have a strategic plan, including an evaluation process for continual improvement. Review the plan periodically. Be flexible.



### Reflection

*Design a flyer or record a video inviting student association members to establish a new association on a public campus.* (Video should be no more than 30-45 seconds)



## MODULE 7

### HOW TO CONDUCT A BIBLE STUDY

Kay White, DMin

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#### ABSTRACT

##### Purpose/Overview

This module provides practical guidance on conducting effective Bible studies, emphasizing their significance in fulfilling the mission of Christ. It outlines key strategies for leading Bible study groups, fostering spiritual growth, and engaging diverse audiences in understanding the Word of God.

##### Learning Objectives

- Equip individuals with skills to conduct Bible studies for varied audiences.
- Foster an environment that encourages deep exploration of Scripture.
- Train facilitators to create engaging, Christ-centered Bible study sessions.

##### Key Topics Covered

- Importance of Bible study in Christian mission
- Preparation and strategies for effective Bible study leadership
- Methods for engaging diverse groups and fostering interaction
- Creating a supportive and welcoming study atmosphere
- Goal-setting and consistent study practices

##### Expected Outcomes

Participants will develop the confidence and skills to lead Bible studies, engage participants meaningfully, and guide them toward making informed spiritual decisions. Successful Bible study groups will enhance church growth and spread the Gospel.

##### Key Words

Bible study, christian mission, small groups, spiritual growth, facilitator training, evangelism, engagement, church growth.

### Importance of Bible Study in Christian Mission

The importance of Bible studies in accomplishing ubiquitously the mission of Christ is articulated in the New Testament. As a case in point, the Apostle Luke underscores the early church's commitment to consistent Bible Studies, which were facilitated through small groups. Luke describes the relational connections and spiritual atmosphere that characterized such a small group in [Acts 2:42](#), "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Small group meetings, as represented in the New Testament, created a worship encounter established on social interactions, prayer, and the study of the Word.

The study of the Bible was a significant impetus behind the exponential growth and expansion of the early church. The small group gatherings depicted in the New Testament created a sense of community and safety, provided a space to be transparent, and held each other spiritually accountable ([James 5:16](#)) and encouraged non-believers to make an informed decision to accept Jesus and embrace the call to become passionate disciples. Read [1 John 1:7](#), [James 5:16](#). Similarly, in the 21st century Seventh-day Adventist Church, Bible study is an effective tool to be utilized in the realization of the Gospel commission. Thus, the church is responsible for training and mobilizing its members to capitalize on the efficacy of Bible studies in accomplishing the mission.

### Preparation and strategies for effective Bible study leadership

In delineating and describing the primary purpose of a Bible study, a comparison could be made to that of an evangelistic series where the Word of God is presented, and persons are provided with opportunities to make a decision for Christ through baptism. It should never be taken for granted that each church member can conduct a Bible study successfully. For this reason, consistent training sessions are necessary. At the same time, as a Bible study training session is being planned, there are some vital components that the facilitator of such an event should consider.

Firstly, students or young adults should be trained to conduct Bible studies with diverse or varied target groups or audiences, such as youth, non-Adventist members, former and missing members, close relatives of church members, work colleagues, or Sabbath school guests. Once the target group is identified, the subsequent step is to determine the size of the Bible study group. The number of participants in the group should be manageable for the individual who will lead the Bible study. To accomplish this task, it is recommended that the names and contact information for each prospective member of the Bible study group be determined and documented. Once this is done, an official invitation must be sent to those attending the Bible study. The study facilitator should send a reminder to all the participants as the day of the study approaches to maintain their interest.

The presenter/facilitator of the Bible study must be adequately prepared to ensure they can lead the group with confidence and conviction. The Bible lessons to be explored in the study should be shared with the participants in advance to secure their participation during the study. The Bible should be the focal element and primary resource on the study day, and the Bible study lesson should be a supplementary text.

- Agreed Duration. The Bible studies should be conducted for a specified agreed upon period, for instance, five weeks, three months, or six months. Set a goal. What is the purpose of the Bible Study?
- Promptness. Start each study on time.
- Consistency. Consistency is a crucial component of a successful Bible study; therefore, the study should occur at the same time, preferably in the exact location, and during the same weekly period.
- Preparation. The presenter of the Bible study should demonstrate competency in their oral and rhetorical skills, but of greater significance, they must persistently exhibit Christ-like qualities. The facilitator should speak slowly and clearly enough to be understood by the participants but must also display empathy, compassion, and patience.
- Cozy Atmosphere. Create a comfortable setting. While the subject of the Bible Study could become contentious or controversial, the facilitator must remain calm and composed.
- Connection. Create environment and opportunities for connection. Make sure participants have time to connect with each other. Ask thought-provoking questions to encourage deeper thinking and elicits response.

### **Methods for engaging diverse groups and fostering interaction**

The Bible study should commence with a prayer inviting the Holy Spirit to provide wisdom, understanding, and spiritual insights into the Word of God. Bible study group members should then be invited to introduce themselves and convey their expectations since this feature will immediately create a comfortable space that encourages sharing. Each Bible study meeting should begin with an introduction that awakens the interest and captures the attention of the attending individuals. The presenter can employ different strategies to accomplish the goal, for example, telling a short story, sharing significant world events, or reading a Bible narrative. Since the presenter's credibility and reliability will determine the study's success, they must be punctual, dress appropriately, and interact with each group member with respect and integrity.

The objectives of the Bible study should be clearly articulated, and a brief review of the previous session should be provided at the beginning of each session. The Bible study should be conducted by navigating a logical and systematic sequence. It is important to note that the

most effective Bible study method is the “question and answer” approach. The facilitator should respond to clearly defined questions with answers found in the Bible, and group members should be given a chance to participate by reading the Bible texts. It cannot be overstated that the presenter should not deviate from the biblical subject under examination in the study since unjustified distractions could defeat the purpose of the study. The Bible study is an evangelistic mechanism. Thus, persons who attend should be encouraged to decide their relationship with Christ every week by committing to the truth unearthed from each session. The ultimate goal of the Bible study is to prepare its participants for baptism.

### Conclusion

The successful implementation of Bible study groups will inevitably aid in expanding the Seventh-day Adventist Church, but more importantly, this will propel the spreading of the everlasting Gospel. The ideal conditions and circumstances must be present for the possibilities and potentialities embedded within a Bible study session to be realized. By following the principles outlined in this document, students/young adults will enjoy sharing the good news found in the Holy Scriptures and ultimately bring others into the Kingdom of God.



### Reflection

Answer the question below in 250-300 words or a 3 minutes (recorded) audio/video.

***What are the key components of an effective Bible study, and how do you ensure the study is both biblically sound and personally engaging for the participant?***

### **TERTIARY CULTURE AND MULTICULTURAL MINISTRY**

James Tham, MDiv

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#### **ABSTRACT**

##### **Purpose/Overview**

This module explores the intersection of tertiary culture and multicultural ministry, providing a comprehensive understanding of how to navigate diverse cultural environments within ministry settings.

##### **Learning Objective**

- Learners will be able to identify and analyze cultural influences
- Develop cross-cultural communication skills
- Create inclusive ministry strategies

##### **Key Topics Covered**

- Cultural identity
- Intercultural communication
- Theology of multiculturalism
- Best practices in diverse ministry contexts

##### **Expected Outcome**

After completing the module, leaders will be equipped to serve effectively in multicultural environments, fostering unity and understanding across cultural boundaries within the ministry.

##### **Key Words**

Tertiary Culture, Multicultural Ministry, Diversity, Inclusion, Cultural Sensitivity, Identity Formation, Community Building, Religion and Spirituality, Leadership, Unity in Diversity



Understanding tertiary culture is challenging because culture is a complex and multidimensional concept encompassing the language, beliefs, values, norms, practices, and symbols that characterize a particular community. The nature of the tertiary environment further complicates this. In a tertiary environment, the tertiary or campus setting impacts the students' identity formation and influences their understanding of the world. Tertiary-aged youths will experience a heterogeneous and dynamic cultural environment even within a single tertiary institution. This is the framework they will learn to use as they seek to make sense of their new experiences and events.

## Culture

To understand a culture, we need to examine the basic elements that form it.

- **Language:** Language is at the core of the formation of culture. It facilitates communication and reveals how people think, express themselves, and understand the world. In a tertiary environment, the youth's language repository is expanded. They may even invent slang as part of their exploration and creative process. It may then become the *lingua franca* of the generation. Learning this *lingua franca* is essential for leaders to communicate with them effectively.
- **Beliefs and values:** Different cultures have different beliefs and values guiding their behavior and decisions. Youths may be exposed to new ideas and perspectives during their tertiary years, which may challenge their worldviews. Accepted beliefs and values previously held may now be questioned or even discarded. Keeping an open mind and maintaining open communication during our interaction with them will allow us to maintain our influence in their lives.
- **Social norms:** Culture establishes social norms, which are expected behaviors. These values shape how people communicate, behave in public, and play their roles in the community. Tertiary environments have a unique set of social norms that are established upon peer pressure and may result in either conformity or hyper-individualism. Leaders should be empathetic toward the intense pressure confronting our youth in their tertiary years.
- **Art, music, and literature:** Cultural expressions often include art, music, literature, and other creative endeavors. These are common modes of expression that our tertiary youth will embrace, and if we can get past the difference in taste, we will glimpse some of their rawest emotions and thoughts and gain deeper insights into their world.
- **Symbols and artifacts:** Every culture has distinguishing symbols, images, or objects that have distinctive meanings and represent their identity. What is considered a cultural artifact is subjective and dependent on the people of that institution or culture. We need to find out what the symbols of the current Tertiary culture are and understand what they represent. Sometimes, they may only exist in the virtual world.

- **Social Structure:** The social structures within tertiary cultures are distinct and may result from various measuring standards – academic or sports achievements, fitness level, looks, popularity, wealth, influence or talent.
- **Religion and Spirituality:** Religion and spirituality often play an essential role in shaping a culture's beliefs, values, guidelines (moral and ethical) , and practices. It influences the way we interact with others, dress, mourn, celebrate, and eat—and yes, it can also affect our health. Tertiary culture challenges traditional belief systems and may introduce new ideas. The environment may also expect religions to provide rigorous evidence and spirituality to be meaningful.
- **Clothing and Accessories:** Clothing and fashion are forms of communication that are exclusively human and often reflect our culture and heritage, cultural values, climate, and aesthetics. Tertiary culture adds a layer of expectation or measurement to clothing and accessories as a way to determine a person's status and acceptance in the culture.

All these elements come together to shape tertiary culture and influence how youths interact with each other and the broader community. It may even impact a youth's personal and intellectual development.

### **Multicultural Ministry**

"Multicultural ministry is the development and implementation of varied models of communicating the gospel through beliefs and behaviors that are sensitive to the needs of a culturally diverse population. MM creates a community that celebrates unity in diversity in Christ." ([Ministry Magazine, May 1996](#)) It creates and fosters a religious or spiritual community that is intentionally inclusive and welcomes people from diverse cultural backgrounds.

Here are some critical aspects of multicultural ministry:

- **Diversity and Inclusion:** Multicultural ministry's role is to emphasize the importance of diversity within the community. It strives to include people of different races, ethnicities, nationalities, languages, and cultural backgrounds. The goal is to create a space where individuals from various backgrounds feel valued, respected, and included.
- **Cultural Sensitivity:** Leaders of a multicultural ministry should be culturally sensitive and aware. This includes understanding and respecting the customs, traditions, and beliefs of different cultural groups within the community, considering how it may affect their actions and words.
- **Language and Communication:** Effective communication is vital in a multicultural ministry. This may create the need to offer services or materials in multiple languages, provide interpretation services, or use inclusive language that respects various cultural norms present in the community.

- **Worship:** Multicultural ministries should seek to incorporate as many elements from different cultural traditions into their worship services and gatherings as feasible. This can include music, art, and other forms of expression that reflect the community's diversity.
- **Community Building:** A strong sense of community is essential to the success of a multicultural ministry. This involves creating opportunities for people from different backgrounds to connect, share their experiences, and build relationships.
- **Education and Cultural Exchange:** Multicultural ministries may need to offer educational programs and cultural exchange opportunities to cultivate and promote understanding and appreciation of different cultures. This can include workshops, classes, and events that celebrate diversity.
- **Leadership and Representation:** There is a need for leaders within the ministry to be diverse and representative of the community. This can help ensure that the voices and perspectives of all cultural groups are heard and respected.
- **Adaptation and Flexibility:** Multicultural ministries must be ready to adapt and be open to change as their community composition evolves. They should continually assess and adjust their practices to meet the needs of a changing and diverse population.

Ultimately, a multicultural ministry is about embracing and celebrating the richness of cultural diversity within the community. It promotes unity, understanding, and spiritual growth among all community members, regardless of their cultural background.

### Conclusion

Understanding tertiary culture is crucial for effective campus ministry. It involves navigating diverse beliefs, languages, and social norms that shape students' worldviews. A successful multicultural ministry requires cultural sensitivity, inclusivity, and adaptability, fostering unity in Christ and spiritual growth. By embracing diversity, leaders can create a supportive community that advances the Gospel mission on campus, while building disciples who will participate in God's global missions, whether through fulltime Christian ministry or through other vocations.



### Reflection

Answer the question below in 250-300 words or a 3 minutes (recorded) audio/video.

***How can understanding the diverse cultural backgrounds of tertiary students enhance the effectiveness of multicultural campus ministry?***

## MODULE 9

### THE RELEVANCE OF THE SPIRIT OF PROPHECY ON STUDENT LIFE

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#### ABSTRACT

##### Purpose/Overview

This module examines the relevance of Ellen G. White's writings for students on public campuses, emphasizing the positive impact of her guidance on spiritual growth, Christian conduct, and moral development. It highlights how engaging with her works can enhance students' faith, inspire academic excellence, and foster personal integrity.

##### Learning Objectives

- Understand the influence of Ellen White's writings on spiritual life and Christian witness.
- Learn effective ways to read and engage with Ellen White's works.
- Recognize the historical and contextual background of her writings and how they apply to modern student life.

##### Key Topics Covered

- The importance of reading Ellen White's writings for spiritual growth
- Practical advice on how to approach and study her writings
- Impact of her guidance on character development and moral choices
- Accessibility of Ellen White's works through modern digital platforms
- Historical context of Ellen White's ministry and how it informs current challenges

##### Expected Outcomes

Participants will develop a deeper appreciation of Ellen White's writings and their practical application to student life. They will be better equipped to navigate campus challenges.

##### Key Words

Ellen G. White, student life, public campuses, spiritual growth, christian conduct, Bible study, prophetic guidance, moral development.

**IT ALL STARTS WITH READING****Why should I read Ellen White?**

The results of a study by Roger L. Dudley and Des Cummings on the difference between readers and non-readers of Ellen White was very insightful. Compared to those of non-readers, more respondents who read the writings of EGW indicated that their relationship with Jesus was more intimate. Other areas that strikingly had similar results were: (1) assurance with God; (2) certainty of spiritual gifts; (3) support of public evangelism; (4) preparedness for witnessing; (5) Christian activities; (6) positive rating of the local church; (7) personal Bible study; (8) prayer for souls; (9) involvement in small Bible study groups; (10) daily family worship. The conclusion was that regularly reading the writings of Ellen White does make a positive difference in the Christian life and witness. ([Roger L. Dudley and Des Cummings, Ministry, October 1982.](#))

**How should I read Ellen White?**

In an article on “Ellen White’s Writings” in the *Encyclopedia of Ellen G. White*, George Knight makes a case for the importance of the reading order between books and topical compilations. Knight suggests that if, for example, a person is interested in healthful living, it may be advisable to read *The Ministry of Healing* before reading *Counsels on Diet and Foods*. His rationale is that *The Ministry of Healing* is a well-thought-out book on the subject that lays out principles on health and sets a good foundation for the reader. Meanwhile, the compilation *Counsels on Diet and Foods* gathers statements from different contexts where Ellen White addressed specific issues. Understanding Ellen White’s collection will help when reading her writings (EGWE, 123).

**Where Can I Find Ellen White’s Reading Materials Today?**

The White Estate has been working hard over the past two decades to place Ellen White’s writings on the website ([egwwritings.org](http://egwwritings.org)) and in Apps. This has increased the readership and searchability of Ellen White’s writings exponentially. The latest development has been the dot pub books. It has now become easier to share Ellen White’s writings. Millions of people read Ellen White’s writings electronically, and sharing has become much easier. [egwwritings.org](http://egwwritings.org); [ellenwhite.org](http://ellenwhite.org); [whiteestate.org](http://whiteestate.org); Download the app

**Who Was Ellen White?**

The prophetic message that Ellen White presents in her writings is not dependent on our knowledge of her as a person, that is, it is not tied to her personal life or background. Instead, the focus is on the divine inspiration behind her writings and the spiritual truths they convey. Knowing about her will help us better understand the background of her writings.

Ellen Harmon was born November 26, 1827, to Robert and Eunice Gould Harmon in Gorham, Maine. On August 30, 1846, she married James White in Portland, Maine. They had four boys: Henry Nichols, James Edson, William Clarence, and John Herbert. Ellen White died at her home in Elmshaven, St Helena, California. On July 16, 1915, she was buried at the Oak Hill Cemetery, Battle Creek, Michigan.

### **Lifetime Prophetic Calling**

The Bible says that one of the identifying signs of the true church is “the testimony of Jesus,” referred to as “the spirit of prophecy.” The Seventh-day Adventist Church received the manifestation of the spirit of prophecy in the life and work of Ellen Gould White. As a young girl Ellen White loved Jesus and the Bible and was not so much concerned with making a name for herself, as she was with helping others. Her calling to the prophetic ministry was built on this foundation—love of Jesus and the Bible. To understand her writings, you must recognize and understand that the overarching theme of her writings is the Great Controversy. Her prophetic writings and ministry can be misunderstood if these critical aspects of her life were blurred.

### **Family Life**

Ellen White was a wife, mother, and sister. Her relationships with her family members reveal her human struggles. Reading her works reveal a mother who endeared herself to her children. As extensive as were her travels and writing projects, Ellen White did not flinch in taking care of her husband and children.

### **The Impact of Her Ministry on People**

Ellen White’s life and prophetic ministry impacted many people. She was a very humble person who, at first felt very unqualified to do the job. The *Ellen G. White Encyclopedia* has a few hundred entries about people who interacted with her. She was loving, redemptive, and caring. Even her bitter enemies testified of her Christ-like character and life.

### **Her Contribution To The Church And The World**

The Seventh-day Adventist church, starting with the Millerite movement, benefited greatly from the prophetic guidance of Ellen G. White. More than just a prolific author, she continues to help the church through crises after crises through her writings and teachings. During our most recent global pandemic, COVID-19, many persons, in and out the church, turned to her writings on health reform for guidance. With published work in more than 180 languages and sales in the tens of millions, Ellen Gould White is still considered one of the most translated authors of all times, whose published works continue to inspire and educate millions.

### **Her Legacy**

The fruit of Ellen White’s prophetic ministry was handed over to the trustees that she appointed in her last will and testament. The Ellen G. White Estate continues to preserve and share her writings with tens of millions of readers around the world. EGW Writings books are available for purchase online on the Life and Work of Ellen G. White from [AdventistBookCenter.com](https://www.adventistbookcenter.com) Website.



### What Kind of World Did She Live In?

#### *The Second Great Awakening*

- Emphasis on converting people to Protestant Christianity
- Personal commitment to faith over the authority of priests
- Good works and perfecting of humankind
- Rejection of Enlightenment influences on the founding of the United States
- Rejection of rationalism and deism, the worship of a distant and uninvolved God

### How to Interpret Ellen White

- Consider the Literary context – the Literary context provides the reader with information about specific events and experiences that would otherwise not be obvious. For example, literary context could cover cultural, social, political, or religious contexts, just to name a few.
- Consider the historical context – be aware that the period, the opinions, the beliefs, the place, and the events cited in the text may vary significantly from what we now consider obvious or ordinary.
- Try to read everything Ellen White wrote on the subject matter before coming to a conclusion.

### Conclusion

At a time when the world is now beginning to see and appreciate the wisdom of her spiritual guidance and teachings, many Seventh-day Adventists have shown a renewed interest in the *Spirit of Prophecy*. It is our hope that this abbreviated module will help students on public campuses gain insight, a basic knowledge, and understanding of who Ellen White was. But more importantly, we encourage everyone to read and study her writings, study the Scripture and develop an intimate love relationship with Jesus. The websites, Apps, and resources cited will help leaders prepare short lessons encouraging students to read and share the prophetic message. “Listen to my words: “When there is a prophet among you, I, the Lord, reveal myself to them in visions, I speak to them in dreams.” ([Numbers 12: 6](#))



### Reflection

*Write in 250-300 words or a 3 minutes (recorded) audio/video, an inspiring and motivational piece for a student, drawing insights and encouragement from the writings of Ellen G. White (EGW).*



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