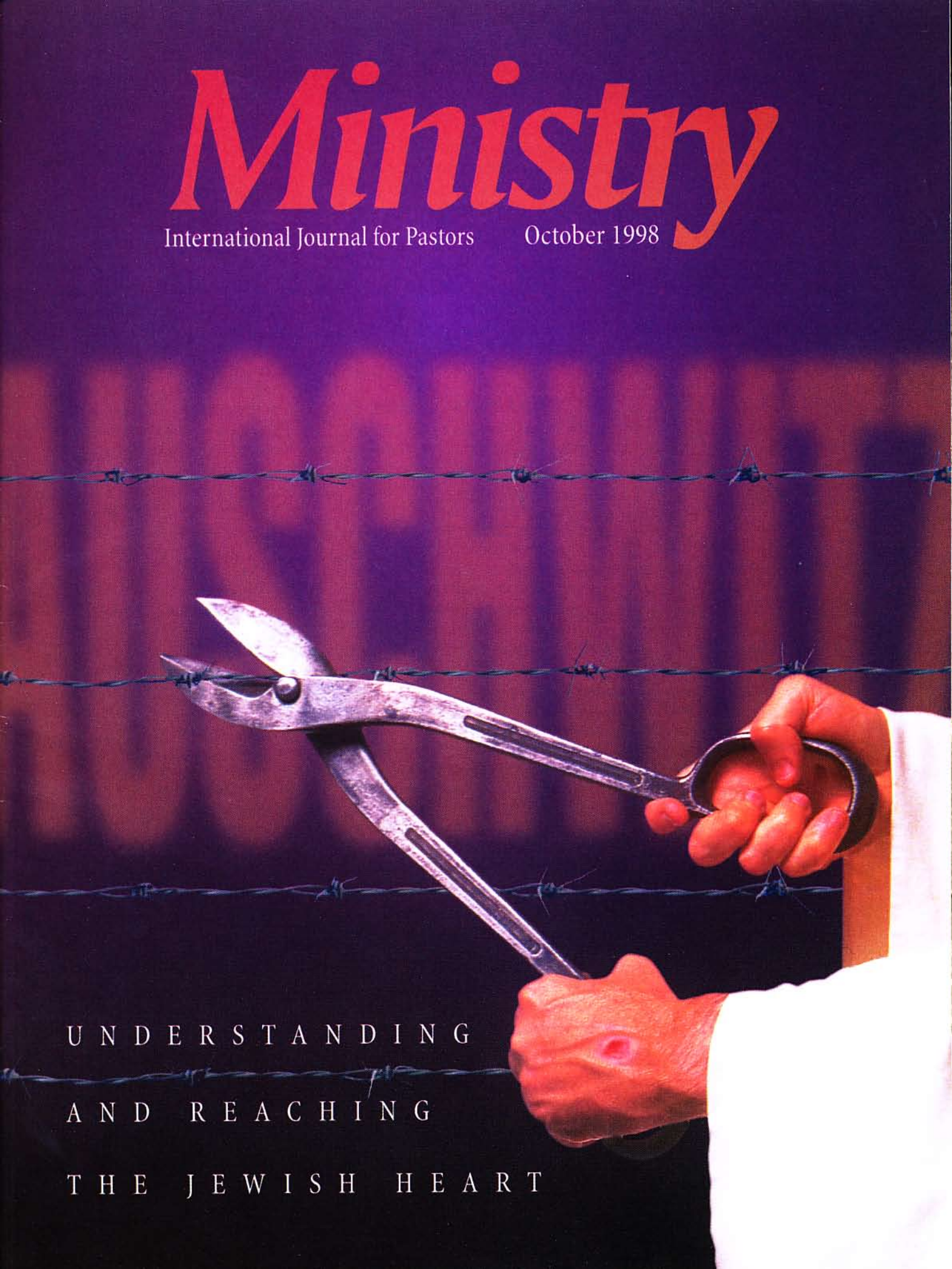


# Ministry

International Journal for Pastors

October 1998



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AND REACHING  
THE JEWISH HEART

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## Pastor persecutors

Thank you for publishing Rediger's timely article, "Pastor Persecutors" (August 1997). No pastor or church or conference official should have to put up with persons who cause so much hurt to pastors!

Whenever such problems surface, the first elder must recognize the problem and discuss it with the pastor. Perhaps the elder may distribute copies of this article to church board members and then list the item on the agenda for the next board meeting. After prayer and discussion, the church board should vote to

communicate to the offending person(s) that such behavior, attitude, or negative activities are no longer acceptable! Offending members should be told frankly that "constructive comment" is always invited but destructive "pastor persecution" must cease. In the community of faith, if there are differences, these should be solved by the Book or by discussion, but there is no room for rude or threatening behavior.

Recognizing the problem; dealing with it biblically, forthrightly, and prayerfully; and then acting without putting it off; should resolve the problem. If delayed, the pastor, the congregation, and the conference will just dance and sway in the wind to the whim of the persecutor(s). Brothers and sisters, this ought not to be!—Richard Lane, first elder, Metropolitan Detroit SDA Church.

## The pastor and politics

"Political activism has . . . potential hazards," says Clifford Goldstein (December 1997). It surely was so for all the Old Testament prophets. It cost John his head! It was hazardous for the few activist Christians in Nazi Germany, in the Soviet Union, in China, and elsewhere.

The crux of the matter is what we choose as targets for our activism. Is it self-interest, as in anti-smoking, anti-alcohol, and anti-Sunday laws? Or would Jesus see *morality* in terms of our attitudes toward

war, capital punishment, environmentalism, health care, and welfare for the indigent?

I admit my attitudes are colored by my heroes—political activists Emerson, Thoreau, Gandhi, Abraham Muste, Dorothy Day, Clarence Jordan, Mother Jones, Bonhoeffer, Fosdick, Martin Luther King, Jr., and a host of others not so well-known. Do you suppose Jesus would have told them not to "risk compromising the gospel by getting involved"?—Felix A Lorenz, Jr., Northville, Michigan.

## Renting church facilities

As a lawyer who handles legal work for a conference, I want to point out an issue that was not covered in Jim Cress's article on renting churches to others (April 1998). As most church facilities are tax exempt, because of their religious use, there must be care in how churches are rented and for what uses. One important point is a clear statement in the lease agreement that the rental purpose is to accommodate the religious needs of the congregation and that the rent is established on a cost reimbursement basis. If the county that taxes the property determines that the motivation for the rental is profit, there is a possibility that the tax exemption will be lost.—Robert E. Kyte, J.D., president, Pacific Press Publishing Association, Nampa, Idaho.

● Quite often the congregation assumes it is not necessary to construct a firm rental or lease agreement. Thank you for identifying this in your article. Item nine refers to providing a profit in the overall rental rate, except when extenuation circumstances exist. As a conference treasurer I don't disagree with the intent of the recommendation. The one additional counsel would be to consider the implication "renting for profit" may have on federal and state tax issues. The federal tax issue is: Will the rental income trigger UBIT (Unrelated Business Income Taxes)? The church that would qualify for UBIT

consideration would be required to file an IRS form 990T. The state tax issue is: Will the rental income jeopardize property tax exemption? Several states are evaluating property tax exemption when such organizations derive income by renting or operating income-producing activities from exempt properties.

My recommendation would be to have all rental and lease agreements reviewed by the conference treasury and when necessary, secure a legal opinion as to the potential tax consequences.

Thank you again for what I believe is a timely article, as our churches are looking at creative ways to increase local resources. I am concerned that additional income through rental or other income-producing activities diminishes the blessings of faithful stewardship. Thus I conclude with a hearty AMEN to item ten.—Gary W. Dodge, Boise, Idaho.

● James Cress's article on renting our churches is interesting and timely. I support his "pro-renting" position and most of his suggestions for arrangements to do so.

In several of my pastorates we have rented to a variety of groups. Here are some points that may be of help to those considering renting their properties. Ask congregational leadership what areas they do not want to rent. We chose not to rent decorated classrooms and our church library in deference to leader requests. Our lease agreements require payment for the time used at the conclusion of that day's usage. We do not give keys to renters. Instead, we add an amount to the agreed rental for an attendant who opens and closes, adjusts utilities, oversees moving of equipment, monitors "outside of service" activities that affect our premises, and serves as an information source. This helps in preventing vandalism and broken equipment or misused systems, saving church and tenant extra expenses and possible hard feelings.—Roger H. Ferris, retired pastor, Seattle, Washington. ■

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If you're receiving Ministry bimonthly and haven't paid for a subscription, it's not a mistake. Since 1928 Ministry has been published for Seventh-day Adventist ministers. We believe, however, that the time has come for clergy everywhere to experience a resurgence of faith in the authority of Scripture and in the great truths that reveal the gospel of our salvation by grace, through faith alone in Jesus Christ. We want to share our aspirations and faith in a way that will provide inspiration and help to you as clergy. We hope you will accept this journal as our outstretched hand to you. Look over our shoulder, take what you want and find helpful, and discard what you can't use. Bimonthly gift subscriptions are available to all licensed and/or ordained clergy. Requests should be on church letterhead and addressed to the editorial office.



**T**hese days, theology is done in the church on a number of fronts.

There is what I would call *ecclesiastical theology*; that which is done on the

corporate stage of the church, such as at the General Conference or under its auspices. This includes what church administrators, corporate biblical researchers, and committees do as they attempt to articulate "what the church believes" or "the official stand of the church." Such theology is largely apologetic and is therefore done especially in the light of challenges to faith or because of disquieting debates that arise within or without the church. Although such theology contributes a crucial panoramic and collective dimension, it does tend to be weighed down with what may be called political apprehensions such as questions about authority, unanimity, policy, and tradition.

Second, there is what could be described as *academic theology*; that which is done in the classroom at educational locations such as colleges and seminaries. This includes the work of students but more especially the work of theologically trained professors, academicians, or scholars whose lifework is devoted to understanding and expressing God's revelation of Himself among human beings. This theology tends to follow more closely the classical contours and norms of scholarly pursuit and finds expression in associations and forums, books, articles, the classroom, to name some venues. Among other things, such theology contributes a valuable discipline and precision to the quest for truth. It also tends, however, to be out of touch with the concerns of everyday life, and thus it is subject to becoming an end in itself.

There is also what may be identified as *personal theology*; that which is done as the individual church member studies his or her Bible, attempting to relate it to the realities of everyday life. This kind of

## Embracing the role of pastoral theology

W I L L E V A

experience may of course include delving into more doctrinal issues, but ultimately even such pursuits are part of the personal quest for truth and meaning, rather than the more public theological forums implied in the two settings mentioned above. There is a fabulous warmth and authenticity in such theology, but it may easily become myopic, self-centered, and limited in its ability to relate itself to others in the church or world at large.

Then there is what is best described simply as *pastoral theology*; that which is done among the people, within and around the local congregation. The most obvious participants in this context are pastors, though congregations are definitely involved. Here the attempt is made to relate the revelation of God in the Bible and in life to the ebbs and flows, highs and lows, joys and sorrows, of the people of the congregation. Because of its rough-and-tumble nature and the almost raw, organic constraints that are part and parcel of doing it, this theology unearths, when conducted with any care, some of the purest forms of truth. In many ways it is the kind of theology done by the characters and writers of the Bible itself.

There is no question in my mind that each of the four theological forums described has a highly legitimate role to play in the church. The truth of this observation should, I feel, be fully embraced. Though some of us may be tempted to discard "ecclesiastical" and/or "academic" theology, we should seriously resist the temptation. There is tremendous value in exposing ourselves to a multidimensional approach in our truth

quest. This is part of the value of belonging to a community rather than simply ending up in some kind of atomistic tumult, as is the tendency in so much of the contemporary world.

But why do I obviously champion "pastoral" theology? Let me briefly fashion an illustrative scenario: Pastor Jones does not believe in fornication or abortion. He can coherently articulate the rationale for his stand, along with the theological and biblical grounds behind it. In forming his viewpoints he has implemented the methodologies and presuppositions advocated in "academic" circles and embraced the church's official position on fornication and abortion, as it comes from "ecclesiastical" headquarters. He has also plumbed the depths of his own personal-biblical approach to the question. But one Tuesday morning, into his church walks a young, unmarried woman, sixteen years old in fact, and a member of his congregation. She wants to talk to him confidentially.

Pastor Jones knows her well. He attended college with her parents, visited her and her mother the day she was born, and baptized her five years ago. She is good friends with his daughter, and he has often eaten Sabbath lunch in her home. Now she sits across from him sobbing, tears spilling down her cheeks as she confesses to him she is pregnant and asks his advice about whether or not she should get an abortion.

Although Pastor Jones's essential theological stand on fornication and abortion remains intact and normative, he is suddenly forced to take what he believes and apply it in this awfully poignant setting. His ecclesiastical, academic, and personal theologies are being challenged to their very roots by this classic pastoral, real-life situation. How will he approach this young woman? What will he say?

I believe that the best theology is the kind that is constantly being challenged by such realities, the kind that is formed on the hard, exacting anvil of pastoral reality and is constantly under the hammer blows of concrete life experiences.

*continued on p. 31*



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# CHRISTIANS AND JEWS: MISSION IMPOSSIBLE?

**I**n this interview, Jacques Doukhan exposes important insights for Christians as they relate to Jewish people.



*Jacques Doukhan, D.H.L., Th.D., is director of the Institute of Jewish-Christian Studies at the Seventh-day Adventist Theological Seminary, Berrien Springs, Michigan.*



*John Graz, Ph.D., is the director of the Public Affairs and Religious Liberty Department, General Conference of Seventh-day Adventists.*

**John Graz:** You have dedicated your life to a better understanding between Jews and Christians. Isn't this a "Mission Impossible"?

**Jacques Doukhan:** I do feel a particular burden for Jewish-Christian relations. Is it a "Mission Impossible"? I don't know. It is certainly a challenge for many reasons: because of the painful and shameful history between them; because of so many prejudices and so much ignorance; and worst of all, because of so much indifference on both sides. The fact that I have dedicated my life to that effort, however, implies that I believe it is worthwhile. There is always hope that it is not a "Mission Impossible."

It is also my profound conviction that, to a certain extent, the nature and destiny of both Judaism and Christianity depend on the quality of their relationship. It is significant that both have often built themselves in relation to each other. Through this relationship, Jews and Christians may therefore not only learn to love and respect each other but also discover from each other something important in regard to their own identity. This is not only important for historical and psychological reasons but also important to the more vital question of salvation. I suppose the main reason for devoting my life

to this relationship is not merely theological or academic. For me it is an existential matter. I have carried the Jewish-Christian tension in my flesh.

**JG:** You grew up in a Jewish family, but you and your father accepted Jesus as your Messiah. This means that you personally experienced in your life the tensions between these two strong identities. Is it possible to be Jewish and Christian?

**JD:** My father was on his way to becoming a rabbi when a number of dramatic circumstances confronted us with the possibility that Jesus was the Jewish Messiah. For him and also for me, this discovery was traumatic. It was a shock for all our family and the Jewish Sephardic community of our little town of Constantine (Algeria). My mother never followed. She was very opposed and fought against it forcefully. Many members of the family from both sides intervened. Several friends and the rabbis came and talked with us. It was not an easy choice. My father struggled all the more, because he remained faithful to his Jewish identity. He still attended the synagogue and observed the Jewish festivals. My father always considered himself a Jew.

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JACQUES DOUKHAN AND JOHN GRAZ

It is in that context that I was exposed to the Christian message. It is through my father and with my father—through his questions and through his suffering—that I learned to discover the figure of Jesus the Messiah. Like my father, I never rejected my roots. I immersed myself in Jewish tradition, and my father insisted on maintaining in me the Jewish values, the intense study of the Hebrew Scriptures, the importance of ethics, the reverence of the Sabbath, the affirmation of life, etc. As a Jewish boy, I attended the Hebrew school from the age of five. But I wanted to go further, so I extensively studied the Hebrew language, rabbinics, and even modern Hebrew literature at the University of Strasbourg, where I obtained a doctorate in Hebrew and Jewish studies under the direction of the Jewish philosopher André Neher. I even attended a *yeshiva* for several years. I wanted to learn as much as I could in order to ensure that I was making the right choice. In the course of this spiritual journey, I not only learned from my father, but I also understood the passion of my mother's fight.

So to your question "Is it possible to be Jewish and Christian?" I am at first tempted to respond Yes. Remember, the first Christians were Jews, and for them the two identities were not mutually exclusive. Jesus, Paul, Peter, and John never rejected their Jewish roots. As far as the content is concerned—the value, the truth, so to speak—yes, it is possible to be Jewish and Christian. It may even be considered as a valuable asset, however difficult. There is a Yiddish proverb, "*Shwer zu sein hayid*" ("It is difficult to be a Jew"), but it is more difficult to be a Jew and a Christian. And that's because it is difficult, and to some extent unbearable, to recognize and embrace the values and the truth from a people when those people happened also to be your oppressors.

JG: I suppose that when a Jew hears the word *Jesus* he does not think of the person of Jesus but of what the "Christians" have done: pogroms and concentration camps. In other words, is there any hope of reconciliation after Auschwitz?

JD: You just hit at the most sensitive cord. As American President Bill Clinton once said: "It is difficult to disassociate the

message from the messenger." Because of the painful and shameful history you just evoked, the name of Jesus has been associated in the Jewish consciousness with the memory of massacre, discrimination, and rejection for 2,000 years, the systematic "teaching of contempt"—all climaxing at Auschwitz. Many Christians still do not realize the nature of that connection; and, consciously or not, they keep nurturing their mentalities with the old poison—teaching and preaching the curse against the Jews who

**Y**es, I feel well accepted; I feel that I am one of you. Yet being a Jew in a Christian society, I am constantly, at each step of my life, reminded of the Jewish-Christian problem: "innocent" jokes, theologically sweeping statements, suggestive smiles, and also some unpleasant experiences always reviving the same wound.

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are charged with the most horrible crime of humanity, decide: the killing of God.

Meanwhile, there is the supersession theology, which denies the Jews and Israel the right even to be Israel, since the "true Israel" is another people. (This theory has been denounced as "a spiritual holocaust.") This goes along with all kinds of strange ideas that Christians still entertain about the Jews: the myth of the Jewish plot, the association of the Jew with deception and money, etc. I am here referring to the old beast called "anti-Semitism."

You asked me if there is hope of reconciliation after Auschwitz. As long as Christians, whoever they are and whatever community they belong to, do not understand and recognize their responsibility at Auschwitz; as long as they are still fueling the fire and pushing in the same direction; as long as they keep in their heart anti-Semitic ideas and feelings—there is no hope of reconciliation. With Auschwitz, Jewish-Christian history has reached a point of no return. After Auschwitz, it is no more decent to think or act or feel in the ways that have produced Auschwitz. To hope for a reconciliation after Auschwitz amounts then to hope in a genuine "conversion" on the part of the Christians. As long as Christians will not take this sin of anti-Semitism seriously, as long as they are not ready to turn back, repent, and recognize the Jewish roots that bear them, there is no hope for reconciliation. As a result, we can even say that there is no hope for any other reconciliation, and I mean here especially the Christian reconciliation with the God of Israel Himself.

The relation between the two connections is such that a Christian theologian has gone so far as to denounce anti-Semitism as a sin against the Holy Spirit, i.e., an unforgivable sin. This may sound exaggerated for many who have not come to comprehend the hideous nature of this sin and its implications, and that's simply because they have gotten so used to it.

JG: In one of your books, you explain how it is difficult for a Jew who believes in Jesus to be accepted as a Jew by the Jews. What about the Christians? Is it easy for a Jew to become a member of the Christian family? Do you feel well-accepted among us?

JD: It is true that for the last few years some Jews who identified themselves as Christians have had their application for Israeli citizenship turned down. This has not always been the case; and some political experts think that this law may change in the near future. I must also add that according to the Jewish law (*Halakhah*), a Jew always remains a Jew whatever he does, even if he identifies himself as a Christian. Ironically, the Nazis have demonstrated the truth of this observation. The anti-Semite

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Drumont used to say, "When a Jew becomes Christian, we have one more Christian, but we don't have one less Jew."

As far as I am concerned—and you asked me a personal question—I must say that, in spite of their disapproval, my family and my Jewish friends never rejected me as a Jew. They consider me as a little marginal, but they respect me even when angry with me at times.

When it comes to my integration into Christian society, this is more complex. I have never hidden my Jewish identity; I have ever affirmed it in my lectures, my writings, and my private conversations. And it is clearly recognized in my professional life: I have chosen to teach Hebrew and Jewish studies; I am involved in Jewish-Christian dialogue and am a member of the Society of Jewish Studies. I am the director of the newly created Institute of Jewish-Christian Studies at Andrews University. I am the editor of two Jewish-Christian journals (*Shabbat Shalom*, *L'Olivier*). All this speaks loudly of my Jewish identity.

Yet the very fact that you are asking me this question in those terms suggests that to some degree I have remained a foreigner. So my answer to your question must be ambivalent. Yes, I feel well-accepted; I feel that I am one of you. Yet being a Jew in a Christian society, I am constantly, at each step of my life, reminded of the Jewish-Christian problem: "innocent" jokes, theologically sweeping statements, suggestive smiles, and also some unpleasant experiences always reviving the same wound. But I have many good friends, and you are one of them, with whom I feel at ease being myself, whatever that may mean, and with whom this question becomes irrelevant.

JG: The public lectures that you give around the world are very successful. Eighty percent of the attendees are Jews. How can you explain that?

JD: I have lectured all over the world in many cities in France, Switzerland, Canada, and, more recently, in Australia. I am always amazed by the great interest many Jews and also Christians have nowadays in the issues I am debating. It is always difficult to explain success, especially if you

are personally involved. I think, however (speaking in human terms), that the attendance of so many Jews is perhaps due to my personal as well as my academic background, my studies in Jerusalem, my writings. The people are intrigued.

It is also true that my presentations as a university professor give me a more neutral, and therefore less suspect, image. I also think that many Jews attend my lectures precisely because of the topics I choose to speak of and because I am discussing issues that are theirs as well as mine. And yet, in my lectures, I am not addressing Jews only; I am also speaking to Christians. Because the issues are interrelated, I have found that the most effective way to communicate with this one group is through relating to the other group.

My lectures revolve around the Jewish-Christian tension, and I confront the two parties. Speaking just to the Jews would end up being offensive and is always suspect. At the same time, this method is not a shrewd strategy for attracting the Jews. I present my findings and my message with honesty and candor but also with passion and deep conviction. I also do it in such a way that new perspectives and fresh insights are suggested. Although I remain respectful to various cultural and religious sensitivities, I bring up hot theological issues such as the *Torah*, the Sabbath, the Messiah, the condition of people in death, but I also touch on human issues such as anti-Semitism, the Holocaust, Israel, the interconfessional dialogue.

I remember at one of my lectures a Roman Catholic theology doctoral student who came to me in shock. She had never heard what I was saying, and she wanted to hear more. I also remember a young Israeli man who was puzzled by my explanations and asked for some literature through which he could pursue the issues further. Then there was a Polish Jewish lady, an Auschwitz survivor, who was moved to tears and with whom I had a long conversation. I also recall a Presbyterian lady who was surprised and "so disappointed" that my lectures had not been more broadly advertised in Jewish-Christian associations.

JG: How does the Jewish community react to your lectures?

JD: I must say that the acceptance is ambivalent. At first, they are suspicious. Some are angry. But after the first lecture and private conversations, I have discovered that they become more attentive and interested. At Marseilles, I was even invited to speak on the Jewish radio. I was not only interviewed, but my book was advertised there, and some of my lectures were broadcast. A rabbi bought several tapes of my lectures about "Sabbath and Hope." In Melbourne, I was interviewed on the Israeli station and could speak in Hebrew on the very issues about which I was lecturing. The conversation was broadcast throughout the country where many Israelis live.

JG: Several Christian organizations are trying to convert Jews. The reaction of the Jews is very strong against this. Is it possible to share the hope of Jesus without hurting their sensitivities?

JD: Today, after the Holocaust and centuries of Christian effort to eliminate the Jews from the scene of history, any open attempt to "convert" Jewish people will trigger strong reactions. Christians who want to share with Jews "the hope of Jesus" should, therefore, first of all ask themselves a question about their real motives. Why do they want to "convert" Jews? Do they intend to transform them into their image and thus erase their Jewish identity?

So, to your difficult question, I will simply answer: Yes, it is possible for Christians to share this hope with the Jews. But, as you say, it must be done without threatening their Jewish identity. The richness and the beauty of their Jewish heritage should be respected.

Another question Christians should honestly ask themselves relates to the content of this hope we are talking about. Am I really bringing to the Jews something that will enrich them or impoverish them? Do they really need what I intend to share with them? This question may shock some Christians who hardly see any other values and truths outside of their own set of values and habits of thinking. This question is important, however, for it is a way of testing whether or not we have the right approach. Through that question, the Christian is compelled to resituate himself/

herself, to test his/her convictions to make sure that his/her Christian faith is not a mere veneer of culture; that it is, indeed, a rich, vital, and profound experience that has a universal quality. In other words, the conversion of the Christian is a prerequisite for the conversion of the Jew.

JG: Do we have to become Jewish to be accepted by the Jews?

JD: No, this is not what I mean. Of course, the apostle Paul suggests that approach: "Greek with the Greeks and Jew with the Jews." But in saying that, he does not imply that we have to change our identity in order to be able to reach out to Jews. A man does not need to become a woman in order to be able to reach out to women, and vice versa. The Greeks knew that Paul was a Jew. He could not hide it. But at least he could try to speak their language and understand their culture and start from where they were even if it meant referring to a pagan god, as was the case at Athens. But again, he did not play the Greek; he did not disguise himself into a Greek nobleman. He remained a Jew and addressed the people while taking into consideration their culture and social context.

JG: Are you referring to the "missionological" principle of contextualization?

JD: Yes. But there is often confusion when it comes to this principle: You cannot be naturally what you are not. Otherwise, it becomes a comedy, often not a well-played comedy, and then the message does not pass; or if it does, it is received as a fake. It will not be taken seriously. I have observed that very quickly the game is unmasked, and the result is catastrophic. As for the Jews, the intended audience, you can be sure that they have easily detected what is phony about it. Either they will be offended and angry with you, or they will laugh.

This attitude has nothing to do with the principle of contextualization as understood by the apostle Paul, not to mention the ethical problem. You cannot witness to the truth while not being true. This is common sense. Remain yourself, but at the same time do not force them to become a mechanical duplication of yourself. Respect

their difference; let them remain Jews in themselves. Then, true communication will work, and you will be able to listen to each other and receive from each other.

JG: What can be done to improve the connection between Jews and Christians?

JD: There is so much to be done. And this work, of course, concerns both Jews and Christians. This is why we have the journal *Shabbat Shalom*. The title of the journal is already suggestive of the program and the philosophy behind it. We want to promote a better understanding between us and Jews. It aims at the Jewish reconciliation, the *Shalom*, the peace. And it roots this ideal in the common anchor of *Shabbat*. *Shabbat Shalom* is a journal sponsored by the Seventh-day Adventist Church. Jews and Seventh-day Adventists are not aware of the common ground they share with each other. In addition to the *Shabbat* (Sabbath), there is the holistic view of life, the dietary rules, the importance of the Scriptures, etc.

Jews and Seventh-day Adventists need to know more about each other. This is the reason *Shabbat Shalom* contains interviews with rabbis and famous Jewish personalities, such as Nobel Prize recipient Elie Wiesel, as well as Christians and especially Seventh-day Adventist personalities such as Dr. B. B. Beach. This journal treats various topics such as "Suffering," the "Sabbath," "the Law," "Hope," etc., from a Jewish-Christian perspective. Not only Jews but also Christians, and especially Seventh-day Adventists, should read the journal and then share it with a Jewish or Christian friend. This common reading will help to create a framework for further discussion.

JG: Could you suggest a few measures to help us in this enterprise?

JD: I have at least seven:

1. *Work seriously within your soul* and mind and mouth to purify yourself from any kind of anti-Semitic prejudice. Become friends with a Jew.

2. *Create opportunities for interaction*. Set up cultural events of Jewish-Christian interest on special occasions, such as a Jewish festival, a Friday night, a national

anniversary (Holocaust Day). From time to time attend events organized by the Jewish community. Be the member of a Jewish-Christian association.

3. *Introduce into your liturgy* songs and even readings of Jewish inspiration. These will often enhance your understanding and communication of your truth. Invite Jewish friends.

4. *Avoid the use* of pictures of Jesus and of "crosses." These signs are often interpreted by Jews as marks of idolatry. As for the cross, it is always associated in the Jewish mind with the painful memory of oppression. Remember that it is the cross reminding of the crucifixion that inspired the Crusades (derived from the word *cross*) and the pogroms. Besides, the traditional Christian taste for "crosses" can suggest a morbid preoccupation with death that hurts the natural Jewish sensitivity about affirming the value of life.

5. *Organize workshops* in your community to create a "Jewish awareness" (invite a specialist; see no. 7).

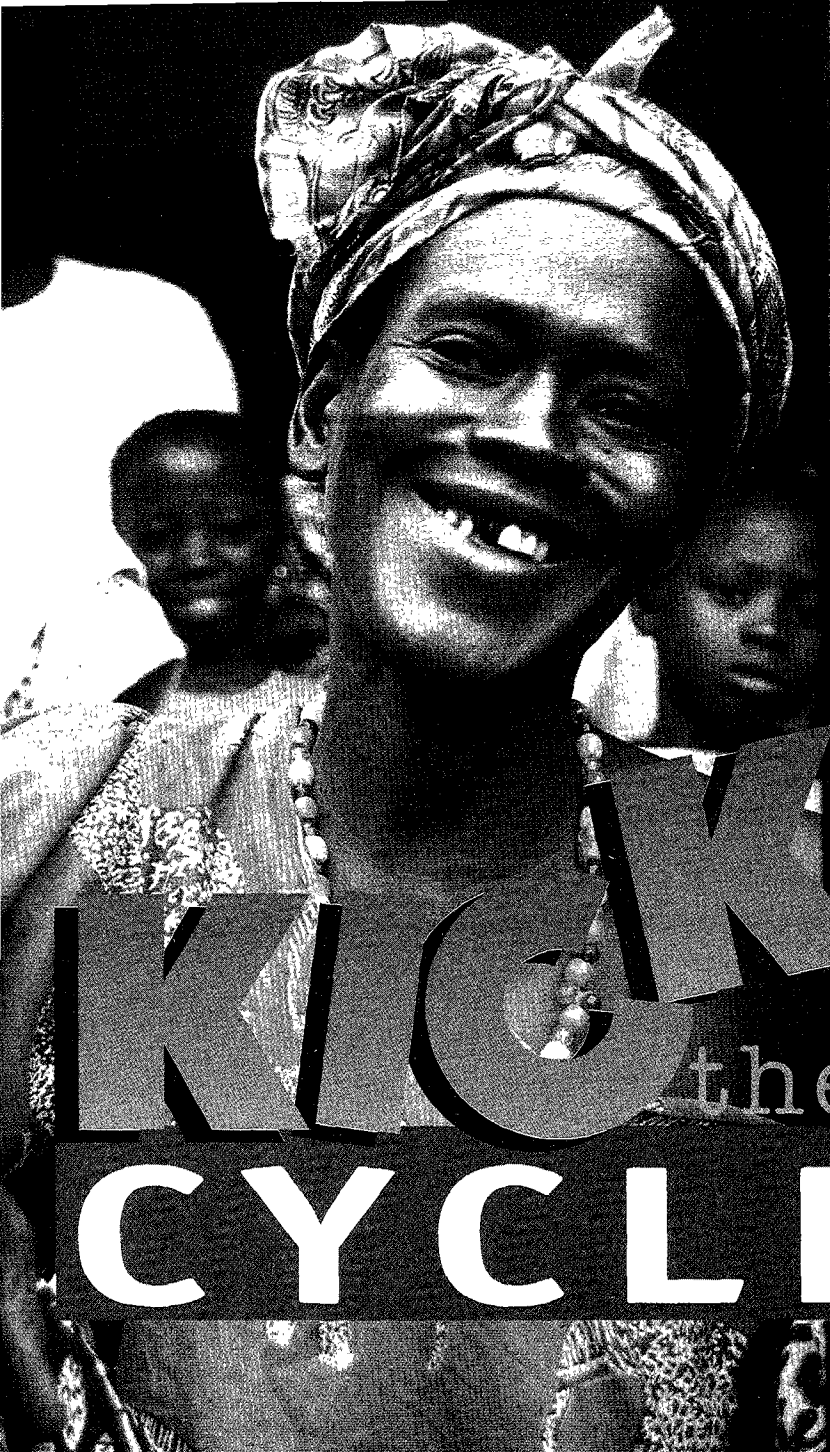
6. *Promote Shabbat Shalom*. Read, enjoy, and share it with your Jewish and Christian friends (see ad on p. 19).

7. Call upon the services of the recently created *Institute of Jewish-Christian Studies at Andrews University*. Workshops, books, pamphlets, and tapes will be available soon.

JG: Dr. Doukhan, do you think that one day a good Jew will be able to use the name of Jesus without feeling deeply hurt?

JD: Definitely yes. And I believe the day has already come. Of course, I am one example among many others. Paradoxically after the Holocaust and the creation of the State of Israel, more and more Jews are able to disassociate Jesus from the offensive Christian testimony. It is interesting that much more has been written about Jesus in Hebrew in the last thirty years than in the eighteen previous centuries. Along with Christians who begin to reconsider their Jewish roots and learn to love the law of the God of Israel, many Jews begin to realize that Jesus belongs to their Jewish heritage and as such deserves their attention. Yes, I believe that there is reason to hope that our task isn't, indeed, a "Mission Impossible." ■





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# BORN AGAIN: A JEWISH CONCEPT

**N**icodemus had a difficult time grasping Christ's call to be "born again." This Jewish leader, along with virtually every fallen human being, still has difficulty with it. But Jesus' amazing new birth teaching is, in fact, a Jewish concept.



*Philip Bova is a writer and lives in Apopka, Florida.*

The Hebrew word *teshuvah* conveys a "Jewish" new-birth experience. *Teshuvah* means "return" or "a returning": a return to the right way, and ultimately a return to God. One translation represents *teshuvah* as "the master of return."

When we come to Christ, we're returning to God. Jew or Gentile, it doesn't matter: All have been separated from God, and all have to return to Him. The new birth as an experience begins when we turn to Jesus and accept Him as our Savior, but it keeps growing. Like the newborn babe, at the time of new birth our eyes just begin to open. We see that something drastic has happened to us. We begin to breathe the fresh air of a new life. We sense our increasing need of something better. "Through transgression the sons of man become subjects of Satan. Through faith in the atoning sacrifice of Christ, the sons of Adam may become the sons of God. By assuming human nature, Christ elevates humanity. Fallen men are placed where, through connection with Christ, they may indeed become worthy of the name 'sons of God.'"<sup>1</sup>

To the unconverted mind, this idea

makes no sense. Though the concept exists in the Hebrew sanctuary service, it is far removed from contemporary Judaism. Most Christians, including Adventists, assume that Jews have sanctuary savvy. This is not necessarily so. In fact, except for Messianic Jews, justification by faith is not a part of Jewish thinking. Their question would be, "Justified for what reason?" Jews, as everyone else, especially those in our modern, secular society, have difficulty understanding their true relationship with God when they aren't covered by the Messiah's righteousness.

Growing up Jewish, I heard a lot from Christians about the idea that Jesus was the Jewish Messiah. But it was only when I became a Seventh-day Adventist that I understood why a Messiah was even needed. The Seventh-day Adventist message will eventually click with a Jewish person, because Adventism completes biblical Judaism.

#### **Common points**

Jews and Adventists have much in common. A Jew believes in one God. Adventists also believe in one God, but the difference

is we believe that the one God expresses Himself in three persons. We believe in the seventh-day Sabbath, as Jews do. As a Jew, I was always taught to believe that when you died, you stayed in the grave, awaiting resurrection. Many Jews today, however, no longer believe in the resurrection. A religious Jew believes in Bible prophecy as most Adventists do. With some variables (the biggest, of course, being Jesus Christ and the writings of the New Testament), Adventists are closer to Jews in belief than any other Christian church.

If Adventists have so much in common with Jews, then why are other evangelical denominations more successful in winning them to Christ? Though the answer is complicated, one thing is clear: Others are more organized, more concentrated in their efforts. Do they care more than we do? I don't think so. In the Adventist Church, we have one program after another that vies for our attention, and we tend not to concentrate sufficiently on Jewish evangelism.

Nevertheless, I believe it is time to make Jewish evangelism a priority. Not all Jews will listen, but many will. When a Jewish person sees the beauty of the Messiah as presented in the context of present truth, he or she is often attracted.

There is no reason why, as Adventists, we can't lead Jews to their Messiah. Not only do we have the example of the early Christian church, we also have Paul's counsel in Romans 10 and 11 and additional words of encouragement from Ellen White regarding the work for the Jews.<sup>2</sup>

When Jesus told Nicodemus that he must be born again, this faithful son of Abraham finally accepted what Christ had to say. So it is today. It might take some time and special understanding to reach our Jewish friends, but when we reach out in the true spirit of Jesus, many will experience the true *teshuvah*. It's time that we intentionally become involved in our mission for Jewish people.<sup>3</sup> ■

<sup>1</sup>Ellen G. White, *Steps to Christ* (Nampa, Idaho: Pacific Press® Pub. Assn., 1956), 15.

<sup>2</sup>———, *Early Writings* (Hagerstown, Md.: Review and Herald Pub. Assn., 1945), 231.

<sup>3</sup>For a more comprehensive understanding of Ellen White's counsels on the work for the Jewish people, read *Ellen White Speaks Out Regarding the Work for the Jewish People*. This pamphlet is available from the Ellen G. White Estate at the General Conference of Seventh-day Adventists, 12501 Old Columbia Pike, Silver Spring, MD 20904.

## Attention Preachers!

The Annual H.M.S. Richards Lectureship on Biblical Preaching and Evangelism will be held at the Seventh-day Adventist Theological Seminary at Andrews University on Sunday and Monday, October 25 and 26, 1998!

*Featured Speaker: Dr. Haddon Robinson*



Dr. Robinson is currently the distinguished professor of preaching at Gordon-Conwell Theological Seminary. A 1996 Baylor University poll named him as one of the 12 most effective preachers in the English-speaking world. His book, *Biblical Preaching*, is currently used as a preaching text in 120 seminaries and Bible colleges around the world.

### SCHEDULE AND TOPICS:

**Sunday, October 25, 1998**

1:00 p.m. - Lecture #1

"The World of the Biblical Preacher"

5:00 p.m. - Lecture #2

"Preaching an Unchanging Message in a Very Changing World"

**Monday, October 26, 1998**

9:30 AM. - Worship and Preaching Service

"Good Guys, Bad Guys, and Us Guys"

1:00 p.m. - Lecture #3

"Preaching as Listeners Like It"

LOCATION: The Seminary Chapel at Andrews University

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# FORGIVENESS

A minister was upset to see one of his parishioners stagger out of a tavern. "Tom," he said, "I am sorry to see you coming out of a place like that."



W. Norman MacFarlane is a pastor of the United Church of Christ in Reisterstown, Maryland.

The inebriate asked, "Are you very sorry?"

"Yes, I am very sorry."

"Are you very, very sorry?"

"Yes, I am very, very sorry."

"Then," replied Tom, "if you are very, very sorry, I will forgive you."

The spirit of meekness affirms that we, all, are not above the need of forgiveness nor beyond the duty of forgiving. We all believe in forgiveness, but with considerably more passion do we pray, "Forgive us our trespasses" than we do "as we forgive those who trespass against us." The obvious teaching of both Jesus and Paul is that forgiving grace is a two-way street: It is incoming and outgoing. Outgoing is a reflex of divine grace. Just as "We love Him because He first loved us," so also we forgive because we have been forgiven.

## Divine justice

Even those who have been "washed in the blood of the Lamb" sometimes still have ring around the collar. As the prophet Hosea lamented, "There is enmity in the very temple of God" (REB). General Oglethorpe told John Wesley: "I never forgive." To which Wesley replied, "Then, sir, I hope that you never sin." An unforgiving Christian is an oxymoron. Failure to forgive is a result of either the failure to accept or appreciate forgiveness.

Centuries ago Seneca said, *Errare humanum est*. Alexander Pope completed the statement: "To err is human, to forgive divine." Erring humanity is the most natural thing in the world; forgiveness is

unnatural. It goes against the grain. It goes against human nature. Why should a person be able to offend or injure me with impunity just because I turn the other cheek or go the extra mile? Where is the justice?

What we fail to understand is that, in the divine economy, no one ever gets away with anything. In forgiving, we are not absolving our enemies of guilt or blame; instead, we are simply taking justice out of our hands and placing it in God's, knowing that His justice is just, total, and impartial. In His court there are no slip-ups, payoffs, or hung juries. Every virtue is rewarded, every vice punished. "Vengeance is mine, I will repay, saith the Lord."

Paul, who had more than the usual share of conflicts and disagreements, does not come through the pages of Scripture as one who could forgive easily. Yet this is the man who said: "Love is patient, love is kind . . . is not irritable or resentful . . . bears all things, believes all things . . . endures all things." This doesn't sound like the old war horse who publicly reprimanded Peter, refused to give young John Mark a second chance, and struck a Cyprian sorcerer blind. It doesn't sound like the pastor who delivered two of his parishioners, Hymenaeus and Alexander, unto Satan, "that they might learn not to blaspheme." But this is perfectly consistent with 1 Corinthians 13, if you understand the true nature of Christian love and forgiveness.

When Paul wrote about what a person was to do about feeding your enemies and giving them drink, he prefaced it with

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W. N O R M A N M A C F A R L A N E

the assurance that "vengeance is mine, I will repay, saith the Lord. Therefore, if thine enemy hunger . . ." And Paul's "therefores" are there for a reason: God will be the final judge. He assured the believers in Thessalonica that God will "repay with affliction those who afflict you" (NRSV). He had already stated: "See to it that no one pays back wrong for wrong" (REB).

Anne of Austria said: "God is a sure paymaster. He may not pay at the end of every week, or month, or year, but remember he pays in the end." Without that assurance, forgiveness would be extremely difficult, especially for those who have a natural desire to see their causes vindicated. Solomon wrote: "Do not say I will do to others what they have done to me; I will pay them back for what they have done." That was written in a day when *lex talionas* was the accepted rule—an eye for an eye and a tooth for a tooth, until everyone was blind and toothless.

#### The freedom of forgiveness

Alexander Pope said, "A brave man thinks no one his superior who does him an injury, for he has it then in his power to make himself superior to the other by forgiving it." There is a certain victory in forgiveness, a certain greatness in restraint. Booker T. Washington, who suffered more than his share of racist humiliation, said, "I will permit no man to degrade my soul by making me hate him." He was wise enough and gracious enough to know the futility of lying awake at night plotting his revenge while his enemies slept peacefully. He could swallow his pride without getting spiritual or emotional indigestion.

Forgiveness has a profound effect on the neurochemistry of the brain. Memories are stored in our brain cells and recalled by life's experiences. When we have been hurt, the event and its memories are programmed into our nerve-cell computer. Forgiveness frees the brain energy and neural pathways, allowing for positive thought and reconciling behavior. It accentuates the positive and eliminates the negative.

Walter Weckler wrote in *Newsweek*, "Revenge has no more quenching effect on emotions than salt water has on thirst." My paternal grandfather was a Black Watch Highlander, whose motto is: "No one

wounds us with impunity." I lived by that principle in my younger days, and I know the heaviest burden you can carry through life is a chip on the shoulder. We cannot change the past; we can only heal the hurt that comes to us from the past.

Nazi death camp survivor Corrie ten Boom told about her inability to forget a wrong that had been done to her, although she had forgiven the person. A Lutheran pastor directed her to the bell in the church

lashed out at him with hot and bitter words and threatened vengeance. But when the great painter returned to his canvas and began to paint the face of Christ, he found himself so perturbed and disquieted that he could not compose himself for this delicate work. Not until he had sought out the man and asked his forgiveness did he find himself in possession of that inner calm that enabled him to give the Master's face the requisite expression.

#### Conditional forgiveness

In the mid-1950s, a popular ballad entitled *He*, had the refrain, "Though it makes him sad to see the way we live, he'll always say 'I forgive.'" This conveys the unfortunate impression of unconditional blanket forgiveness, which is not an attribute of God, nor should it be the policy of the individual Christian. This reflects a basic misunderstanding of forgiveness, both human and divine.

Forgiveness is conditional. When Moses interceded for the people of Israel, he said, "The Lord is slow to anger, and abounding in steadfast love, forgiving iniquity and transgression, but by no means clearing the guilty" (Num. 14:18, NRSV). When from the cross Jesus prayed, "Father, forgive them; they know not what they do," this was not blanket forgiveness. This does not mean His accusers and tormenters got off scot-free. They did not. Most of them will stand eternally condemned for the most heinous crime, in human history. However, many of the 3,000 converts on the day of Pentecost were the angry voices that had cried, "Away with him, crucify him. We will not have this man to rule over us." Peter's sermon, which overwhelmed 3,000 of his hearers with immediate conviction, brought not only the terrible realization of the enormity of their crime but the blessed peace that comes from a knowledge of sins forgiven. The scribes, the Pharisees, the Sadducees, Caiaphas, Annas, Pilate, and others rejected the manifold grace of God, and they will pay the ultimate price.

Jesus' final prayer was limited in its scope. Forgiveness is not condonation. Forgiveness is positive and creative. It takes sin seriously, never overlooking or minimizing its awfulness. In forgiveness there are conditions as well as "givenness."

**T**here is a certain victory in forgiveness, a certain greatness in restraint.  
Booker T. Washington, who suffered more than his share of racist humiliation, said, "I will permit no man to degrade my soul by making me hate him."  
He was wise enough and gracious enough to know the futility of lying awake at night plotting his revenge while his enemies slept peacefully.

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steeple. "Up in that tower," he said, "is a bell which is rung by pulling a rope. But you know what? After the sexton lets go of the rope, the bell keeps on swinging. . . . When we forgive, we take our hand off the rope. But if we have been tugging on our grievances for a long time, we mustn't be surprised if the angry old thoughts keep coming for a while. They are just the ding dongs of the old bell slowing down."

When painting *The Last Supper*, Leonardo da Vinci, quite angry with a man,



Some of my colleagues are fond of saying, "God never gives us up or gives up on us." That has a nice ring—but a hollow one just the same. God gave up on the antediluvian world, saying, "My spirit will not always strive with man." In Romans 1, Paul describes the moral and spiritual depravity of his world and says, "God gave them up to vile affections. . . . God gave them up to a reprobative mind." In Psalm 81:11, God said, "My people did not listen to my voice, Israel would not submit to me. So I gave them over to their stubborn hearts to follow their own counsels" (NRSV). Paul "delivered unto Satan" two members of his church. God told Moses, "I will utterly blot out the remembrance of Amalek from under heaven" (Exod. 17:14, NRSV). In his wisdom on the Isle of Patmos, John saw the souls of those who had been martyred for the faith. It says, "They cried with a loud voice, 'Sovereign Lord, holy and true, how long will it be before you judge and avenge our blood on the inhabitants of the earth?'" They were demanding judgment, not forgiveness.

### Confession

Repentance is the prerequisite of forgiveness, and confession is the voice of repentance. "The sacrifices of God are a broken spirit."

After the PTL scandal, which has been called "pearly-gate," Jim Bakker's staff erected a huge billboard that said, "Forgiven." But there was never any confession, and certainly no repentance, at least not at that time. Richard Nixon was pardoned without ever admitting his guilt. Forgiveness does not exist in a vacuum but in a context. Bonhoeffer said, "Cheap grace is the preaching of forgiveness without requiring repentance, without church discipline, communion without confession, absolution without personal confession."

Confess means to "say with." I am finally saying about myself what God is saying about me. "I acknowledge my transgressions and my sin is ever before me," confessed the humbled king of Israel. This was not admitting that he was a generic sinner; this was specific confession. "Against thee, thee only have I sinned and done this evil in thy sight" (Ps. 51:4). The

natural result of true confession is genuine repentance, which means being sorry enough not to do it again. Repentance is not a bitter pill to swallow. It means turning from something that is hurting us to Someone who can heal us. Then, like the servant in Jesus' parable, we are faced with the awesome responsibility of forgiving.

But even this does not mean unconditional blanket forgiveness. Paul writes that we ought to forgive one another as God for Christ's sake has forgiven us. Well, how has God forgiven us? We sought his forgiveness, we turned from our sins in confession and repentance. Jesus said, "If your brother does wrong, reprove him, and if he repents, forgive him" (Luke 17:3).

### Forgiving and forgetting

Paul, who apparently did not possess a naturally forgiving nature, both preached and practiced forgiveness. We actively forgive those who seek our forgiveness and passively forgive those who do not. To actively forgive means to forgive and forget—and this is a real problem to most people, but it is a problem based on misunderstanding. How can I forget the insult and injury the guilty party has wrought?

When God says "Their sins and iniquities will I remember no more," He does not mean that our sins are erased from His memory like a computer that has had a power failure. Does "forgive and forget" mean I can no longer remember how I got these scars? Not at all. The phenomenon of memory is very real (Ps. 51:3), whether human or divine. Suzanne Simon said, "We cannot forget the hurts, nor should we. Those experiences teach us not to be victimized again, and about not victimizing others."

Active forgiveness says, "I accept your apology; I will no longer hold this against you." Passive forgiveness says, "Although a state of enmity exists between us, I will not take any retaliatory action, either physical or verbal. I bear no ill will against you, but I will always be on my guard. I love you, but I don't trust you. I am not convinced you will not do the same thing again." Forgiving and forgetting means, "I accept your apology. I bear the brunt of your action, but I will never mention this again. A state of enmity does not exist. I

love you and trust you because I know this will never happen again." Forgetting does not mean a sentimental amnesia but that we do not allow past resentments to poison the atmosphere. Forgetting reflects the need to release the resentment we feel. It is liberating and therapeutic for both parties.

To forget means to let the other person forget. To forgive and not forget is to say, "I forgive you, I will not try to even the score, but I will constantly remind you of that forgiveness. I will rub your nose in my gracious forgiveness." God doesn't remind us; He wipes the slate clean. Jesus didn't remind Peter of his cowardice, nor did He hold Mary Magdalene's sordid past over her head. He accepted them as if nothing had ever happened. It doesn't mean that the memory of their failure was completely obliterated from His mind. To forget doesn't mean mental erasure; it means forgetting to bring up the subject again. As Martin Luther King, Jr. said, "Forgiveness is not just an occasional act, it is a permanent attitude."

This leads to an even greater challenge—the need to forgive ourselves. Being forgiven is not enough; we must forgive ourselves. Sometimes it is easier to forgive others than to forgive oneself. To go on punishing oneself, as many Christians do, for the sins of the past is to say that Christ's atonement is not enough. We have a way of engaging in self-flagellation to punish ourselves. Thus do many Christians who are always talking about their newfound peace and joy actually become prisoners of their own inhibitions and devote their future to atoning for their past. As James Alexander said, "There are many great truths which we do not deny, and which nevertheless we do not fully believe."

### Conclusion

Love and forgiveness does not mean a doormat mentality. When Jesus allowed His disciples to be armed, it meant He permitted swords for self-defense.

Forgiveness is a complex subject. It takes understanding and a lot of loving to perfect this prince among the Christian virtues. But we have no choice: The Master has called us to forgive. He gives us the grace to succeed. ■

# Hey! Preacher's Kid

## Win a trip to Toronto!

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One winner in each category will win a free trip (travel, accommodations, food, registration) for themselves and their pastoral parents to the General Conference pre-session, World Ministers Council at Toronto, Canada, in June 2000. Sorry, Adventist PKs only.

### PK Contest Guidelines

Note: Follow instructions. Entries that do not follow the guidelines will not be considered.

**Contest Theme: "The Way of the Cross Leads Home"**

1. Only Adventist PKs (preacher's kids) born *during or after* 1983 qualify. Contestant's parent(s) must be a full-time Adventist ministerial employee, such as a pastor, chaplain, departmental director, Bible instructor, administrator, or Bible teacher in a secondary or higher educational institution.
2. Every entry must use the theme "The Way of the Cross Leads Home."
3. Entry deadline is April 1, 1999. Entries received after that date will not be considered. Ship to: PK Contest, GC Ministerial Association, 12501 Old Columbia Pike, Silver Spring, MD 20904, USA.
4. For judging purposes, your name *must not* appear on your entry. Instead, include a separate paper with your name, birth date, address, parent's name, division and union, and telephone number if available.
5. PKs must create the entry without parental or other help and must submit original entries, not copies.
6. Pack all entries carefully for shipping. Damaged entries cannot be considered.
7. All entries become property of the General Conference and will be displayed at the Toronto World Ministers Council. No entries can be returned.
8. Only one entry allowed per category per contestant.

### Contest Categories

Each entry must follow the contest's spiritual theme, "The Way of the Cross Leads Home!"

#### Art (for *Ministry* magazine cover)

- Art must be in color and the original work of the PK.
- Size minimum 8 x 10.5 inches (20 x 27 cm), maximum 11 x 16 inches (28 x 41 cm).
- Allow room in artwork for the *Ministry* magazine title logo. See magazine cover.

#### Cartoon

- Cartoons must be single-line drawings or a series of no more than four related line drawings that tell a story. (Ink on 4 x 5 inch (10 x 13 cm) card. No pencil drawings.)
- Mount each drawing on 8.5 x 11 inch (26.6 x 28 cm) card stock paper.

#### Banners and Flags

- Must express theme by script or design representation.
- Make from handmade or commercial cloth.
- Use paint, thread, fabric, stain, and similar materials.
- Minimum size one yard (about one meter) long and wide and maximum three yards (three meters) long or wide including border.

#### Recitation/Memorization

- Choose one passage: Isaiah 52:9-53:12; Luke 23:33-24:9; Romans 5:1-21.
- Use any recognized version of Scripture in the language of your choice.
- Recitation from memory, without prompting. Your entry will be judged on memorization of the passage and your ability to hold the listener's attention.
- Submit on audio cassette.

#### Article

- Article must respond to one or two of these questions: How does the fact that Jesus left heaven, became a

human, and died like a criminal make a difference in your life? How does it affect your thinking, actions, and goals?

What does Jesus' sacrifice tell you about God: who He is, what He's like?

How does Jesus' life and death help you understand sin? How does this help you relate to other people, especially those who disagree with you?

How does Jesus' life and death here give you hope and guide you "home"?

- Don't use many quotations from any source. Use one or more personal story to illustrate your ideas.
- Length between 750 and 1,000 words.
- Type or hand-print with double-spacing.
- Use the title "The Way of the Cross Leads Home: What it Means to Me."
- You may talk about your ideas with friends, family, teachers, or pastors. They may give suggestions, correct grammar, or spelling but not write, revise, or rewrite.
- Tell your story, not someone else's.

#### Stitchery

- Except for ideas, the entire entry must be your work.
- Types of stitchery eligible: crochet, embroidery, crewel embroidery, quilting, knitting, applique, and needlepoint.
- Size minimum, 4 x 4 inches (10 x 10 cm); maximum, 2 x 4 feet (61 x 122 cm).
- Materials must be native to your country.
- Your entry will be judged on originality, use of materials, neatness, and how well it captures the theme.



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# GLOBAL SEMINAR 2000

## IN PERU

Is public evangelism a thing of the past? Is it time to bury it and move on with more innovative, technologically superior, ways of communication?



*Ruben Arn is associate ministerial secretary and an evangelist of the Peru Union Mission.*

After all, people no longer come out to the old standby public crusades.

You have heard the debate. It reminds me of a store that opened in our neighborhood about five years ago. The store had changed hands five times in a relatively short period. All the previous owners had left with the same conclusion: "This corner is not suitable for any business except a funeral home." But today it is one of the most successful commercial intersections in the city. People from near and far come there to do their shopping.

What was the "magic wand" that turned failure to success? First, the new owner recognized the failure of his predecessors and sought to discover the reason for it. He listened to what the public told him rather than what was said by the previous, failed owners who thought they knew what was best. Second, he changed his display windows, provided adequate parking, hired capable help to serve customers, changed some of his merchandise, and displayed it in an attractive manner. He got both the customers' eye and their wallet.

Is it possible something similar is happening to our perception of evangelism? Could it be that we need to change our windows so that those inside can see the needs of those who pass by on the streets and those passing by can see an "attractive display" of that which supplies their deepest needs? Do

we need to examine whether or not the "merchandise" we offer and how we offer it meet the public's needs? And could it be that we should be less concerned for our own reputation while ridding ourselves of our prejudice against evangelism, including the unnecessary, skeptical questions we ask about new communication methods?

#### Four suggestions

Consider the following before you bury evangelism:

*Be fully aware of your mission.* Proclaiming the last warning message to this world should be our greatest concern and reason for existence. God raised up His church for this sole purpose. The fact that we are ministers and church leaders and that we are charged with the truth for this hour makes us debtors to a world in need. We are not just another church or one more religion; we are God's people raised for a special purpose.

*Do not separate evangelism from church members.* To consider that evangelism is the task of the evangelist, and to separate the evangelist from the pastor or the church member is a serious error that erodes the mission and life of the local church. The evangelist may be a dynamic speaker and a great persuader; but evangelism is the task not of one but of the entire congregation. All talents in the church should unite to carry out this great work, even as evangelism fo-

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RUBEN E. ARN

cuses on the "audience of a single soul."

*Do not forget the prophecies and the prophetic urgency of our message.* Preaching the gospel is important and should not be neglected. But the Adventist evangelist should have something different and unique. The prophetic message provides that uniqueness, and it has a power to attract and hold the masses. We are a people of prophecy living at the end of prophetic time. We are placed here by God to "prophesy again" (Rev. 10:11).

"The present is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the relations that exist among the nations. They observe the intensity that is taking possession of every earthly element, and they recognize that something great and decisive is about to take place, that the world is on the verge of a stupendous crisis. . . . There are many who do not understand the prophecies relating to these days, and they must be enlightened. It is the duty of both watchmen and laymen to give the trumpet a certain sound."<sup>1</sup>

*Do not hesitate to use mass media to reach the masses.* In Peru, Global Seminar 2000 tries to do just that. The results have

been astounding, and we have been able to reach three to four times the number of people reached previously.

### The program

Global Seminar 2000 in Peru is a television outreach with local and global implications. The central theme of the seminar is "Jesus Christ: His Revelations and Prophecies Regarding New World Order." The television material is divided into two basic series: one of 64 topics, each 30 minutes in length. The other, 160 topics, each 15 minutes long. Complementing these television series are 52 one-hour video cassettes, covering all the major areas of our message. These cassettes are loaned or rented to interested persons.

No matter how interesting the television programs are, they will not produce the desired results without an adequate strategy and active participation of trained lay Bible instructors. Because of this we have designed and implemented the following:

1. We have a central coordinating headquarters. Here we plan and produce the programs and establish a systematic plan to air them over selected TV stations. The center also monitors interests and develops interest lists.

2. We organize training centers for each church district within our viewing

area, mobilizing as many church members as possible and motivating them to be active witnesses.

3. We form small action groups of not more than eight church members. These groups meet weekly to pray, receive instructions, study carefully the content of the seminar, and be involved in the witness strategy worked out for their particular district.

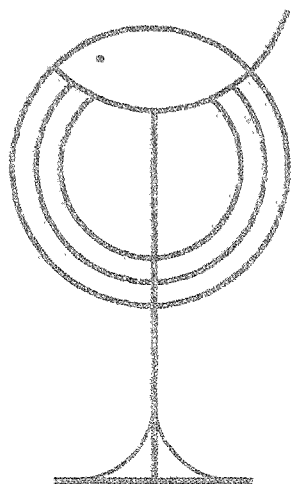
4. We divide these small action groups into pairs. Each pair is a proclamation unit. They visit the homes of persons who want to study the message in the privacy of their homes.

5. Out of these study groups, we invite the genuinely interested people to a larger group study, perhaps in the local church or in another convenient location. Here the meetings may last anywhere from a week to a month. People are invited to learn the dynamics of Christian life. Video presentations are provided several times during the day, offering convenient time slots for those who wish to visit the larger group locations.

The result is a profound revival in every church and a great harvest of souls. Evangelism, reaching the masses, is very much alive in Peru. ■

Translated from Spanish by June Taylor.

<sup>1</sup>Ellen G. White, *Evangelism* (Hagerstown, Md.: Review and Herald Pub. Assn., 1946), 194, 195.



## The Institute for Jewish-Christian Studies at Andrews University

This Institute has been established to promote a better understanding of Jewish-Christian roots and to respond adequately to the challenge of Jewish-Christian relations.

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For information concerning the Institute and the M.Div. or M.A. degree E-mail Jacques Doukhan at [shalom@andrews.edu](mailto:shalom@andrews.edu) or address mail to Andrews University, Berrien Springs, MI 49104-1500.



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# MOTIVATIONAL LEADERSHIP

**J**im Burke, who was once head of a new products group at Johnson & Johnson, developed as one of his first products a children's chest rub. When it failed, Jim believed he would be fired.



*Samuel Thomas, Jr.  
is senior pastor in  
Elk Grove,  
California.*

Calling Jim into his office, the chairperson asked if he was the one who just cost the company so much money. When Jim nodded, the chairperson said, "Well, I want to congratulate you. If you made a mistake it means you took a risk, and if we don't take risks we will never grow. That is what business is all about."

Years later Jim Burke became the chairperson of Johnson & Johnson.

In response to this, some might say that the church is not a business and these parallels don't apply. But that is not necessarily true. After all, is not the functional side of the church to be run in a business-like way? With this in mind, the church leadership must engage tough-minded leaders, not afraid to take chances, if it ever wants to motivate growth, development, and change. Without it, your church will stagnate.

Early in my ministry, after struggling with various models of leadership and management, I discovered what's called *motivational leadership*, which has given me a vision for leading my church to live up to its potential, whatever the risks involved.

Motivational leadership is built around the acronym MOPP: motivating, organizing, planning, and programming.

## **Motivating**

The first, and most crucial aspect, is motivation. Motivation must come from within. The potential of a volunteer organization, such as the church, can be realized only if the energy is unlocked from within the leader. Self-motivation inspires. If the leader isn't motivated, neither will the church be. Self-motivation does not wait for an agenda; it *has* the agenda. Leaders must have this self-motivation before they can expect others to experience it. This means leaders must allow for a reordering of their priorities and discover their potentialities and possibilities. This reordering is essential for visionary leaders. A visionary leader is never satisfied with a job completed, for something always awaits on the horizon, something challenging, something unfinished, something with risks.

Motivation goes beyond self-motivation to include the motivation of others. Giving others a clearer view of oneself provides

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SAMUEL THOMAS, JR.



credibility, thereby providing greater effectiveness. The emphasis here is on socialization and a sense of community. By involving oneself in the common tasks of church life, by being there with other members of the faith community, a leader can model the elements of greatness: service and teamwork.

Motivational leadership also involves modeling, or what might be called motivation by example. Of the fourteen requirements of a spiritual leader mentioned by Blackaby and Brandt, ten are directly related to motivation by example. A leader:

- has a strong sense of urgency (Matt. 9:35-37)
- has an absolute priority and commitment to prayer (Matt. 9:38)
- is unconditionally related to Jesus Christ as Lord (Matt. 10:1)
- dwells with and under Christ's absolute spiritual authority and demonstrates this in his or her life (Matt. 10:1, 8)
- is Kingdom-oriented (Matt. 6:33)
- is a person of deep faith and trust (Matt. 10:9, 10)
- lives with a clear sense of God-given direction (Matt. 10:5-7, 11-16)
- has a clear commitment to pattern his or her life after Jesus, the master Servant (Matt. 10:24, 25)
- bears an open witness to everyone of the lordship of Jesus Christ (Matt. 10:32, 33)
- lives out a life of unmistakable identity with Jesus Christ and does so with an eye to the day of accountability (Matt. 10:40-42)<sup>1</sup>

Some of these principles may be more implicit than explicit in their relationship to modeling. Nevertheless, modeling is crucial to motivation. By modeling we establish believability, credibility, trust, and, ultimately, integrity. And "the need for integrity today is perhaps as great as it has ever been. . . . It is absolutely essential for anyone who desires to become a person of influence."<sup>2</sup> Of course, modeling with absolute integrity may require that the leader make tough choices, but the end result will be a superior standing with the people the leader wishes to motivate.

### Organizing

Second in this paradigm of motivational leadership is the principle of

*organizing*. Organizing is critical for moving people from concept to planning. This function is most often mishandled when a leader with no organizational skills attempts to bring the motivated group together.

If you don't have organization skills, get someone involved who does. Share with him or her your vision and personally identify yourself with that person. Owning the vision and buying into its source enhances leadership all around. Organizing should not be viewed as a step-by-step mode because of the danger of being overorganized.

The true

*success of pastors isn't found so much in the variety of functions they perform; rather, success comes when they can motivate their church to do what they themselves cannot.*

The tension must be maintained between structure and fluidity. This allows for periodic reorganizing. This level can only go as far as the aptitude, experience, and exposure of the group will allow. Through continued motivation, organization can take on more complex forms.

### Planning

From organizing, the paradigm of motivational leadership moves to *planning*. Planning is a simple but crucial step. Planning involves ownership. Better understood through the acronym OURS, planning takes organizing to be accepted by the majority of the group. *Ownership*: Develop a sense of ownership. *Utilization*: Utilize the skills taught and modeled within the context of the church. *Reinforcement* and reward: Reinforce and reward the accomplish-

ments. *Scrutiny*: Scrutinize the effectiveness of the projected plan.

A plan is not really a plan unless implemented. Without implementation, the vision is just an idea. The idea must receive the impetus toward becoming a reality, and here's where ongoing motivation becomes essential.

### Programming

The final process is *programming*. Programming can be defined as the plan executed. Properly executed, this level becomes the catalyst for complete change and establishes a new level of productivity in the body of believers. Frankly, this final step is the beginning of new, innovative, creative, and dynamic interchanges that further strengthen the leader's overall vision. Programming aims to realize the vision.

### Conclusion

Pastoral ministry is one of the most underappreciated roles in church work. Pastors are expected to perform as spiritual counselors, emotional counselors, expositors of the Word, theologians, experts in practice, business planners, financial consultants, motivational speakers, marriage counselors, and more. No other area of church work requires so much from one individual.

That's why ministers need to be motivational leaders. They can't do it all. The true success of pastors isn't found so much in the variety of functions they perform; rather, success comes when they can motivate their church to do what they themselves cannot. As leaders, our task is to show our church members their potential in Christ and the high watermark of spiritual excellence to which He has called us and then lead them to fulfill it.

This involves risks. And no one, especially a pastor, can be any kind of visionary leader without taking them, even if it means, as Jim Burke could testify, a few hard bumps along the way. ■

<sup>1</sup> Henry T. Blackaby, Henry R. Brandt, Kerry L. Skinner, and Kenny Skinner, *The Power of the Call* (Broadman and Holman Pub., 1997), 14-17.

<sup>2</sup> John C. Maxwell and Jim Dornan, *Becoming a Person of Influence: How to Positively Impact the Lives of Others* (Nashville: Thomas Nelson Pub., 1997), 19.

# THE SCAPEGOAT

Some time ago, in a telephone conversation with another minister, I was challenged regarding the usual Seventh-day Adventist understanding of Azazel, the scapegoat of Leviticus 16.



*Thomas A. Davis, former associate editor of the Adventist Review, is retired and lives in British Columbia, Canada.*

My minister friend suggested one cannot support from the Bible account the notion that the scapegoat represents Satan. He held that the ritual service involving the goat more nearly suggests Christ as the scapegoat, that it more fitly symbolized Him who bore “the iniquity of us all” (Isa. 53:4). In agreement with this, one Bible commentary states that in the scapegoat “there seems to be a typical view of Christ who bore away our sins.”<sup>1</sup>

There are always aspects of our belief structure that we take for granted, and so they lie largely unexamined, especially if they are seen to be less important. This questioning of a part of my accepted theological edifice prompted me to investigate this particular subject.

Practically from the beginning of our denomination, Adventist scholars, in company with others, have agreed that the scapegoat typified Satan.<sup>2</sup> However, among other Christian scholars there are wide variations of opinion as to its significance.<sup>3</sup>

The most serious of the objections raised regarding the scapegoat as representing Satan would seem to be that, because the goat bears the sins of the people, Satan would therefore be, in a sense, our Savior.

In examining the issue, I came to the conclusion that the solution to our problem whether Christ or Satan is represented by the scapegoat, is found in the ritual of laying on of hands in the sanctuary services.

In those rituals there were only a few situations in which laying on of hands was required.

1. *Laying on of hands during the inauguration of the priestly line* (Exod. 29:10; Lev. 8:14f; Lev. 9:7, 8). The first two passages are parallel descriptions of the one-time consecration service for Aaron and his sons for the priesthood, which probably was to be performed at the consecrating of every priest. In connection with that ceremony, a bull and two rams were provided. The priests-to-be were to place their hands<sup>4</sup> upon the head of the bull for a sin offering and on the head of the ram for a consecration offering (Exod. 29:10, 19; Lev. 8:14, 22). The laying on of hands in connection with the rite was not a “priestly” act, for they were not as yet priests. It was simply involved in their priestly inaugural ceremony.

Leviticus 9:7, 8 makes no mention of the laying of hands on the sacrificial animals. But it is likely that the regular procedure was followed, in which case Aaron would have laid his hand upon the head of the animal specified as a *sin offering for himself and his sons*. The intent of this was that, even though they had just become priests, they were still subject to sinning (Heb. 7:27; 10:1) and needed to make sacrifices as any sinful individual needed to. In this respect the sacrifice had the same purpose as a sacrifice offered for sin by a private individual. It seems this service was for the priests as private indi-

viduals and not strictly a part of their official duties.

2. *Laying of hands upon the heads of sacrificial animals.* As noted above, if a priest sinned personally, he was required to bring a sacrificial animal and lay his hand in confession on its head. In this case he was acting for himself only. We recognize this as a personal matter, different from his official duties.

Also, if the whole nation sinned, "the elders of the congregation," not the priest, were to lay their hands on the sacrificial animal, thus representing the nation (Lev. 4:13-15).

If a ruler, or "anyone of the common people," sinned, they were to bring prescribed animals, themselves lay hands upon the animal's head in confession, and personally slay it. The priest then manipulated the blood, as in other cases (Lev. 4:22-30, etc.).

We see, then, that in every case of an animal sacrifice for sins, the animal received the confessed sin from the sinner by the laying on of a hand personally, both of priest and people, and, in the case of the nation, by nonpriestly representatives. It was always, in effect, a personal matter. The sinner, not the priest, laid the sins on the sacrifice. When a priest laid hands on the sacrifice, it was as a sinner, not in his capacity as a priest. The deviation from this is highly meaningful when we come to the scapegoat.

3. *The laying on of hands on the Day of Atonement.* The rituals of the day were to begin with the high priest bringing "a young bull as a sin offering, and . . . a ram as a burnt offering" (Lev. 16:3). The bull was to be "a sin offering . . . for himself . . . and for his house," which would include the other priests (verses 6, 11). Gerhard Hasel<sup>5</sup> observes that the language is "identical with the private 'sin offering' mentioned in Leviticus 4. This supports our belief that, although the priest laid his hands (hand) upon the head of the bull, he was, in essence, confessing private sins as an individual, not, at the moment, in his capacity as a priest. The act would therefore not apply in an "official" and corporate sense. The sacrifice was "for himself and his house."

Meanwhile, two goats had been chosen, one for "the Lord," the other "for the scapegoat" (verse 8). At that point the Lord's goat was sacrificed. And here we observe

that Hasel notes the "curious" fact that "there is no mention either of laying on of hands or confession of sin over the goat for the sin offering."<sup>6</sup>

We suspect it is not mentioned because it was probably not done. If it was not, the omission was consonant with the suggestion that, except in the case of the scapegoat, the high priest, in his official capacity, never laid a hand on a blood sacrifice in the confession of sin.

If our premise is correct, the question arises, Why would the officiating high priest never lay hands in confession on a sin sacrifice?

One answer is obvious. The high priest (as with all priests) represented the Great High Priest, Christ. But Christ was not only the High Priest, He was also the Sacrifice. "Himself the priest, Himself the victim."<sup>7</sup> It would, then, be incongruous for the priest, representing Christ, to confess sins upon the sacrifice, if it also represented Christ. It made perfect sense for the sinner to make that confession, laying his sins on his Substitute.

4. *The laying of hands upon the scapegoat.* We come now to the scapegoat. By the time this final part of the Day of Atonement ritual had arrived, all blood sacrifices had been made. The "Lord's goat" had been slain and its blood sprinkled before the mercy seat. This sacrifice atoned for all the sins of the people. This expiation was not inad-

equate, partial, incomplete, needing any augmentation. It was complete, finished. No supplement, no other sacrifice, could be required. "When he has made an end of atoning for the Holy Place, the tabernacle of meeting [where the sins of the people were recorded], and the altar, he shall bring the live goat" (Lev. 16:20).

If a scapegoat represented Christ bearing away, finally and for all, the sins of His people, we have the incongruous situation referred to above. The high priest was to lay his hands (in this case, and this case only, both hands) upon the scapegoat, thus ritually transferring confessed sins to that animal. To make this application to the great antitypical service unfolded in the book of Hebrews, we would have Christ (the High Priest) placing believers' sins upon Himself (the scapegoat).

Not only is this incongruous; we have the further problem of it thus appearing as though the Calvary sacrifice was deficient, that Christ did not there complete His work of expiation, or that some other figure was necessary to illustrate its sufficiency.

Hasel states unequivocally that, except for the scapegoat, the high priest did not lay hands on an animal used in this or any other ritual during the three days of the atonement. "This is the only time in the three days of atonement rites that the hands are laid upon the animal."<sup>8</sup>

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While it is inappropriate to think of Christ placing the believers' sins upon Himself ("The Lord has laid on him the iniquity of us all," Isa. 53:6), it is perfectly acceptable, in the light of the symbolism of Leviticus 16, to understand Him doing so upon another ultimately responsible being, Satan. All things considered, it is definitely preferable to see the symbolic thrust of Leviticus leading to this conclusion rather than the other.

In examining the transferral of sin to the scapegoat, it is significant to note that the goat was not treated as all other animal sacrifices were—slain as atonement for sin. A sacrifice was valid as an atonement for transgressions only as it died, as there was spilled blood. Thus, Jesus was "set forth to be a propitiation [for us] by his blood" (Rom. 3:25, NKJV). It is "through his blood" that we have redemption (Eph. 1:7). Preserving the goat alive tells that Azazel had another significance.

Because shed blood was necessary for a sin offering, in what way could an animal kept alive be considered such an offering? In what respect would it represent Christ?

To say that the scapegoat, which played a part only after the atonement was complete, represented Christ is to blur the atonement, to suggest it is not sufficient,

that something else was needed to complete it and make it effective. Such an idea is not biblical.

As noted above, other cases of confessed sins placed on the animal sacrifice were placed by the sinner himself to free him from his guilt. In the case of the scapegoat, it was the high priest, not the sinner, who placed the sins on the goat. A reason for this is that the peoples' sins had already been cared for by the sacrifice of the Lord's goat. Now the goat "for Azazel" had its part to play, one quite different from the Lord's goat.

We have an example of such a transfer in Leviticus (24:13,14). A young man blasphemed God and so was sentenced to be taken outside the camp and stoned to death. Before the stoning, witnesses to his words laid their hands on his head.

Two suggestions have been made as to the significance of this act. One, they were making solemn testimony that they had indeed heard his blasphemies and that he therefore merited his fate.<sup>9</sup> Second, they were transferring back to him any guilt that had "rubbed off" on them by hearing him.

Both of these suggestions have merit. Christ, as no other, has been witness to the rebellion of Satan and can attest that he richly deserves his fate. And the sins Satan caused others to commit will be laid back upon him so that he will be required to bear the penalty for those sins. This is not to make him a propitiation for the sins.

A third suggestion, made by Dr. Roy Gane, based on Deut. 19:16-21, is that when one maliciously and falsely accuses another for some crime, he himself is to receive "the punishment intended for the one falsely accused."<sup>10</sup> Thus, Satan, "the accuser of the brethren" (Zech. 3; Rev. 12:10) receives punishment as a malicious witness.

That the scapegoat symbolized Satan is recognized by *The Biblical Expositor*.<sup>11</sup> "In its substitutionary punishment it [the scapegoat] symbolized the sending back of sin to its demonic author and thus the breaking of his claims over God's people (cf. Heb. 2:14, 15; 1 John 3:8)."

*Summary and conclusions.* In the day by day laying on of hands for the transferral of sin to the animal sin offerings in the sanctuary service, the priest in his official capacity had no part. Such transfers were always done by the guilty party, which, of

course, sometimes included the priest as a "private" individual. Subsequent to the transfer, the offerer killed the animal. The priest then manipulated the blood.

In one case only, the transfer of sin to the scapegoat on the Day of Atonement, did the high priest, in his priestly capacity, lay hands upon the animal. This was done after the atonement for sin had been completed. Unlike all other cases following such transfer, the goat was not slain. Rather, it was to be sent away "into the wilderness by the hands of a suitable man" who was to "release the goat in the wilderness" (Lev. 16:21, 22, NKJV).

Seventh-day Adventists find an understanding of this in their view of the "investigative judgment" and the millennium, which dovetails neatly with the Bible teaching of the typical Day of Atonement.

After the high priest finished his work of reconciliation and emerged from the sanctuary, the rituals involving the scapegoat were performed. When Christ, the Great High Priest, ends His work in the heavenly sanctuary (Dan. 12:1; Heb. 8-10), at the end of the antitypical Day of Atonement, He places upon Satan responsibility for the sins he has caused God's people to perform. Then, antitypical of the scapegoat being taken into the wilderness, "the Devil and Satan . . . is bound for a thousand years; and cast . . . into the bottomless pit" (Rev. 20:2, 3).

The biblical evidence precludes the scapegoat as representing Christ. ■

<sup>1</sup> Jamieson, Fausset, Brown, *Commentary Critical and Explanatory on the Whole Bible* (Grand Rapids, Mich., Zondervan Publishing House, n.d.), on Leviticus 16:20-22.

<sup>2</sup> Don F. Neufeld, editor, *Seventh-day Adventist Encyclopedia*, ev.ed. (Washington, D.C.: Review and Herald Pub. Assn., 1976), 1291.

<sup>3</sup> *Ibid.*

<sup>4</sup> C. F. Keil, F. Delitzsch, *Commentary on the Old Testament* (Peabody, Mass.: Hendrickson Publishers, 1989), The Third Book of the Bible, footnote, 404.

<sup>5</sup> Gerhard F. Hasel, "The Day of Atonement," in *The Sanctuary and the Atonement* (Biblical Research Committee of the General Conference, 1981), 116.

<sup>6</sup> *Ibid.*, 117.

<sup>7</sup> Ellen G. White, *The Desire of Ages* (Nampa, Idaho: Pacific Press® Pub. Assn., 1940), 25.

<sup>8</sup> Hasel, 121.

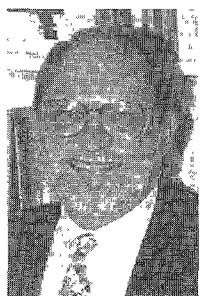
<sup>9</sup> Ellen G. White, *Patriarchs and Prophets* (Nampa, Idaho: Pacific Press® Pub. Assn., 1958), 408.

<sup>10</sup> Dr. Roy Gane, Theological Seminary, Andrews University. Shared with the author from his syllabus.

<sup>11</sup> Carl F. H. Henry, consulting editor, *The Biblical Expositor* (Grand Rapids, Mich.: Baker Book House, 1985), 1:137.

# THIRTY-FIVE WAYS PASTORS CAN SUPPORT THEIR SCHOOL

**T**he new pastor hadn't been in town three full days when a delegation of teachers, students, and parents showed up at his office. Boxes of books still cluttered the office floor, and pictures and framed diplomas leaned against the walls.



*Stuart W. Tyner is director of the John Hancock Center for Youth and Family Ministry, La Sierra University, Riverside, California.*

The church secretary rummaged through several Sabbath school rooms to find enough chairs for everyone, and within a few moments the entire delegation was seated in a circle around the pastor. An eighth-grader had been prompted to begin the session.

"We want to welcome you to our church," Amber said, "and let you know how much we anticipate your support of our school."

In the next half-hour the visitors presented their new pastor with a list of 35 ways he could demonstrate the value he placed on Christian education. It's a list all of us could benefit from. It is one we may refer to frequently, add to whenever a new idea comes to mind, and implement as far as we are able.

Unfortunately, many school communities tell stories of a *lack* of pastoral support. In many educational research projects we hear similar reports from su-

perintendents, principals, teachers, parents, and students.

That may well not be the case with you! But read this list anyway, and reach out to put as many of these suggestions into practice as possible. Just a few simple actions on your part will demonstrate your goodwill to Adventist teachers and administrators and give tangible evidence of your support.

## **Support through church programs**

*1. Dedication ceremonies.* At the beginning of every school year, hold a teacher-dedication service. Be sure the administration, faculty, staff, and board of the school are notified in advance and will be able to attend. Invite all those connected with the school to come to the front of the church or onto the platform. Give the participants flowers or other tokens of your appreciation for all their hard work. Talk of the accomplishments of the past school year, the advances made during the summer



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months, and the challenges that will be faced this year. Ask a student and a parent to join you in a prayer of dedication.

2. *School groups.* During the school year, be sure to invite school musical groups to take part in the worship services. Introduce the director, interview a couple of students, and thank the group publicly. After the performance, write a Thank-you note to the director and ask him or her to read the note to the entire group.

3. *Church communications.* Feature announcements and notices of school activities in your church bulletin and in your newsletter. In fact, it would be great to have a regular column in your newsletter that talks about school life. Ask different faculty members and students to contribute to the column.

4. *Bulletin boards.* Display pictures of school activities and outings on your church bulletin boards. Circle kids who are members of your church and note their name and year in school on the margins of the display. You might even want to leave space in the display for the students to autograph the pictures in which they appear.

5. *Congratulations.* Highlight the achievements of teachers and school groups. Announce awards and honors, the completion of advanced degrees, anniversaries ("ten years teaching at our school," etc.), and academic and athletic achievements.

## Support through sermons

6. *Sermon illustrations.* Use illustrations in your sermons that come from the school world of children, not just from the adult worlds of business, parenting, etc. Know when the kids are facing tests, when dramatic occurrences (such as the injury of a classmate, the illness of a parent or teacher, or a school mission trip) are on the minds of the children, or when specific challenges are causing stress. Speak to those realities.

7. *Guest speakers.* From time to time, share the pulpit or the responsibility for teaching a Sabbath school class with the conference educational superintendent, the principal, or teachers from the school. However, reserve the sermon on your conference's "Education Day" for yourself.

8. *Quotations.* Occasionally during your sermons quote the principal or a teacher or even a portion of a conversation you had with a student. You could say something like this: "The other day while I was at the school talking to our principal, she said to me..."

9. *The good old days.* Speak often about the good things that happened to you while you were attending Adventist schools.

10. *Core values.* Whenever you discuss the core values of your church, be sure to include Christian education.

## Support through unscheduled appearances at school

11. *Good mornings.* Show up at school

bright and early on a school morning and just stand at the curb and welcome the kids to school. Tell the students you just wanted to see them and wish them a good day.

12. *Sack lunches.* Take a sack lunch to school someday and eat lunch with the kids. Ask them if it's OK for you to offer the blessing for them and then have a great time talking with the kids about what's happening.

13. *Lunch is on me.* Announce ahead of time that you're going to provide lunch on a particular school day this week. Take pizza, salad, cookies, and soft drinks for all the kids who are members of your church. Encourage them to bring one of their friends to lunch.

14. *Tour guide.* Serve as a tour guide for new families in your church. Make the school your first stop. Introduce the new family to the principal and as many teachers as you can. Enlist the assistance of your members who are students in the same grades as the children in the new family.

15. *Videotape.* Videotape interviews with kids at school. Use the tape to introduce your sermon, to be part of a video church directory, or just for good memories.

## Support through scheduled appointments at school

16. *School worships.* Volunteer to provide worships at school. Try to give a worship in every classroom at least once during the school year (the smaller your school, the more worships you can give). Also ask the principal if you can give worship for the teachers from time to time.

17. *Bible class.* Talk with your school's Bible teacher about teaching a Bible class now and then during the year. Explore the Bible curriculum to find areas of special interest to you.

18. *Baptismal class.* Be sure to provide a regular baptismal class for students who are thinking about this important step in their life. Hold the class at the school and announce during a school assembly the names of the students who are going to be baptized.

19. *SDAs in public school.* Arrange for a time and place at the school where you can hold a small group meeting for SDA kids who attend public school. You won't need to talk about Adventist education to this

group; this is a time for spiritual growth, not marketing. But just holding the meeting at the school will help to break down some of the barriers these kids may feel.

20. *Visiting chaplain.* Ask your principal if you can set up regular times to open an office for a visiting chaplain. Two or three hours a week, go to the office, open the door, and be prepared to do some counseling. Walk in the hallways during lunchtime and in between classes and greet the kids. Before long they'll know why you're there and come to see you with lots of questions.

#### More things to do at school

21. *Work bee.* Help organize a work detail to show up at school on a Sunday morning and accomplish whatever tasks teachers tell you need to be done. They may want you to build new bookshelves, repair desks, plant flowers, paint walls, clean blinds, or accomplish a dozen other landscaping or maintenance chores.

22. *Build the library.* Buy an extra copy of a great, new book you're reading and donate it to the school library. You could also encourage your church members to donate CD ROMS and videotapes, such as the excellent ones from *National Geographic* or the *Discovery Channel*.

23. *Get connected.* Do a little research, find the best price, and arrange the financing to get one classroom connected to the Internet.

24. *Provide transportation.* Occasionally, when classes at the school are going on a field trip, volunteer to provide transportation. Use the time to get better acquainted with your students. Before you leave on the trip, do a little extra study about the place you'll be visiting so you can answer questions in the car on the way back to school. Refer to the experience in your next sermon.

25. *Master calendar.* Take the initiative in the middle of the summer to meet with the administrators of your school to plan a master calendar. You'll avoid lots of conflict by getting school activities on your calendar and your high days on theirs. Be sure to include such activities as band and choir trips, other music programs, special days of emphasis, alumni homecoming, graduation, and Weeks of Prayer.

#### Supporting students and their families

26. *Working together.* Study again the *Valuegenesis* findings about the power of the home, the church, and the school working together. Appoint a committee from your membership of students, parents, and teachers. Meet with the group and explore new ways of cooperating for the good of your children and youth.

27. *Mentoring students.* Organize a mentoring program for the students of your school by matching adults in your church with students interested in entering that particular field of employment. Ask the adults to invite their student to spend occasional after-school hours working with them at their place of business. The more qualified adults you can connect with students, the more the program will benefit both the students and your members.

28. *Sponsor a club.* Volunteer to sponsor a club (like the Ski Club) or an activity (like a choir or band trip). If someone objects that this will take you away from spending time with your members, remind them that these kids *are* your members.

29. *Establish church scholarships.* Include church scholarships in your annual budget. Invite donors to give money to this specific fund. Establish a committee to set criteria for receiving the scholarship and ask the school to help you identify potential recipients. When the award is presented,

make it a major part of the church service.

30. *Parenting groups.* Take responsibility for starting small-group meetings for young parents in your congregation. Study biblical principles of family life, discuss the importance of family worship, teach how to discipline within a grace orientation, and explore standards and other topics so important to the development of a child's faith.

#### Additional personal support

31. *Your children.* Send your kids to the school. You'll take more responsibility for the excellence of the school program when your own children are being affected.

32. *Home and School.* Be active in your support of the Home and School organization. Publicize the meetings at church, attend the meetings regularly, and volunteer to be part of Home and School projects.

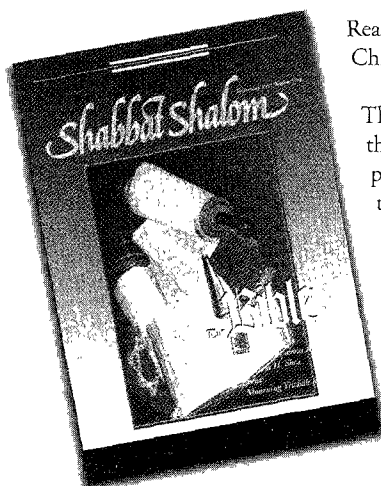
33. *School board.* Be faithful in attending school-board meetings. Many pastors demonstrate their support by assuming the responsibilities of the school-board chair.

34. *Raising money.* Be a leader in the development work needed by your school. Help raise specific budgets for scholarships, mission trips, equipment, improvement, etc.

35. *Excellent teachers.* Keep a list of excellent teachers whom you know personally. When openings occur in your school, recommend names of people who you feel fit the position and have the proper qualifications. ■

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# A STRATEGY FOR PASTORAL RENEWAL

**P**astoring is a drastically different experience today than a generation ago. Along with a rapidly growing membership, we have an increasingly embarrassing nonattendance at worship.



*Rex D. Edwards, D.Min., is the director of continuing education at the ministerial association of the General Conference.*

Members are more than willing to challenge the preacher's authority. We are unsure of how to confront the changing face of our congregations.

And then there is the "paradigm shift" in our culture: a tendency to set aside the "old way" without a clear idea of what to do instead. This in itself is not all bad, and its impact on the churches may indeed be reformatory (if we see a breath of fresh air flowing from the gospel into our lives and that of our congregations); on the other hand, it could be destructive (if these changes threatened our integrity, identity, and mission as a church).

Continuing education can play a role in this new dynamic. It can help ministers face the challenge of the changing congregation and the "paradigm shift." It can help us focus on priorities of the ministry.

Here are some of the practical aspects of continuing education.

## **Priorities of ministry**

*Encountering the Scriptures.* The first priority is the clergy's authentic encounter with the Scriptures. Ellen G. White cau-

tions: "Of all men upon the face of the earth, those who are proclaiming the message for this time should understand their Bible, and be thoroughly acquainted with the evidences of their faith. One who does not possess a knowledge of the Word of life, has no right to try to instruct others in the way to heaven."<sup>1</sup>

Stanley Hauerwas and Will Willimon, in their penetrating analysis of ministry, *Resident Aliens*, write: "To the extent that the church and its leaders are willing to be held accountable to the story which is the gospel, ministry is a great adventure of helping to create a people worthy to tell the story and to live it. The faithful pastor keeps calling us back to God."<sup>2</sup> Ellen White resonates: "The tame, dull sermonizing will cease. The foundation truths of the gospel will be present in a new light. There will be a fresh perception of truth, a clearness and power that all will discern. Those who have the privilege of sitting under such a ministry will . . . feel the energizing power of a new life."<sup>3</sup> Indeed, success in ministry will be seen in "a minister's familiarity with God's word and his submission to the divine will."<sup>4</sup>

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REX D. EDWARDS

This "familiarity with God's word" points to a critical need on the part of the clergy to be continually exposed to current, exciting, and refreshing scholarship that brings new and challenging insights to our understanding of the Scriptures. Such an encounter with the Scriptures can heal the ministry. It is here where clergy suffering from burnout and high stress can refocus on their source of life and energy.

Willimon argues in *Clergy and Laity Burnout* that clergy burnout is not so much the product of stress and overextending of resources as it is the loss of meaning in what we are doing.<sup>5</sup> That is an important distinction. It moves pastors away from gimmicks and techniques into the very heart of faith itself. We are renewed when we encounter the work of God afresh and through the Word experience God anew in our lives. Listen to Ellen White: "The minister who makes the word of God his constant companion will continually bring forth truth of new beauty. . . . The Holy Spirit will fill his mind and heart with hope and courage."<sup>6</sup> "The heart that receives the word of God is not as a pool that evaporates, nor like a broken cistern that loses its treasure. It is like the mountain stream fed by unfailling springs, whose cool, sparkling waters leap from rock to rock, refreshing the weary, the thirsty, the heavy-laden."<sup>7</sup>

*Models of "extra dependency."* The second priority is instruction in models of "extra dependency." These models refer to methods whereby we renew and reenergize our bodies, minds, and spirits by standing back from the day-to-day demands of the parish.

These models include making full use of opportunities for continuing education that are directed to addressing the needs of parish ministers. Seminaries haven't paid much attention to the clergy once they turn them loose. In fact, seminaries have not had much of a close connection with the church, a situation that can have only a negative impact on the clergy.

Among the models of extra dependency I would include two-day to one-week seminars on biblical studies, preaching, and current trends in theological thought, as well as such serious practical issues as conflict management, leadership skills for the twenty-first century, ministry of the laity

as the whole people of God, and how such a ministry impacts upon our traditional ways of doing things as people of power in the church (Personally, I have greatly benefited from Alban Institute, the Academy of Parish Clergy, the College of Preachers, and insights on the male-female continuum that Roy Oswald provides in his biannual Clergy Development Institute).

#### Practical difficulties

One of the most difficult things about continuing education is follow-through. It is not enough to take a week or so and fill yourself with new and thrilling ideas. Too often the first time you talk to one of the elders about this great new idea, a whole barrel of cold water gets dumped on it.

A second difficulty is funding. Churches and seminaries neglect the issue of funding in continuing education. Would it be too much to suggest that in developed countries churches set aside a minimum of \$1,500 as a continuing-education allowance for each of their clergy and take steps to establish funds to assist clergy in developing countries to attend international programs that would make an impact on their ministry?

Certainly, some of the high-end courses are expensive (management-training programs for business people can cost up to \$10,000 or more). Yet the same people who would authorize such programs for their own managers would not consider that effective (and much less costly) programs may be made available to their clergy.

In the future, continuing education is going to look a whole lot more like consultation and support for people in their particular situation; it will address the needs of not only clergy but also of parishioners. In such a situation, the church will have to cease to view clergy as power and position holders and instead let the laity assume their rightful and necessary roles in the church as its front-line ministers. This would involve learning a new way of leadership and working—a way that lets go of things that have made clergy feel indispensable, so the laity may become what God has called them to be.

We need to learn how to teach laity the Bible. We need to teach laity to think theologically. We need to be enablers rather than

doers of everything. We need to strongly encourage the laity to participate in continuing education courses. The response of lay people to programs like Stephen Ministry Training in Pastoral Care and religious studies courses at universities shows that people are ready to participate in substantive and insightful programs that address the laity where they are.

The ministry of the laity as the whole people of God is the long overdue direction for the church, and only an equipped and challenged laity can respond. One hundred years ago Ellen White observed that "The work of God is retarded by criminal unbelief in His power to use the common people to carry forward His work successfully."<sup>8</sup>

#### Conclusion

In the face of all these changes and new demands, continuing education itself will need to undergo change. It will have to re-define itself more to be involved in the church, more in touch where clergy are needy and hurting, more aware that the laity needs the best possible resources to live out its role as "the whole people of God," more creative in the use of resources, and above all, more consultative with clergy and laity alike.

For us this has eschatological consequences: "The work of God in this earth can never be finished until men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church officers."<sup>9</sup> The connection between continuing education and the church's mission is inescapable—especially considering the new face of the church as we enter the twenty-first century. ■

<sup>1</sup> Ellen G. White, *Gospel Workers* (Washington, D.C.: Review and Herald Pub. Assn., 1948), 249.

<sup>2</sup> S. Hauerwas and W. Willimon, *Resident Aliens* (Nashville: Abingdon Press, 1992), 142.

<sup>3</sup> White, 252.

<sup>4</sup> *Ibid.*

<sup>5</sup> W. H. Willimon, *Clergy and Laity Burnout, Creative Leadership Series*, Lyle E. Schaller, ed. (Nashville: Abingdon Press, 1989), 25.

<sup>6</sup> White, 253.

<sup>7</sup> *Ibid.*, 252.

<sup>8</sup> White, *Review and Herald*, vol. 72, no. 27 (July 16, 1895).

<sup>9</sup> White, *Gospel Workers*, 16.

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# A DIVERSIFIED CHURCH COMES OF AGE

**A**ll Nations Church, near Andrews University, was born out of a dream. Students, leaders, and community members in Berrien Springs, Michigan, believed in the biblical ideal of a church that welcomes and affirms all people.



*Teresa Reeve is a  
freelance writer and  
lives in Berrien  
Springs, Michigan.*

A commitment to love and value one another as God's children regardless of race, age, gender, handicap, or social and economic status became its foundation principle.

The early years of the church were typical of any childhood. Watched over by the eager "parents," the church began a journey of discovery: how to operate and coordinate the different parts of the "body" and how to create a community in harmony with God's will.

The church established a twice-yearly lectureship that addressed specific aspects of the relationship between church and society. It reached out to the community in a wholistic way, serving physical, mental, and spiritual needs through activities such as cooking, computer, and Bible study classes.

As a church grows, it is normal for it to discover and face many inadequacies. This period is like adolescence, and it's always painful. Not everything worked as expected, and it was easy to get discouraged and cast blame. Because of the intentional diversity, misunderstandings arose easily, despite the best intentions.

## Growing up is hard

In order to move into adulthood, the church needed to see itself more clearly and to deal with its strengths and weaknesses. It was the core of people who chose to stick with their commitment through good times and hard that formed the foundation of the mature and vital church that it is now. They clung to the vision and refused to let disappointments, personal hurts, or foreboding appearances cause them to give up.

Many of these core members worked steadily to move from self-doubt into maturity. One of the first turning points was to rebuild the midweek prayer meeting into a consistent and active entity. Before long a second major prayer group was meeting before Sabbath School to pray specifically for the church. As hopeful concern and prayer began to take effect, another group committed itself to changing the Sabbath School from a halfhearted habit to a vital force. A Pathfinder club sprang up. Members contributed time and money to spruce up the church with cleaning and fresh paint.

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TERESA REEVE



## The community concept

The concept of community has always been important, yet the spirit of oneness had been tested by the adolescent growth struggles. By being honest about their perceptions and feelings and listening carefully, church members began to gain a new sense of understanding about their vision. It had been a purposeful practice to involve people of all ages, cultures, professional levels, and genders in leadership and platform roles. This practice, remembered and renewed, communicated the truth that the church is a family that values and believes in each member.

Another aspect of community that kept the church together was the ministry of members who cared enough to greet family and visitors with hugs and concern and to visit in their homes. Along with this, small groups began to form. A women's ministry had a monthly breakfast. The church regularly updated the phone list. A team of "callers" took responsibility for one page of the phone directory to let the members know of prayer requests, community information, and special events. Several exciting answers to prayer, coming as a result of this "prayer chain," helped to catalyze the growth of spirit and hope in the church.

The roles of "leadership" and of "laity" interfaced in an important way for the revitalization of All Nations Church. The importance of the ministry of each member is central to its philosophy. At the same time, the inspiration, support, and encouragement of the pastor<sup>1</sup> made it possible for these new leaders to proceed with courage and enthusiasm. Taking the responsibilities of leadership seriously, the pastor assertively upheld the Christ-centered purpose of the church.

## We just want to praise the Lord

A new spirit of cooperation could be sensed among the members as a team of leaders gathered to work out a new vision statement. First, the visioning team met with the board of elders and later with the whole church.

A new sense of hope and enthusiasm was filling the church as prayer, action, and renewed vision served as channels for the power of God. *Connections* seminars<sup>2</sup> trained people in discovering their spiritual gifts. The

nominating committee worked from the *Connections* concepts, contacting members to discover how they felt God was leading them to serve. By these means, the number of people in some sort of ministry dramatically increased. At the same time, a study team explored ways to become active in evangelism.<sup>3</sup>

At the beginning of the new church year, a weekend-long special event, "New Year's Day at All Nations," brought members and leaders together. The new vision statement was formally introduced and set as a basis for goal-setting and planning. During the afternoon the new church officers prayed together and worked in small groups to study the vision statement. The officers selected eight goals for the year and assigned them to the most appropriate ministry team for implementation. (For example, one goal was to provide an activity at the church for young people every Saturday night during the winter). Before the end of the weekend, each ministry had set its own goals, made plans on how to implement them, and synchronized a calendar of events for the new church year. Accountability and affirmation were provided by progress checks on the goals after six months, and again nine months later, in the Board of Elders/Church Board meetings as well as in informal conversations between leaders.

The calendar and goals did not remain

the same for long, however. Within the next few months, members began coming forward with ideas and willingness to start innovative new ministries. Soon we had a children's choir, a youth choir, and an adult choir. A monthly men's ministry breakfast began with worship, fellowship, and ministry. A family-life ministry began, with a *Family Intimacy* weekend. A Handicapped Ministry and Veteran's Ministry followed suit. Sabbath School classes and small Bible study groups grew.

Recently the church implemented *The Heart of the Vision*, a catch-phrase to remind people what their membership in the All Nations community is all about. "God's transforming love—from His Spirit and Word; through His inclusive community, to His seeking world—whatever the risk." We see His love, when acted out in Christian community, as a powerful force that inevitably attracts those who come in contact with it to want to know and experience more.

Every church is different. But for each one, God has a vision of what He can do for its community. There is no limit to what we can do as we discover and stake our lives on His vision for us. ■

<sup>1</sup> All Nations Church pastor is Dr. Walter Douglas, professor of church history at the SDA Theological Seminary, in Berrien Springs.

<sup>2</sup> *Connections* is available from AdventSource in Lincoln, NE (1-800-328-1525).

<sup>3</sup> We found the *State of the Church Manual*, from the North American Division Evangelism Institute, very helpful in this process.

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**P**reaching the Word of God is life changing. As I write this column, I have recently completed presenting a series of public

evangelistic meetings on the great themes of Scripture. About two dozen individuals responded by requesting baptism which is a credit to the quality of the pastors and congregation with whom I worked and to the continuing power of God's word to impact the lives of those who hear.

Furthermore, I am personally refreshed anew by experiencing the impact of preaching the message upon my own life—my ears hear the good news even from my own tongue and my soul rejoices in God's graciousness.

Although the resulting numbers of new believers vary from situation to situation, invariably lives are changed when God's word is proclaimed. This clearly demonstrates the appropriateness of the church's 1998 theme, "Experiencing the power of God's Word."

I encourage you to renew your own experience and to witness the ongoing power of Scripture by actively proclaiming the following realities of the Word of God.

**The Eternal Word.** First, and foremost, the Word of God is a person, the individual Jesus Christ. When you preach the message of Scripture, your listeners encounter more than themes, theory, or theology. They encounter the One who was in the beginning, the Word that was with God, who remains eternal with God, created all things, and who is very God, Himself (John 1:1-3). No wonder the prophet declares that the Word of God stands forever (Isa. 40:8).

**The Incarnate Word.** Glorious reminder of the gospel message—God with us! When seeking to save the lost, God did not look down from above and

## The power of God's Word

JAMES A. CRESS

pull us up to heaven's expectations, rather Jesus emptied himself and became human, taking upon himself our very nature and our experience in order to lift us up with Himself into heavenly places (Phil. 2:5-11). To accomplish our salvation, the Word was made flesh and dwelt among us (John 1:14).

**The Revealed Word.** Knowing that all people throughout history would not have personal access to the public ministry of Jesus when he was on earth, God also purposed to reveal His secrets to His servants, the prophets, in order to communicate His love, His purposes, and His grace to lost humanity (Amos 3:7). Using earthly humans to communicate heavenly concepts, God's Word reveals His saving intent. You extend that prophetic ministry today when you proclaim the good news of God's Word.

**The Written Word.** To perpetuate the faithful witness of His messages, God's Holy Spirit brought light and surety even in dark places by the prophetic word. These messages did not come about by human invention, nor by the will of man. Rather, godly individuals spoke as they were moved by the Holy Spirit (2 Peter 1:19-21). Thus the recorded Word of God, our Scriptures, truly is God's words for our own lives and the lives of those to whom we minister.

**The Proclaimed Word.** Power accompanies the preaching of God's Word. In fact, although it may seem foolish to depend upon personal proclamation in an age of multi-media communication options, the Scriptural promise remains true—faith comes by hearing and hearing by the Word of God

(Rom. 10:17). Something powerful occurs when any individual asks God's blessing upon our efforts to effectively communicate His message to the lost. Faith is awakened as the Word is opened.

**The Saving Word.** God's Word comes with the specific purpose to save the lost — "having been born again, through the Word of God which lives and abides forever" (1 Peter 1:23). By feeding upon Christ's body and His blood—the words which Christ spoke—we become partakers of the divine nature (2 Peter 1:4). Do you want to become more like Jesus? Spend more time feasting upon Him through His words.

**The Teaching Word.** The power of the Holy Scriptures still makes people wise unto salvation through faith in Christ Jesus. A four-fold purpose of Scripture is to teach us sound doctrine about Jesus, to reproof our rebellious wanderings away from Jesus, to correct our steps back to Jesus, to instruct us in the continuing walk with Jesus, and to completely equip us for loving service in Jesus (2 Tim. 3:15-17). Even the very stories of Scripture are told with the purpose of teaching us about how to live within God's plan for our lives (Rom. 15:4).

**The Authoritative Word.** When Jesus personally spoke, He came with an authority beyond human capability or reasoning (Mark 1:22). Today, His Words remain authoritative for all people of all time. God clearly warns against adding to or detracting from God's Word by including our own pet theories or excluding His own clear instructions (Rev. 22:18-19). In an age that resists authority, God's Word remains the rock upon which His people can securely fasten. "The reason many in this age of the world make no greater advancement in the divine life is because they interpret the will of God to be just what they will to do. While following their own desires, they flatter themselves that they are conforming to God's will."<sup>1</sup>

**The Transforming Word.** Jesus will receive me, "just as I am." But through

the transforming power of His Word, He will take me "just where He wants me to be." Our Lord prayed, "sanctify them through Thy truth, Thy Word is truth (John 17:17). The Word of God has power to sanctify our lives as it effectively works in the lives of believers (1 Thes. 2:13). The Scriptures have such power that we can be kept from sinning by feeding deeply upon the Word (Ps. 119:9, 11).

"With the growing contempt for God's law, there is an increasing distaste for religion, an increase of pride, love of pleasure, disobedience to parents, and self-indulgence . . . What can be done to

correct these alarming evils? The answer is . . . 'Preach the Word.' In the Bible are found the only safe principles of action. It is a transcript of the will of God, an expression of divine wisdom. It opens to man's understanding the great problems of life; and to all who heed its precepts, it will prove an unerring guide, keeping them from wasting their lives in misdirected effort."<sup>2</sup>

The Living Word. Finally, God anticipates that His Word will take root in the lives of His followers so that they, too, will become living epistles of His saving grace. As the little children sing, "Don't you know, O' Christian, you're a sermon

in shoes." Our lives, known and observed by others may be the only sermon that some individuals will ever hear (2 Cor. 2:2-3). The influence of a godly life in an ungodly world has powerful impact for the saving of souls. Many who would never darken the door of a church to hear you or any other speaker preach the Scriptures, will have their hearts warmed by your living epistle that spreads the good news in the midst of your daily activities. ■

<sup>1</sup> Ellen G. White, *Acts of the Apostles* (Nampa, Idaho: Pacific Press® Pub. Assn., 1911), 565.  
<sup>2</sup> *Ibid.*, 506.

## Embracing the role of pastoral theology *continued from p. 4*

Contrast the theology and resulting action of the scribes and teachers of the law who brought to Jesus the woman caught in adultery (John 8:1-11) with the deep and unaffected application of truth that Jesus made in her situation. Jesus' action was based upon a living, mature theology that purposely placed itself under constraints that threw all the prescribed, policy-oriented theological formulations out of gear and into a kind of necessary chaos. Jesus' theology did not shrink from situating real-life dynamics near the head of the line of the realities to be considered in doing the theological task. Here Jesus was indeed the consummate theologian, and He was that largely because His theology was so pastoral.

We pastors should not allow anyone (least of all themselves) to devalue the tremendously legitimate role that pastoral theology plays in the church. We must not be overawed by the homage paid other kinds of thinking. Let us respect those theologies deeply, but let us know at the same time that God has called us to faithfully execute a discovery and application of His truth that is of inestimable value to Him and to His people. ■

## Important correction

A computer glitch in the lead article of our August issue, "Changes in the North American Division Retirement Plan," by Del Johnson, caused the graphs in Figures 3-7 to be inconsistent with the content of the article. Here is an accurate version of those graphs.

Figure 3 DB to DC Comparison

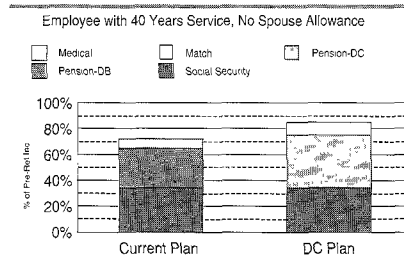


Figure 4 DB to DC Comparison

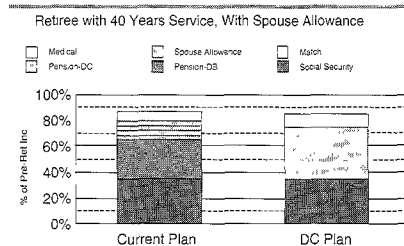


Figure 5 DB to DC Comparison

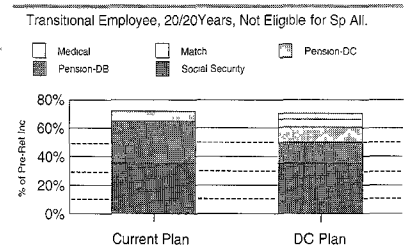


Figure 6 DB to DC Comparison

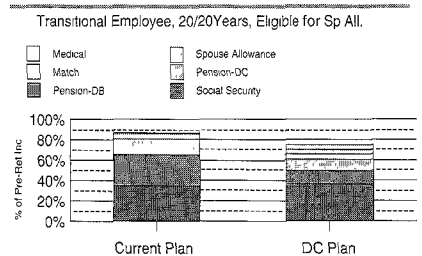
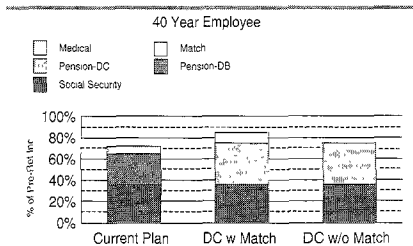


Figure 7 What If I Do Not Contribute? 40 Yrs



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FOR A DYING WORLD"**

**FEATURING:**



**Doug Batchelor**  
Speaker-Director  
Amazing Facts



**Dan & Gloria Bentzinger**  
Directors of  
Evangelism  
It Is Written



**Jac Colon**  
Personal Ministries  
Director, Washington  
Conference



**Kenneth Cox**  
Evangelism Director  
Voice of Prophecy



**Jim Cress**  
Ministerial Secretary  
General Conference



**Shasta Emery**  
Coordinator  
eXcite98



**Mark Finley**  
Speaker-Director  
It Is Written



**John Fowler**  
Evangelist  
It Is Written



**Kurt Johnson**  
Director of Discover  
Bible Schools  
Voice of Prophecy



**Duane McKey**  
Ministerial Director  
North Pacific  
Union Conference



**Lonnie Melashenko**  
Speaker-Director  
Voice of Prophecy



**Cyril Miller**  
Vice-President for  
NAD Evangelism



**H.M.S. Richards Jr.**  
Speaker Emeritus  
Voice of Prophecy



**Bill Tucker**  
Speaker-Director  
Quiet Hour



**Morris Venden**  
Associate Speaker  
Voice of Prophecy



**Lloyd Wyman**  
Evangelism Director  
Pacific Union  
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**ADDITIONAL PARTICIPANTS**

- Mark Fox
- Dave Gemmel
- Ron Gladden
- Brian McMahon
- Ralph & Delores Or
- Leo Schreven
- Cindy Tutsch
- Ron Whitehead
- James Zachary

**Sponsored by the Voice of Prophecy and the Pacific Union Conference**  
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