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The role of
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Ministry

Affirming
the Women
in the church

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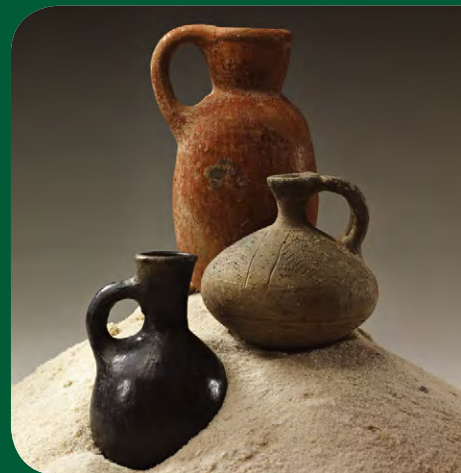
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Ministerial Student Writing Contest

Ministry, International Journal for Pastors, announces its second Ministerial Student Writing Contest. All students enrolled in a full-time ministerial preparation program on the undergraduate or graduate level may participate.

Submission requirements

1. Writers must choose a category from the list below for their submission.
 - a. Biblical studies
 - b. Historical studies
 - c. Theological studies (including ethics)
 - d. Ministry (preaching, leadership, counseling, evangelism, etc.)
 - e. World missions
2. All submissions must follow the Writer's Guidelines as to length, endnotes, style, and other features of the manuscript. Please carefully read the guidelines found at www.ministrymagazine.org.
3. Submit your manuscript in MS Word to www.MinistryMagazine.org/swc. Please include the following information at the top of the manuscript: your name, address, email address, telephone number, category for which you are submitting (see above), religious affiliation, name of college/university/seminary you are attending, and title of your manuscript.
4. *Ministry* will accept only one submission per writer.

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All submissions must be received no later than **JUNE 30, 2014**.

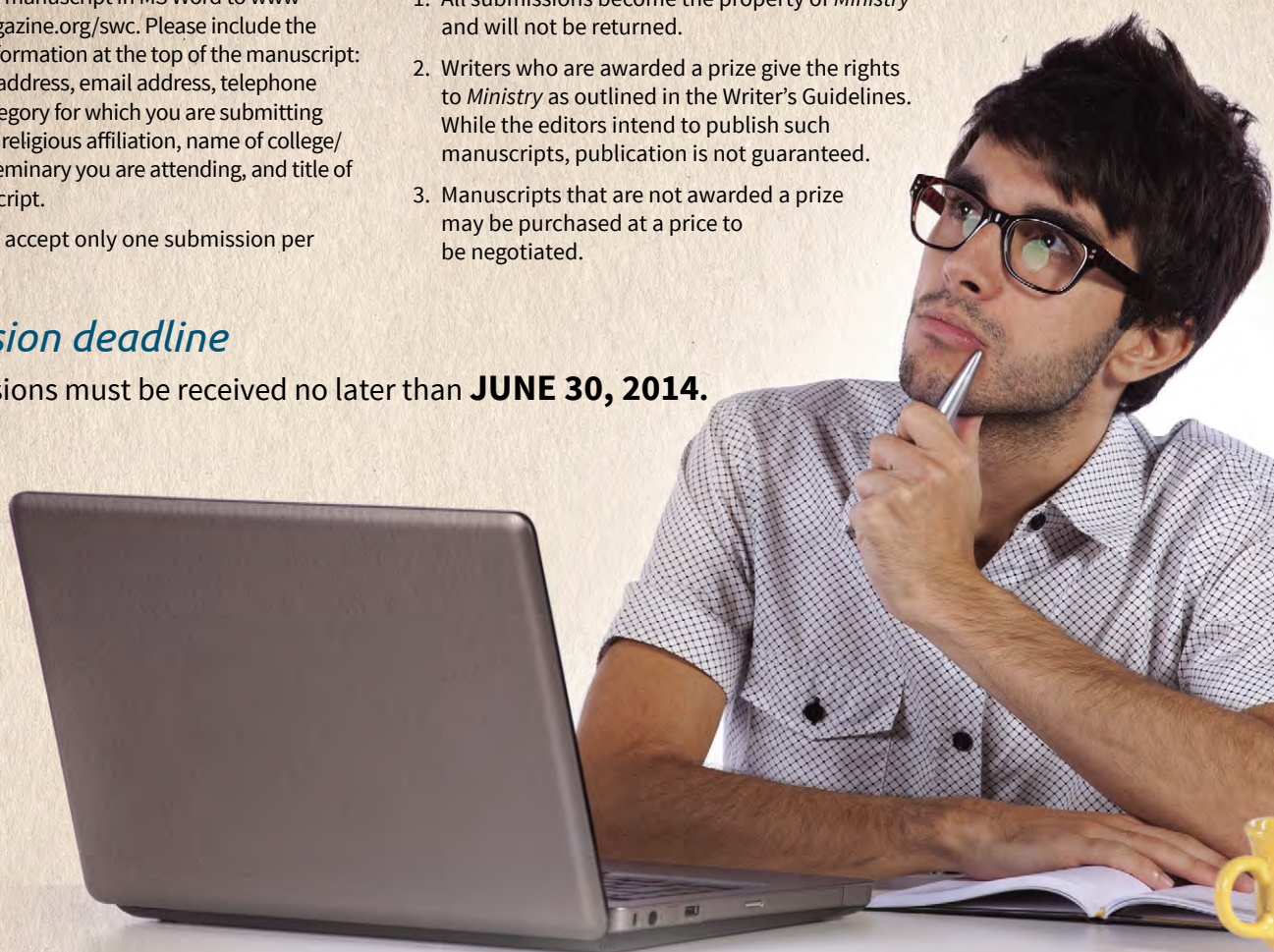
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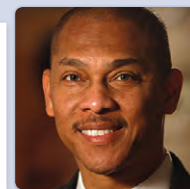
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SECOND PRIZE <i>(five possible): \$400</i>	THIRD PRIZE <i>(five possible): \$300</i>

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1. All submissions become the property of *Ministry* and will not be returned.
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Respecting *the women in our churches and communities*

Through my teen years, my maternal grandmother was my best female friend. Although I only spent the summer months with her and my grandfather, those times left an indelible impression on me; and even when we weren't together, her phone calls always encouraged me. I saw in her the caring heart of God. I experienced the same through my relationship with my mother.

I gained an even deeper understanding of the heart of God through observing my wife and her dealings with our children from pregnancy to the present. I learned that life in all its beauty cannot exist if women don't exist. I have also observed that same gentle, loving, nurturing element even within women who have no children of their own. They love in ways that I struggle to love.

So, if women are so integral to our existence and well-being, why have they frequently been so horribly mistreated in our often patriarchal society? The fidelity and goodness of millions of husbands notwithstanding, why have so many lost the true meaning of Ephesians 5:25–33? Why have some men chosen to treat women and girls as nothing more than chattel to be sold and bartered as mere commodities? More so than we choose to acknowledge, in some parts of the world girls are forced into child marriages. Girls are expected to *not* be able to read, which, of course, leads to becoming women who are unable to read. With impunity, women become the victims of domestic violence—and often receive the blame and carry the shame as if they were the perpetrators of such atrocities. What

can the church do to combat these ills? What can pastors do to address such inequities?

Is there a solution?

In our lead article, Heather-Dawn Small and Raquel Arrais, director and associate director, respectively, of the Women's Ministries Department of the Seventh-day Adventist Church, tackle these and other questions. They point out that the two aforementioned questions must be approached from twin perspectives: first, the membership of the Adventist Church is composed of more than 60 percent females; second, there is a world filled with women who suffer and seek relief, who look for a caring God and need to know that their fellow humans care about their plight.

A starting point for pastors

Undoubtedly, pastors and churches cannot repair all the issues previously broached. But as leaders of our congregations, there are things that we as pastors can teach and, more importantly, model to our church members. I acknowledge that what I am about to share sounds like I write exclusively to male pastors. But at the risk of offending some of my male colleagues, my experience has been that most female church members and all female pastors whom I know already understand what I am about to write—and so do most male pastors. So allow me to discuss what my approach has been during my ministry as it relates to recognizing and affirming women in the life of the church and as members of the larger society.

Listen to your wife. No one knows the mind-set and experiences of a woman better than another woman. Therefore, she can best point out those issues of which you may not be aware. Such has been critical for me because my sister was eight years old when I left for college so I did not grow up with the understanding that so many others have of living with females in the house (other than my mother). If you don't have a wife (as I did not when I started my pastoral ministry), you will find that God places wise “mothers of Israel” in your congregations who provide that same wisdom.

Maintain eye contact. A wise pastor shared these words with me many years ago: “When speaking with a woman, don't look below her chin!” Looking her in the eyes while speaking, far from being flirtatious, communicates recognition of her as a person. This communicates to her that you value what she says.

Don't objectify them. Earlier this year, Barack Obama, the president of the United States, was rightly criticized for commenting on the physical appearance of the attorney general of the state of California. In the process of doing so, he diminished her professionalism. Women are people, not objects, fully capable of accomplishing every task that God calls them to achieve. They don't exist to serve us (males), nor should they exist to stroke our egos.

The example that we as pastors establish goes a long way in setting the tone for gender relations in our churches and, by extension, the communities in which we live and serve. ▮

Tell us what you think about this article. Email MinistryMagazine@gc.adventist.org or visit www.facebook.com/MinistryMagazine.

Derek J. Morris, DMin, is editor of *Ministry*.

Willie E. Hucks II, DMin, is associate editor of *Ministry*.



Affirming the women in the church: *The role of Women's Ministry*

Editor's note: Heather-Dawn Small, director, and Raquel Arrais, associate director, serve as leaders of the Women's Ministries Department for the world church of Seventh-day Adventists, headquartered in Silver Spring, Maryland, United States.

Derek Morris (DM): *When did you first develop a passion for Women's Ministries?*

Heather-Dawn Small (HS): When my husband became a pastor, I realized that the women of the church faced many problems and issues. Of course, they came to the pastor for help, but he realized his limitations, so I told him, "Let me help. Let them come to me." And so I became involved with him in pastoral counseling.

Raquel Arrais (RA): When I was 15, I went to academy, and there I was made the Women's Club director. I felt overwhelmed because I had no experience in what was involved. But even at that point in my life, I felt that something I really liked would come my way one day. So I used those four years in Brazil to learn about relationships and women's issues, especially depression and anxiety in the dorms, and how to pray for others. Four years later, I married a pastor. God used that time in academy to teach me a little bit about myself and the women around me, and to establish a link between the two.

Willie Hucks (WH): *Are there some misconceptions about the goals and/or aims of Women's Ministries? What is your mission?*

RA: Yes, some misconceptions tend to cloud Women's Ministries. I remember when I started at the union conference we did not have a Women's Ministries Department before. Nobody knew what it was. Their first thought was, *Well, this has to do with some kind of women's movement in the church; this is about women's rights.* It took five years of talking and arguing with pastors, boards, and church members to help them understand that this department was not part of a feminist movement. It is interesting that even now, years later, there are many countries where Women's Ministries is not as successful as we would like it to be because of such misconceptions.

Another misconception is that we are somehow forming a club—a place to meet, gossip, talk about our husbands, and just have a good time. Women's Ministries, in some parts of the world, did begin in a kind of club format where women would come together; they

would have something to eat, they would talk, they would laugh. Then things began to change. Even though we may meet and talk and laugh over food and drink, the issues we deal with are serious ones. We review a woman's spiritual quests. We look at what our needs are, the challenges we face. When you meet with sisters of like mind, you really get to discuss issues common to them and find help for some of these issues.

Since its beginning, Women's Ministries has had a clear mission. We exist to uphold, nurture, and challenge the women in the church and around our communities. We exist to help women live and grow in Christ and their personal relationships, deal with their own issues, and help people around them. If our mission is clear, our work will be easier and better.

DM: *What are some of the great opportunities you see for Women's Ministries to really flourish as you look forward to the next five years?*

HS: In Women's Ministries, we focus on three main areas: nurture,

empowerment, and outreach. That is our mission statement in three words. We seek to nurture the women of the church spiritually and in their own personal development; to empower them through training, seminars, and our leadership certification course; and then to challenge them to be involved in outreach. These three areas overlap because, while women are being nurtured, they can be nurturing their sisters in the community at the same time.

One of the greatest challenges we face right now—and I think we have just begun to scratch at the surface—is the issue of women’s mental health. In a Christian community, there is the feeling that mental health is something that is connected to one’s spiritual life, and that somehow, if one’s spiritual life were stronger, one would not have mental health issues. But that is not true, even though spiritual health is important to foster other health issues. The questions we face are many: How can we help our sisters who have mental health issues? How can we help the church at large help those with mental health issues? We are in the process right now of putting together a series of educational seminars that deals with these areas like anxiety, depression, and other areas of mental health that are crying out for help. We hope these seminars will help remove the stigma associated with mental health in the Christian community.

Another area begging for our attention is connecting with other organizations, other churches that are actually involved in community projects. When you go into a village or town and there is an organization or church that is working on a particular issue, say domestic violence, there is no need to start a new project unless there is a need for it. Domestic violence is a huge problem and if someone is already dealing with it, we need to partner with whoever is there.

RA: Six issues impact women globally both in developing and poor countries. First, illiteracy. In many parts of the world, only about 20 percent of women know how to read and write. If a woman can write her name, she can have a better life, a better future, and some dignity. Second, abuse and violence. In dealing with this problem, we have adopted the motto *enditnow*. For three years, we have pursued the cause of ending abuse of women both inside and outside the church. The growing part of our *enditnow*



Heather-Dawn Small
[Photo: Ricky Oliveras]

campaign is to develop awareness among women about their need for self-worth, dignity, and education. The third issue is linked to the second: providing leadership and educational opportunities for women. This is a big one. That’s why Women’s Ministries has a scholarship program that helps needy women all over the world with a partial scholarship that will give them a head start to education, hope, and a future. The fourth one is dealing with poverty. Of all the poor in the world,

women are the poorest, amounting to almost 70 percent. Women’s Ministries, around the globe, is in the process of building partnerships to alleviate poverty in many countries and providing opportunities for women to pursue simple economic opportunities. The fifth problem is mental health, which Heather-Dawn has already mentioned. The sixth is women’s workload. Generally, women work more than men. With women, work does not end with an eight-hour workday; they have so many things to do—the children, cooking, washing, and other household chores. I have been traveling about 12 years now, and I recall meeting a woman in northern Brazil. “Raquel,” she said, “you’re talking about rest. I don’t know what rest is all about. I don’t know what it is.” Many women around the globe share similar pain. This is a huge problem: How can women find time to be with God, pray, study His Word, go to church, and train up the children in the way they should go?

WH: You mentioned an increasing focus worldwide on physical abuse in various forms that girls and women face. Can you please go into more detail as to what Women’s Ministries is doing to address these two issues?

HS: When it comes to abuse, we have the *enditnow* campaign (www.enditnow.org), which we launched three years ago with the Adventist Development and

Relief Agency (ADRA) as our partner, and it is still moving forward. This is a global campaign dealing with not only physical violence, which is number one, but also emotional and mental violence. We also deal with abuse of the elderly and that of children. It is all connected to the woman in the family. Since 2002, the church has set apart the fourth Sabbath of August each year as our Abuse Prevention Emphasis Day, which we are now calling the *enditnow* Day. Each year we prepare a packet of

information for this day that includes a sermon and seminar with handouts focused on the topic for that year. Each year the focus is different. We make the English packet available to the world church through our Web site for download, and we send it to the divisions for translation and distribution in their congregations. The result is global awareness; we've got to do something for our suffering sisters. We find more and more women are getting involved. We have five shelters globally right now where women go for help. Women from our churches help in those shelters, which is great, because they are getting involved in helping others.

We try to help people understand this issue in all its depth and anguish. It is not just domestic violence. We talk about early childhood marriages—at the ages of eight, nine, ten. We also talk about son preference/daughter neglect that we see happening in some countries. The United Nations has called abuse against women a pandemic, which I take to mean that there are so many women and girls suffering from abuse that it is a disease.

The church has a great responsibility. Too many women feel that the pastor is not helpful. They feel the pastor does not understand and, in some cases, tells them to go *back home and be a better wife, try not to do things that upset your husband*. Such attitudes reveal that many pastors do not have the training or exposure to deal with abuse. Hopefully, as we do abuse education in the churches, the pastors will also learn about this important area of women's lives and be able to deal with it with love and compassion. I'm a pastor's wife, and I know that my husband often did not know where to turn for help with this problem. Yes, we need to give our pastors more information so they can know where to refer people, or, when this is not possible, to do whatever they can to help in such situations.

DM: *What are some things Women's Ministries is doing with literacy projects*

and how is this impacting the women in their communities?

HS: We have a few hundred literacy projects in India. We have them also in Africa, South America, the South Pacific, Central America, and even one here in the United States. We have literacy centers in many countries. Knowing how to read is the key to a better life. Raquel and I have visited some of these centers. I'll never forget one in India where women were actually sitting on the street because no building was



Raquel Arrais
[Photo: Ricky Oliveras]

big enough to accommodate them. I remember looking at what they were doing. We didn't understand what they were writing, but they were eager to show us. We were putting little red check marks by their work. They were so excited that now they could read and write.

RA: The end objective of our literacy program is to enable women to read the Bible. That's why the program says, "It's never too late to learn." When they do learn to read, many women say with joy, "I was blind and now I see." The one I'm passionate about is the program in the Solomon Islands where Women's Ministries developed a literacy program to teach the women in Pijin. Within

three days, they learned how to sound out words, and they began reading the Bible. Biblical illiteracy is huge in the church, and we need to deal with it.

DM: *Is there a Web site that people can go to for information on leadership training on this topic?*

HS: AdventistWomensMinistries.org lists lots of resources, including how to study the Bible, how to obtain leadership certification, and how to attain personal development, and many other things.

WH: *Whether the church has a membership of 20 or 2,000, what can local churches do to make a difference in their own churches and communities?*

HS: The first thing a local church should do is to elect a Women's Ministries leader. Women constitute 60 percent or more of a church. The women are a very important part of the workforce of the church, so I think the leadership should make sure they are being nurtured and empowered. If the church is going to be vibrant, we need to nurture the women.

The men in the church need to be nurtured and encouraged too. When we think of all that we've been doing through the years to empower our sisters, the question arises: What have we done for the men and young men in the church? Women say to me, "When I look at the church and think who will my daughter marry, I don't see anybody. I've done all this work with my daughter, but nobody's done anything with the young men." And so, I really believe that a working church has to be a nurturing church for all its members—men, women, young people, and children.

DM: *You meet thousands of people; there must be stories that say, This person would be an inspiration to the readers of Ministry. Would you like to share a story?*

RA: I met a woman in the Solomon Islands. She was very poor. She could not


read. But she realized that if her children were going to be different from other children in the village—not getting into trouble when they got bigger—they had to learn to read. Even though they went to school, she could not help them with their homework, read the Bible to them, nor help them with their Sabbath School lessons. She needed to know how to read. So this woman prayed. That's all she did. She said, "Lord, I have to help my children. I don't want my children to go the wrong way, but I cannot read. I cannot help them understand Your Word clearly. Please give me the gift. Your Bible says You give us gifts if we ask. I'm asking. I want this gift of reading." She told me that God did give her the ability to read the Bible. With that gift, she would gather her children every evening and read the Word of God to them and explain what the Bible said. All her children are now grown, in the church,

and are doing well. How amazing that this mother in a Solomon Islands village knew the importance of being able to read the Bible to her children and asked God for that gift. And He honored her request.

WH: *Imagine yourself sitting in an auditorium with all the pastors in front of you. If there was only one thing you could say to them regarding Women's Ministries, what would that be?*

HS: Nurture the women of the church. From my experience with my pastor husband, I have learned that when we nurture our women, the church begins to grow. When we begin the women's prayer meeting or organized prayer groups, whether in the church or in a home, the women of the church are willing to do more. They feel empowered and Spirit filled. Even when

I had a full-time job, I would take the time to go with my husband to visit the women in their homes—retired ones, at-home moms, discouraged ones. He would tell me that *these women loved to see me and get a female perspective*. As I worked with him, we saw a change in his ministry. Women felt more empowered and willing to do more in the church and their community.

My great desire is that God would open the eyes of our pastors to see the immense wealth they have in the women of the church. Our women constitute a huge resource that remains largely untapped. Give them the opportunity to get involved in service to God, to be a part of what's happening in the church, to be a part of the leadership of their church. Make them feel that they are part of God's family—a loved, valued, and cherished part of that great family. 

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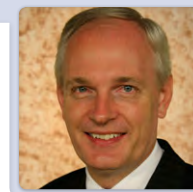
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The scapegoat *in the* writings of Ellen G. White¹

The identification and eschatological meaning of the scapegoat of Leviticus 16 has generated much discussion in academic circles. Within ancient Jewish tradition, the scapegoat was always seen as a demonic being.² But since the postapostolic period, many Christian expositors have tried to identify it with Christ and His sacrificial death. Seventh-day Adventists have stressed a clear distinction between the goats of Leviticus 16:8, considering the one “for the LORD” as a type of Christ, and the one “for the scapegoat [Heb. *Azazel*]” as representing Satan. Ellen G. White also expressed this view.

This article provides a chronological survey of Ellen White’s statements on the antitypical scapegoat. The discussion begins with O. R. L. Crosier’s contribution that laid the foundation of the Seventh-day Adventist understanding of the subject, continues with Ellen White’s early and later statements related to the topic, and ends with some remarks on an unusual manuscript that completely departs from all her other writings and Seventh-day Adventist thought in general.

O. R. L. Crosier’s contribution

The Seventh-day Adventist understanding of the cleansing of the heavenly sanctuary (Dan. 8:14; Heb. 9:23) and the final role of Satan as the

eschatological scapegoat (Lev. 16; Rev. 20) were largely shaped by the biblical interpretations presented in O. R. L. Crosier’s article “The Law of Moses,” published in the *Day-Star Extra* on February 7, 1846.³ In his treatment of the scapegoat, Crosier presented eight major reasons why the scapegoat should be identified as Satan and argued that “ignorance of the law and its meaning is the only possible origin that can be assigned for the opinion that the scapegoat was a type of Christ.”⁴

Crosier’s views of Satan as the antitypical scapegoat were fully accepted by early Sabbatarian Adventists, and Crosier’s arguments would be echoed consistently within Seventh-day Adventist literature on the topic, including Ellen White’s writings. Noteworthy already in 1847, *A Word to the “Little Flock”* came off the press with the following endorsing paragraph from her pen: “The Lord shew me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary, &c; and that it was his will, that Brother C. should write out the view which he gave us in the *Day-Star, Extra*, February 7, 1846. I feel fully authorized by the Lord, to recommend that *Extra*, to every saint.”⁵

By searching her published and unpublished writings, one can see that Ellen White continued to speak of Satan as the antitypical scapegoat.

Ellen White’s early statements

In the summer of 1849, Ellen White stated that the sins confessed before the time of trouble “will be placed on the scapegoat and borne away.”⁶ On August 4, 1850, she wrote a letter encouraging the Hastings family “to pray much that their sins may be confessed upon the head of the scape goat and borne away into the land of forgetfulness.”⁷ Neither of the two statements provides any significant clue as to the identification of the scapegoat. But a couple of months later in October 23, 1850, she saw in a vision that after Jesus finishes His work in the heavenly sanctuary,

He will come to the door of the tabernacle, or door of the first apartment, and confess the sins of Israel upon the head of the scape goat. Then He will put on the garments of vengeance. Then the plagues come upon the wicked, and they do not come until Jesus puts on the garments of vengeance and takes His seat upon the great white cloud. Then while the plagues are falling the scape goat is being led away. He makes a mighty struggle to escape, but he is held fast by the hand that bears him away. . . .

As Jesus passed through the holy place or first apartment, to the door to confess the sins of Israel on the scape goat, an angel said, This apartment is called the sanctuary.⁸

This statement provides insightful glimpses towards the identification of the scapegoat. As Leviticus 16:8 distinguished the goat “for the LORD” from the goat “for the scapegoat,” so did Ellen White distinguish Jesus from the eschatological scapegoat. The distinction becomes even more evident when she says that Jesus Himself, as our true High Priest, will confess the sins of God’s people “upon the head of the scape goat,” and that “while the plagues are falling the scape goat is being led away.” In addition, the scapegoat’s “mighty struggle to escape”

of the truly penitent will finally be placed. When the high priest, by virtue of the blood of the sin-offering, removed the sins from the sanctuary, he placed them upon the scape-goat. When Christ, by virtue of his own blood, removes the sins of his people from the heavenly sanctuary at the close of his ministration, he will place them upon Satan, who, in the execution of the judgment, must bear the final penalty. The scape-goat was sent away into a land not

years confined to the earth, which will then be desolate, without inhabitant, and he will at last suffer the full penalty of sin, in the fires that shall destroy all the wicked.¹¹

And again in chapter 41, “Desolation of the Earth,” Ellen White reinforced the same concept that “as the scape-goat was sent away into a land not inhabited, so Satan will be banished to the desolate earth, an uninhabited and dreary wilderness.”¹²

Ellen White’s writings provide enough evidences that, up to the end of her life, she continued to identify Satan as the eschatological scapegoat.

from his tragic exilic death avoids any identification of that goat with Christ. Even without mentioning Satan by name, it is more than evident that Ellen White had him in mind as the true scapegoat.

By 1850, Sabbatarian Adventists already had a clear understanding of the scapegoat, which was never challenged within the denomination. For more than 30 years, Ellen White made no further mention of the “scapegoat” in her writings.

Ellen White’s later statements

In the 1880s and 1890s, Ellen White penned her strongest arguments about Satan as the eschatological scapegoat. In the 1884 edition of *The Great Controversy Between Christ and Satan* (chap. 18, “The Sanctuary”), one reads the following words:

It was seen, also, that while the sin-offering pointed to Christ as a sacrifice, and the high priest represented Christ as a mediator, the scape-goat typified Satan, the author of sin, upon whom the sins

inhabited, never to come again into the congregation of Israel. So will Satan be forever banished from the presence of God and his people, and he will be blotted from existence in the final destruction of sin and sinners.⁹

The 1888 revised and enlarged edition of *The Great Controversy* not only preserved (in chap. 23, “What Is the Sanctuary?”) the paragraph quoted above but also added two more statements on the same subject.¹⁰ In chapter 28, “The Investigative Judgment,” she says,

As the priest, in removing the sins from the sanctuary, confessed them upon the head of the scape-goat, so Christ will place all these sins upon Satan, the originator and instigator of sin. The scape-goat, bearing the sins of Israel, was sent away “unto a land not inhabited;” [Lev. 16:22] so Satan, bearing the guilt of all the sins which he has caused God’s people to commit, will be for a thousand

These three statements were preserved with their original wordings in the 1911 revised edition of *The Great Controversy*, except that “scape-goat” (with hyphen) was replaced by “scapegoat” (without hyphen).¹³ Similar concepts were expressed also in 1890 and 1895.¹⁴ In her *Patriarchs and Prophets*, she argued that “since Satan is the originator of sin, the direct instigator of all the sins that caused the death of the Son of God, justice demands that Satan shall suffer the final punishment.”¹⁵

From the statements quoted above, clearly Ellen White consistently identified Satan as the eschatological scapegoat. Yet, there is one puzzling statement from 1897 that deserves special consideration.

An unusual statement

Manuscript 112, 1897, titled “Before Pilate and Herod,” is a 19-page typed document with typical editorial corrections by Ellen White’s secretaries (most of which were made by Maggie Hare), and stamped with “E. G. White” after the end of the content of page 19. This was

the usual procedure in her office when making multiple carbon copies of an Ellen White manuscript. There are only three original typewritten copies of this manuscript. One of them contains all 19 pages, and the other two, including the file copy, end on page 17 with the last paragraph of page 17 cut off and pages 18 and 19 omitted.

The overall content of the deleted pages is not unusual except for the first paragraph of page 18, dealing specifically with the “scapegoat.” That paragraph reads as follows:

Some apply the solemn type, the scape goat, to Satan. This is not correct. He cannot bear his own sins. At the choosing of Barabbas, Pilate washed his hands. He cannot be represented as the scape goat. The awful cry, uttered with a hasty awful recklessness, by the Satan inspired multitude, swelling louder and louder, reaches up to the throne of God, His blood be upon us and upon our children. Christ was the scape goat, which the type represents. He alone can be represented by the goat borne into the wilderness. He alone, over whom death had no power, was able to bear our sins.¹⁶

This 1897 statement departs completely from everything else Ellen White wrote on the subject either before (as confirmed by the quotations above) or later (as presented in the 1911 edition of *The Great Controversy*). In the 1911 edition, prepared under her own supervision,¹⁷ she still spoke of the post-1844 era as the “antitypical Day of Atonement”¹⁸ that will culminate with the final destruction of Satan, at the end of the 1,000 years of Revelation 20, as the antitypical “scapegoat.”¹⁹ So no convincing reason exists to believe that she ever changed her mind on the subject.

Conclusion


Seventh-day Adventists accepted O. R. L. Crosier’s biblical arguments

that Satan is the antitypical scapegoat that comes into action at the time of Christ’s second advent. Ellen White not only shared the same views but also taught them consistently throughout her writings. The existence of a single typed paragraph of questionable origin, speaking of Christ instead of Satan as the antitypical scapegoat, should not be used as evidence that she changed her mind on that subject. If that were the case, we would expect to find such a change reflected in her post-1897 writings. This would have changed her entire eschatological framework, shifting both the antitypical scapegoat from Satan to Christ and the antitypical Day of Atonement from the post-1844 era back to the Cross. But none of her writings reflects such a change.

Regardless of how this questionable passage became part of Manuscript 112, 1897, the statement should be viewed as exceptional. It does not provide a reason for anyone to fall into the dangerous fallacy of “generalization,” by which one or a few exceptions are generalized as the overall rule.²⁰ Ellen White’s writings provide enough evidences that, up to the end of her life, she continued to identify Satan as the eschatological scapegoat.

Yet, we are left with some obvious questions: Did Ellen White herself write that unusual paragraph? How did it become part of one of her manuscripts? And when was it cut from the fuller manuscript? We know only that the shortened copy is what was on file when the collection of her unpublished writings was microfilmed for safekeeping in 1951. But no additional information has been found to help answer those questions. Therefore, any attempt to answer those questions remains in the speculative realm.

What we do know is that everywhere else in Ellen G. White’s comments she identifies the scapegoat as Satan. And the other known fact is that Ellen White never incorporated this passage in her published works, although other lines from the manuscript were used.²¹ Thus, although we do not have clear

answers about the actual origin of this unique paragraph, there is no uncertainty regarding Ellen White’s lifelong understanding of the identity of the antitypical scapegoat. 

- 1 For an expanded version of this article, please visit www.ellenwhite.org/scapegoat.
- 2 See Robert Helm, “Azazel in Early Jewish Tradition,” *Andrews University Seminary Studies* 32, no. 3 (Autumn 1994): 217–226; William H. Shea, “Azazel in the Pseudepigrapha,” *Journal of the Adventist Theological Society* 13, no. 1 (Spring 2002): 1–9.
- 3 O. R. L. Crosier, “The Law of Moses,” *Day-Star Extra*, February 7, 1846, 37–44.
- 4 *Ibid.*, 43.
- 5 Ellen G. White, “To Bro. Eli Curtis,” in James White, ed., *A Word to the “Little Flock”* (Brunswick, ME: James White, 1847), 12.
- 6 Ellen G. White, “Synopsis of Remarks in E. G. White’s Vision, June 30, 1849, at Rocky Hill, Connecticut,” MS 6, 1849, Ellen G. White Estate.
- 7 Ellen G. White, “Dear Sister Arabella,” letter 8, August 4, 1850, Ellen G. White Estate; published in Ellen G. White, *Manuscript Releases*, vol. 19 (Silver Spring, MD: E. G. White Estate, 1993), 131, 132.
- 8 Ellen G. White, “A Vision Given on October 23, 1850,” MS 15, 1850, Ellen G. White Estate.
- 9 Ellen G. White, *The Great Controversy Between Christ and Satan From the Destruction of Jerusalem to the End of the Controversy*, vol. 4 of *The Spirit of Prophecy* (Oakland, CA: Pacific Press Pub. Assn., 1884), 266, 267.
- 10 Ellen G. White, *The Great Controversy Between Christ and Satan During the Christian Dispensation*, rev. and enl. ed. (Oakland, CA: Pacific Press, 1888), 422.
- 11 *Ibid.*, 485, 486.
- 12 *Ibid.*, 658.
- 13 Ellen G. White, *The Great Controversy Between Christ and Satan: The Conflict of the Ages in the Christian Dispensation* (Mountain View, CA: Pacific Press, 1911), 422, 485, 486, 658.
- 14 Ellen G. White, *Patriarchs and Prophets*, or *The Great Conflict Between Good and Evil as Illustrated in the Lives of Holy Men of Old* (Oakland, CA: Pacific Press, 1890), 358; Ellen G. White, “The Words and Works of Satan Repeated in the World,” *Signs of the Times*, April 28, 1890, 258; Ellen G. White, “The Whole Duty of Man,” *Signs of the Times*, May 16, 1895, 4; republished in Ellen G. White, *Selected Messages*, vol. 3 (Washington, DC: Review and Herald Pub. Assn., 1980), 355, 356.
- 15 Ellen G. White, *Patriarchs and Prophets*, 358.
- 16 Ellen G. White, “Before Pilate and Herod,” MS 112, 1897, Ellen G. White Estate.
- 17 See Arthur L. White, *The Later Elmshaven Years, 1905–1915*, vol. 6 of *Ellen G. White* (Washington, DC: Review and Herald, 1982), 302–337.
- 18 Ellen G. White, *The Great Controversy Between Christ and Satan* (1911), 431.
- 19 *Ibid.*, 422, 485, 486, 658.
- 20 See David H. Fischer, *Historians’ Fallacies: Toward a Logic of Historical Thought* (New York: Harper & Row, 1970), 103–130.
- 21 Some sentences and expressions of MS 112, 1897, 13 (dealing with Barabbas), appeared in *The Desire of Ages* (Oakland: Pacific Press, 1898), 733. On page 18 of the manuscript, in the paragraph that follows the problematic statement on the scapegoat, one finds the following statement: “Their prayer was heard. The blood of the Son of God was upon their children and their children’s children in a living perpetual curse. The children of Israel who chose Barabbas in the place of Christ will feel the cruelty of Barabbas as long as time shall last.” With slight editings, this statement appeared in *The Desire of Ages*, 739.

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David Solomon is a pseudonym.

Does God believe in restoration? *Part 2*

How can the church help?

Research done by Fuller Theological Seminary indicates that one in nine Protestant pastors has committed adultery.¹ How does the Seventh-day Adventist Church fare in this area? In a 1994 issue of *Ministry*, Len McMillan reported the results of a survey done in nine Seventh-day Adventist conferences and at Andrews University; it revealed a similar statistic with 12 percent of respondents having committed adultery, and 37 percent admitting they had had an inappropriate relationship. About two-thirds recognized they were attracted to someone other than their mate.²

The number who struggle with porn indicates that the problem is pervasive, not only in the secular world but also in the Christian community. Fifty-three percent of Promise Keepers admitted to struggling with what they view on the Internet, while 47 percent of Christians noted that porn is a major problem in their homes. Forty-two percent of those who surf the Internet visit porn sites.³

Thus, the time has come for our church to do more than place a bandage on the problem. Whether we want to admit it or not, sexual health is declining in many homes. Forty-one percent of pastors who divorce say that difficulties in the bedroom were a major reason they bailed.⁴ Few recognize the seriousness of the crisis. Instead of making significant efforts to reduce these moral downfalls, most churches shove the problem

under the rug, figuratively speaking. However, secret keeping is dangerous to individuals as well as to organizations. It creates distrust, not only of pastors but of organizations that cover up the pandering of their clergy.⁵

Psychologist Mark Davies writes, “Sexual malfeasance has damaged the credibility of the church and the problem is compounded by covering up the sin rather than confronting it.”⁶ Perhaps this is the reason that skepticism of organized religion is at an all-time high. Exposing the issue is far better than acting as though the problem is of little consequence. The church must make determined efforts to help pastors who struggle. If spiritual leaders find it difficult to stay sexually pure, then what do we think happens in the local church?

Startling statistics

Pastors who fall are usually not predators. *Leadership* did a large study on the perils of “the professionally holy” and found these startling statistics: 90 percent of pastors work more than 40 hours a week. Eighty percent believe their ministry has affected their families negatively. How? Eighty-one percent feel they do not spend enough time with their families; 64 percent expressed communication difficulties with their spouse; 46 percent said they had sexual problems in their marriages; and 41 percent said they are angry with their mates. Thirty-three percent feel that

ministry is outright hazardous. Seventy-five percent report at least one serious crisis in their ministry; 90 percent feel they were inadequately trained to cope with ministry demands; 70 percent think they have low self-esteem; and 40 percent say that they have a serious conflict with a parishioner at least once a month. Finally, 70 percent say they do not have a close friend in ministry.⁷

Another revealing discovery states that 91 percent of clergy come from chronically dysfunctional family backgrounds.⁸ The fallout from dysfunctional homes accelerates in geometric proportions when those who become pastors bring unresolved emotional baggage into their ministries.⁹ A wise church will help its leaders to become aware of their vulnerability and provide processes for dealing with the past. It is a miracle that more pastors do not explode in this minefield.

To add to the problem, Adventist church policies are strict and yet inconsistently implemented. According to North American Division (NAD) regulations, a pastor who commits adultery should lose his credentials, ordination, and membership. If repentant, he may, at some point, be rebaptized and return to fellowship but never employed by any church entity.¹⁰ Psychologist Richard Exley notes, “The stakes are high if ministers reveal sexual problems. Ministers, therefore, tend to live in self-denial. The more successful a man, the more difficult and greater

the risk to confess. He has too much to lose, too many people to hurt. Even his success becomes a trap with reputation to keep and an image to protect.”¹¹

Those who struggle with inappropriate sexual conduct are more likely to continue to hide the problem when harsh policies dominate as the official position of the church. The situation is further complicated when these policies are inconsistently administered. This produces distrust in the church membership, which suspects the church will cover problems for prominent ministers. James A. Cress, the former General Conference Ministerial Association secretary, noted in a 1994 *Ministry* article that some administrators will transfer some “fallen” pastors from one district to another without missing a beat in service.¹² Several years later, in 2005, Cress convened a conference of church leaders at Loma Linda, California, to discuss restoration. At the symposium, a recommendation was made to advise a change in policy that would allow for the possibility of a second chance. Several conferences, and at least one union, have developed restoration policies, but the wider NAD has not moved forward.¹³ The church still languishes for want of a policy of grace and a process of restoration for pastors who fall. I would suggest that the real issue revolves around an inadequate theology of restoration.

A theology of restoration

Sexual sin is often considered the unpardonable sin as far as a return to pastoring is concerned—a position taken in several articles published in *Ministry* in 2004. Without critiquing these articles, I will discuss two important texts that may provide further clarity.

You will find the first in Galatians 6:1. “Brethren, even if anyone is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, so that you too will not be

tempted.”¹⁴ In many cases, discussion of this text has narrowed restoration to those who have not fallen morally. However, the text does not limit rehabilitation to those specifically but provides restoration to “anyone.” Often those who limit the restoration of fallen pastors do not follow the counsel of “looking to yourself, so that you too will not be tempted.” In many cases, spiritual leaders treat fallen brethren with disdain. They seem to identify broken leaders by prominent sins, rather than looking at their colleagues’ entire ministries. Finally, the word *restore* in this passage means to put “back to new.” It does not mean merely to forgive.

to ministry: 1 Corinthians 6:18. “Flee immorality. Every *other* sin that a man commits is outside the body, but the immoral man sins against his own body” (emphasis added). From this text, those who believe restoration is impossible for those who have had a moral lapse conclude that pastoral leadership becomes impossible since sexual sin is the only sin against the body.

There are several problems here. First, notice that the word *other* is italicized. This implies that the word *other* was not in the original text. Second, the text does not indicate that restoration is impossible. Third, some question whether sexual sin is the only sin against the body. Are not

The church must make determined efforts to help pastors who struggle. If spiritual leaders find it difficult to stay sexually pure, then what do we think happens in the local church?

Most administrators can allow for forgiveness, but reinstatement is a different story. However, this text does not suggest a limited healing but indicates being *fully renewed*. I do not mean that all situations can be completely healed nor am I suggesting situations such as pedophiles being placed in positions to work with children. If an unchaste pastor has shown significant repentance and won the confidence of his brethren, he might be restored. Of course, ministry involves a matter of grace, and the obligation to restore does not exist.

You will find a second text that has provided impetus for disallowing “fallen” pastors from being restored

alcoholism, drug addiction, and even workaholic sins against the body? Many scholars take the apparent literal rendering to mean that sexual sin is different and more invasive than any other. But recent scholarship regarding this text has provided another exegetical understanding. A better translation would probably read, “Sin is outside the body.” To which Paul replied, “Sin does affect the body and sexual sin is an example of a sin that affects the body.”

Scholar Jay Smith writes in *Bibliotheca Sacra* regarding the inadequacy of the first interpretation:

However, several facts argue against this interpretation. First,

the wording of verse 18 does not suggest that *ektos tou sōmatos* is to be understood in a relative or comparative sense. Such a view is derived solely from the supposed logical necessities of the verse. In fact, the phrase *ektos tou sōmatos* seems to describe an absolute distinction rather than a relative one. Second, the *de* introducing verse 18c does not signal an exception (i.e., every sin that a man commits is outside the body, except sexual immorality), as the comparative view requires, but indicates a true contrast. This being the case seems probable for several reasons: (a) *pan hamartēma* with the indefinite relative is an inclusive statement (“every sin, no matter what it is”), (b) *de* is commonly used to signal a contrast and only rarely introduces an exception, and (c) when Paul made an exception to what otherwise looks like an absolute statement, he invariably introduced the exception with *ei mē* rather than *de*. Third, in the context (vv. 9, 10), Paul put sexual immorality and drunkenness in the same category with no hint that sexual immorality is in a class by itself.¹⁵

In short, this is Smith’s conclusion: “Paul was not arguing that sexual immorality is a sin of unparalleled evil. Rather, sexual immorality is one of the several sins against the body, and as such it is not afforded a special place that automatically warrants an elder’s permanent disqualification. Even if Paul were singling out sexual immorality as a sin in a class by itself, it still remains to be shown that sexual immorality automatically demands the permanent disqualification of an elder.”¹⁶

Therefore, the exegesis outlined above does not allow for the idea that sexual sin is the *only* sin against the body. Neither does logic support the idea that this sin is the only sin against the body. Suicide is certainly a sin against the body. If the church could

move away from the idea that sexual sin is the worst sin a person could commit, a pastor might be freer to share his struggles. Early detection or help could save many from self-destruction and destroying another person’s life.

Finally, two manuscripts by Ellen White give precedence for restoration of those who have fallen morally. They are Manuscript Release 448: “The Spirit of Prophecy and Adultery, Divorce, Remarriage, and Church Membership,” and Manuscript Release 449: “Dealing With Ministers and Workers Who Have Violated the Seventh Commandment.”¹⁷ White was deeply concerned about the sin of adultery and how it could indeed remove the ark of God from the camp of Israel, but she was very compassionate toward those who had sinned in this way. On several occasions, she even refused to notify the brethren of those committing adultery. She chose to work with them on an individual basis.

The following poignant counsel to Elder Butler reveals Ellen White’s deep concern for those who had fallen into grievous sin. Even though Adventists do not form theology from Ellen White’s writings, the time has come for us to allow her compassionate pleas to help the church implement carefully crafted policies for restoration:


I am fearful to sanction sin, and I am fearful to let go of the sinner and make no effort to restore him. I think that if our hearts were more fully imbued with the Spirit of Christ, we should have His melting love, and should work with spiritual power to restore the erring and not leave them under Satan’s control.

We need good heart religion, that we shall not only reprove, rebuke, exhort with all long-suffering and doctrine, but we shall take the erring in our arms of faith and bear them to the cross of Christ. We must bring them in contact with the sin-pardoning Savior. . . .

I wish that we had much more of the Spirit of Christ and a great

deal less self, and less of human opinions. If we err, let it be on the side of mercy rather than on the side of condemnation and harsh dealing.¹⁸

The entire church needs to begin practicing the grace that we preach. If the story of David in the Bible does not inform us, and if Jesus’ restoration of Peter does not serve as a guide, we have missed the true meaning of the gospel.

(Part 3 will appear in the December 2013 issue.) 

- 1 “How Common Is Pastoral Indiscretion?” *Leadership* (Winter 1988): 12, 13.
- 2 Len McMillan, “Adventist Ministry and Sexuality,” *Ministry* 67, no. 11 (November 1994): 18, 19.
- 3 “Men—Stats,” XXX Church, accessed August 19, 2013, <http://www.xxxchurch.com/men/stats.html>.
- 4 H. B. London and Neil B. Wiseman, *Pastors at Risk* (Wheaton, IL: Victor Books, 1993), 22, 71.
- 5 Candace Benyei, *Understanding Clergy Misconduct in Religious Systems: Scapegoating, Family Secrets, and the Abuse of Power* (Binghamton, NY: Haworth Pastoral Press, 1998), 13, 50.
- 6 Mark G. Davies, “Clergy Sexual Misfeasance: Restoration, Ethics and Process,” *Journal of Psychology and Theology* 26, no. 4 (Winter 1998): 331.
- 7 “Surveys of Pastors—Shocking Stats,” Smoldering Wick, accessed August 19, 2013, <http://smolderingwickministries.org/2008/12/surveys-of-pastors-shocking-stats/>.
- 8 Benyei, *Understanding Clergy Misconduct*, 50.
- 9 John W. Thoburn and Jack O. Balswick, “An Evaluation of Infidelity Among Male Protestant Clergy,” *Pastoral Psychology* 42, no. 4 (March 1994): 286.
- 10 North American Division of the General Conference of Seventh-day Adventists, *North American Division Working Policies* (Hagerstown, MD: Review and Herald Pub. Assn., 2003), 481, 482.
- 11 Richard Exley, *Perils of Power* (Tulsa, OK: Honor Books, 1988), 19, 20.
- 12 James A. Cress, “A Call to Consistency,” *Ministry* 67, no. 11 (November 1994): 28.
- 13 Alberta Conference of Seventh-day Adventists, “Revised Seventh-day Adventist Church Policy Statements on the Handling of ‘Fallen’ Ministers,” April 29, 2001. Note also the Pacific Union and Southeastern California Conferences policies.
- 14 Unless otherwise noted, Scripture quotations are from the New American Standard Bible.
- 15 Jay E. Smith, “Can Fallen Leaders Be Restored to Leadership?” *Bibliotheca Sacra* 151 (October–December 1994): 473.
- 16 *Ibid.*, 462.
- 17 Ellen G. White, Manuscript Release 448: “The Spirit of Prophecy and Adultery, Divorce, Remarriage, and Church Membership,” Ellen G. White Estate, accessed August 19, 2013, <http://drc.whiteestate.org/files/3971.pdf>; Ellen G. White, Manuscript Release 449: “Dealing With Ministers and Workers Who Have Violated the Seventh Commandment,” Ellen G. White Estate, accessed August 19, 2013, <http://drc.whiteestate.org/read.php?id=16324>.
- 18 Ellen G. White, *Testimonies on Sexual Behavior, Adultery, and Divorce* (Silver Spring, MD: Ellen G. White Estate, 1989), 242.

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Reviving the apocalyptic vision: Adventism and the global crisis

Adventism was born in the mid-nineteenth century with a mission to preach “the eternal gospel . . . to every nation, tribe, language, and people” (Rev. 14:6).¹ As George Knight strikingly put it, “Impelled by an apocalyptic vision straight out of the heart of the book of Revelation,” Seventh-day Adventists saw the whole world as its mission field; thus it “became the most widespread unified Protestant group in the history of Christianity.”² But today, as he lamented, “Adventism has to a large extent lost the apocalyptic foundation of its message.”³

But to lose the apocalyptic vision in the face of problems afflicting the world today is unacceptable. All global problems pulsate with intimations of total catastrophe: the turmoil in the Middle East, Afghanistan, and Pakistan; Iran’s nuclear stance; worldwide economic problems; and ruinous natural disasters. To grasp the depth of the current economic crisis we must note the nineteenth-century foundations of our political and economic institutions. They can no longer support twenty-first-century structures.

The crumbling of the old order

As highlighted by a recent special issue of the international affairs journal

the *National Interest*, the old order continues to crumble. “We are living in a time of transition,” wrote the editors, transition to a new uncertain order.⁴ In the lead article, Brent Scowcroft, a former national security advisor to presidents Gerald Ford and George H. W. Bush, observed the financial crisis of 2008 “demonstrated that we had a single worldwide financial system in which a crisis in one area could quickly spread throughout the world. But the world clearly had no single global way to deal with that crisis.”⁵ And without a “single global way” to solve problems, “the only question,” the editors grimly noted, “is how much disruption, chaos and bloodshed will attend the transition from the Old Order to whatever emerges to replace it.”⁶

The crux of the problem, however, is that, due to disruption and chaos, transitions from an old order to a new one have historically been accompanied by strong spiritual movements or revivals. Apparently, faced with desperate situations, humans always resort to desperate means. If reason fails, as Ernst Cassirer noted, “there remains always the ultima ratio, the power of the miraculous and mysterious.”⁷ Thus, mystery religions attended the rise of the Greek and Roman Empires. Gnosticism,

Neoplatonism, Hermeticism, and Kabbalah, which together make up the Western occult tradition, all arose against the background of the collapse of the economy of the Roman Empire. Occultism also resurfaced when the Renaissance and the Reformation shattered the medieval universe. Occultism flooded Europe in the late eighteenth century following the painful social and cultural changes spawned by the rise of industrial capitalism. Coming to recent history, the upsurge of fundamentalist spirituality in Judaism, Christianity, and Islam in the late twentieth century became closely linked to the crisis of modernity and to the breakdown of secularism.

All these spiritual movements or revivals, despite their different historical, geographical, and social contexts, not to mention fundamental differences in beliefs, share one salient trait: the passion to fuse together fragments of a disintegrating world, to build a unified religious social order. Passion for a divine order explains why Jewish, Christian, and Islamic fundamentalists are one in their distaste of democratic pluralism, in particular the separation of religion and politics. But an all-embracing order that does not separate religion and politics refers back to the primitive sacred, when the human and

the divine, the visible and the invisible, were fused or, more precisely, were *confused*. If this confusion provided a perfect cover for the devil to play God, we find it highly significant that the myth of primal unity is the metamyth of all pagan religions and tells of the time when humans, nature, and the gods shared one universe.

The passion of Babel

Of course, in the Bible the bid for unity at Babel was not only negated by God but Babel became the typical symbol of rebellion against God, of a global unity ranged against the Creator. Historically, we can trace this passion for unity from the primitive sacred through ancient empires and medieval Christendom to the Napoleons, Hitlers, and Stalins. At a philosophical level, the same passion for unity can be traced from Greek philosophy through medieval Scholasticism to the all-embracing systems of seventeenth-century rationalists

and nineteenth-century positivists and idealists. To be sure, there was a radical shift with Descartes, the father of modern philosophy, a shift captured in his foundational axiom *cogito ergo sum* ("I think, therefore I am"). A parody of the divine "I AM WHO I AM" dethroned God and deified the human mind, made reason the grounds of reality and truth. Descartes's ambition was to devise a universal science that would "conquer nature and subdue the omnipotent God."⁸ As he put it, "Now freewill is in itself the noblest thing we can have because it makes us in a certain manner equal to God and exempts us from being his subjects."⁹

In deifying reason, Descartes unleashed the egomaniacal passions that shaped the eighteenth-century Enlightenment. The demonism in these passions became noticeable in the decade before 1789 and took concrete ideological form during the French Revolution. As Robert Darnton pointed out, several key leaders of

the Revolution were in the thrall of animal magnetism or mesmerism, the belief that a magnetic "fluid" flowed through all bodies in the universe and could be conjured to cure both physical and social ills. To conjure this invisible power, the leaders dabbled in a host of dark magical arts such as communicating with the dead, ghosts, distant spirits, and somnambulism.¹⁰ This pungent spiritualism explains why the French Revolution, as Alexis de Tocqueville noted, "though ostensibly political in origin, functioned on the lines, and assumed many of the aspects, of a religious revolution." Again the passion was totalitarian. The ambition "was not merely a change in the French social system but . . . a regeneration of the whole human race."¹¹ This hubris "to transform the world and human nature," as Eric Voegelin, one of the twentieth century's foremost political scientists, observed, "reached its most obsessive and libidinous depths in the nineteenth century."¹²

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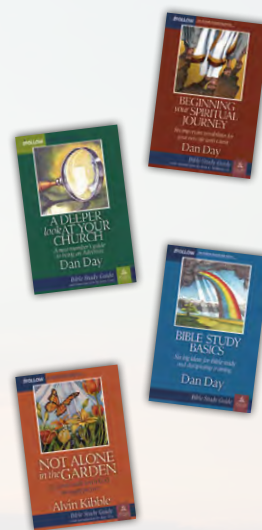
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Humans become gods

The grand aim of the Romantics, the thinkers and artists who set the cultural mood of the nineteenth century, was to create a new mythology and Bible for the modern world—a mythology that would reunify humans with nature and re-create the type of social cohesion similar to pagan antiquity or medieval Christendom. The ambition was to reenchant the world, to reanimate it with mystery and magic. In this reenchanting world, artists, like ancient pagan priests or medieval priests, would be the new priests. Attacking Christ's position as High Priest, as the only "mediator between God and men" (1 Tim. 2:5), the Romantic literary journal *Athenaeum* declared, "It's only prejudice and presumption that maintains there is only a single mediator . . . between God and man."¹³ Artists, due to their creative genius, are also mediators. They are "Gods in Human form," intoned Lavater, or a "dramatic God," said Herder.¹⁴ Novalis displaced God Himself. "I saw," he hailed, "that now on earth men must become Gods"; and he said of himself, "*Gott ist Ich*" ("God is I").¹⁵ "Let us," Shelley said, 'believe in a kind of optimism in which we are our own gods.'¹⁶

This self-deification led nineteenth-century intellectuals to philosophically murder God, to eliminate Him altogether. As Nietzsche blatantly put it, "God is dead. . . . And we have killed him."¹⁷ They then transferred His attributes and prerogatives into their all-embracing metaphysical systems—systems in which they scripted themselves godlike roles. Hegel is the classic example. He absorbed God into his Absolute Spirit, (*Geist*) the central concept, or, more precisely, the protagonist of his all-embracing philosophical system. The *Geist* embraces all nature and all history, unites the finite and the infinite, and reconciles all contradictions, even good and evil. Anticipating the theory of evolution, Hegel conjectured the *Geist* as self-created, self-contained, self-sustaining, and self-evolving. The evolution, however, is historical; a

process in which the *Geist*, starting with the Greeks and cresting in Hegel's mind, attains absolute knowledge and becomes conscious of itself as God in the minds of philosophers.

Hegelianism, as reworked by Feuerbach, Marx, and others, was that *man is God*, and nothing exists beyond matter. Darwin buttressed this materialism by explaining design without a Designer. If natural selection totally eliminated the Creator-God, historical materialism eliminated God from history and society. In conjecturing these closed-godless natural and social realms, Marx and Darwin realized Descartes's ambition of a universal science that dethrones God and frees humans from being His subjects. Indeed, the logic of the social sciences is to transform and direct society according to scientific laws without reference to God. But as Voegelin argued, in using science as a means of transforming humanity, far beyond its proper limits, social scientists, like Marx, transformed science into a form of esoteric religion.

And in making science a religion, deifying self and murdering God, as Voegelin argued and as recent scholarship revealed, nineteenth-century thinkers were deeply inspired by ancient Gnosticism and Hermeticism.¹⁸ If pursuit of divinity is primordial—recall the serpent's lie: "You will be like God" (Gen. 3:5)—nineteenth-century thinkers, drawing from Hermeticism, magnified this lie into all-embracing systems. But since humans are finite, see and know only in part (1 Cor. 13:12), all-embracing systems are always reductionist. They shrink reality to what can be grasped. Insofar as reductionism excludes God, it is a deeply spiritual endeavor, one always pursued against divine entreaties and warnings. In other words, reductionism involves a self-willed resistance of God. In this resistance, noted Voegelin, the thinker becomes aware of the untruth of his speculation but persists. And persistence in deception gets where revolt against God is revealed to be its motive and

purpose. Actually, in continuing "in full knowledge of the motive of the revolt the deception finally becomes 'demonic mendacity.'"¹⁹ This demonic deception, which has led the whole world astray (Rev. 12:9), structured nineteenth-century philosophy and defined secularism's godlessness or revolt against God.


Reviving the apocalyptic vision

Against this revolt, the birth of Adventism in the mid-nineteenth century, with a message straight out of the heart of the Apocalypse, was providential. The call to fear, worship, and give glory to the Creator-God clearly negates the century's libidinous self-deification (Rev. 14:7). If the gospel call "to every nation, tribe, language and people" (v. 6) affirms diversity and recalls God's negation of Babel's drive to maintain primeval unity, the explicit listing of "the heavens, the earth, the sea and the springs of water" (v. 7) alludes to the distinctions God inscribed at Creation and directly challenges the century's totalitarian passions. The fall of Babylon underscores the vacuity of human hubris, of godlike efforts to unify all things (v. 8). And the pungency of "'God's fury'" must be considered against the genocidal violence that has attended totalitarian projects (v. 10). In pursuit of their utopias, the ideological progeny of nineteenth-century philosophy—Fascism and Communism—killed more than 140 million people.

And until 1989, the American-shaped postwar global system was a defensive reaction to the horrors of Fascism and the specter of Communism. Evidently, the nineteenth century cast a long shadow over the twentieth. The length of the shadow reanimates the prophetic rendezvous of 1844 as the beginning of judgment and the end of time. The prophetic jigsaw puzzle is falling into place. Communism collapsed in 1989 and now capitalism is in deep crisis, weakening the American global leadership. Accordingly, Pierre Manent, a prominent French philosopher, projected a key global role for the Catholic Church.

“She is,” he wrote, “the center from which and toward which the spiritual constellation of humanity is ordered.”²⁰ Addressing the current global crisis, Pope Benedict XVI, in the 2009 encyclical “*Caritas in Veritate*,” which is redolent of medieval Christendom, called for the establishment of a “true world political authority” to check unbridled capitalism and work for the universal good.²¹

The human longing for a true and righteous rule is deep and primordial. And the devil has always exploited this to establish his dominion. Hence, the upsurge of pungent spiritualism and the coercive urge for a total and unified response during social catastrophes. Against this satanic miasma the challenge is to maintain God-inscribed distinctions between the sacred and the profane, the political and the religious, the natural and the supernatural. *Only God can and will unify all things.* Indeed, the core of the Advent hope—the core we must reanimate with apocalyptic

fervor—is that only God has the ultimate global solution, “to be put into effect when the times will have reached their fulfillment—to bring all things in heaven and on earth together under one head, even Christ” (Eph. 1:10). Contrariwise, any system that claims to offer the final solution to the riddle of history and attempts to unify all things, is identified as Babylon and its head the antichrist. 

1 Unless otherwise noted, all Scripture quotations are from the New International Version.

2 George R. Knight, *The Apocalyptic Vision and the Neutering of Adventism* (Hagerstown, MD: Review and Herald Pub. Assn., 2008), 14.

3 Ibid., 15.

4 “About This Issue,” *National Interest*, May–June 2012, 5.

5 Brent Scowcroft, “A World in Transformation,” *National Interest*, May–June 2012, 8.

6 “About This Issue,” *National Interest*, May–June 2012, 6.

7 Ernst Cassirer, *The Myth of the State* (New Haven, CT: Yale University Press, 1946), 279.

8 Michael Allen Gillespie, *Nihilism Before Nietzsche* (Chicago: University of Chicago Press, 1995), 34.

9 Descartes, quoted in Charles Taylor, *Sources of the Self: The Making of the Modern Identity* (Cambridge, MA: Harvard University Press, 1989), 147.

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12 Ted V. McAllister, *Revolt Against Modernity: Leo Strauss, Eric Voegelin, and the Search for a Postliberal Order* (Lawrence, KS: University Press of Kansas, 1995), 126.

13 *Athenaeum*, quoted in Liah Greenfield, *Nationalism: Five Roads to Modernity* (Cambridge, MA: Harvard University Press, 1992), 328.

14 Quoted in *ibid.*, 336.

15 Novalis, quoted in Nicholas V. Riasanovsky, *The Emergence of Romanticism* (Oxford: Oxford University Press, 1992), 80.

16 Shelley, quoted in M. H. Abrams, *Natural Supernaturalism: Tradition and Revolution in Romantic Literature* (New York: W. W. Norton, 1971), 447.

17 Friedrich Nietzsche, *The Gay Science*, trans. Walter Kaufmann (New York: Vintage Books, 1974), 181.

18 Stephen A. McKnight and Geoffrey L. Price, eds., *International and Interdisciplinary Perspectives on Eric Voegelin* (Columbia, MO: University of Missouri Press, 1997). See also Glenn Alexander Magee, *Hegel and the Hermetic Tradition* (Ithaca, NY: Cornell University Press, 2001); and Ernst Benz, *The Mystical Sources of German Romantic Philosophy* (Eugene, OR: Pickwick Publications, 1983).

19 Eric Voegelin, *Science, Politics and Gnosticism* (Washington, DC: Regency Publishing, 1968), 23.

20 Pierre Manent, “Human Unity Real and Imagined,” *First Things*, October 2012, 23.

21 Benedict XVI, “*Caritas in Veritate*,” Vatican, accessed August 20, 2013, http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate_en.html.

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Issues of the heart

Revival begins in the heart and happens on at least two levels: First, revival springs from quality time spent with God—time each day alone with Him in prayer and His Word. That “quiet place” is where we sense our needs, the needs of others, and the wisdom and power God provides to meet them. Revival also happens as we live in an attitude of constant prayer. “Pray always” (Luke 21:36). “Pray without ceasing” (1 Thess. 5:17). So prayer time includes a definite time and place, but it can also be anywhere, everywhere, and at all times. Both are essential for a healthy heart.

In spite of the countless alluring temptations of Babylon, Daniel kept himself pure because he “purposed in his heart that he would not defile himself” (Dan. 1:8). That purposeful approach continued throughout the day: “Amid the corruptions that surrounded him in the courts of Babylon he kept himself free from those sights and sounds which would allure him and draw him into temptation. When his duties required that he be present at scenes of revelry, intemperance, and basest idolatry, he cultivated the habit of silent prayer, and thus he was kept by the power of God. To have the mind uplifted to

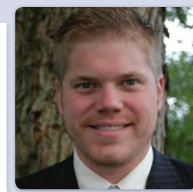
God will be a benefit in all times and in all places.”* In short, “Keep your heart with all diligence, for out of it spring the issues of life” (Prov. 4:23, NKJV).

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* Ellen G. White, *That I May Know Him* (Washington, DC: Review and Herald Pub. Assn., 1964), 247.

Revival
and
REFORMATION

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Brother *with* brother, friend *with* friend

Now blew across our windshield as bumper-to-bumper traffic crawled along a highway in northern Illinois. As my wife, our nine-month-old son, and I traveled around the southern end of Lake Michigan, the blizzard added to our growing sense of isolation. Fresh out of seminary, I was driving my family to our first pastoral district. Moving was nothing new to us as this was the seventh time in our four years of marriage, but this move was different. For the first time, we felt truly on our own.

Before I started seminary, an older minister encouraged me to appreciate this learning time while it lasted. Rarely do pastors have the opportunity to work with and live so closely to others who share their unique call. Seldom are pastors' spouses able to form such close relationships with those who can empathize with and support them. The friendships forged at seminary are a unique blessing.

As we drove through the snowstorm, I realized that time had passed. We were leaving our friends behind and setting out on a new life. Though excited to begin this journey, I grappled with a sense of loss and comforted myself with the thought that leaving close friends behind is part of ministry.

But should it be?

The biblical ideal

Though Scripture and history are not without examples of God working

through individuals, we too easily confuse the isolated gospel worker as God's ideal. The Bible does not present ministry as a calling best accomplished alone.

While recently singing with my two-year-old son, I was struck by the familiar words of the song "Dare to Be a Daniel." The phrase "dare to stand alone" conveys the message that taking a stand for God is a decision for loneliness. While God guarantees His presence always (Matt. 28:20), even when we are alone, we should not mistake solitude for His ideal. God gave Daniel the strength to stand alone among the lions (Dan. 6), but we cannot overlook the important role his friends played upon first arriving in Babylon (Dan. 1–3). Solomon's wisdom must have been particularly meaningful to the young Hebrew exiles: "Two are better than one, because they have a good reward for their toil. For if they fall, one will lift up his fellow. But woe to him who is alone when he falls and has not another to lift him up! Again, if two lie together, they keep warm, but how can one keep warm alone? And though a man might prevail against one who is alone, two will withstand him—a threefold cord is not quickly broken" (Eccles. 4:9–12, ESV).

Perhaps Jesus had this passage in mind when He sent out the Twelve, and later the Seventy, in groups of two (Matt 10:1–4; Mark 6:7; Luke 10:1). Certainly there were significant, culturally

relevant, and legal reasons for this arrangement as Mosaic law required two witnesses to verify the validity of any testimony (Deut. 19:15; Num. 35:30; John 8:17). But the use of the method by the apostles does not seem limited to these reasons only (Acts 3:1; 15:36–40). The apostles continued the two-by-two method Jesus prescribed, even though, in many cases, they were ministering to people whom adherence to the Mosaic law would not have been a requirement.

It appears, instead, that two-by-two ministry comprises the ideal. As far as the apostles were able, they maintained this method. Why, then, is two by two mostly overlooked in current ministry practice?

Ellen White's conviction

Ellen White identifies several practical benefits of the two-by-two model. Remarking on Jesus' sending the Seventy out, she wrote, "None were sent forth alone, but brother was associated with brother, friend with friend. . . . It was the Saviour's purpose that the messengers of the gospel should be associated in this way. In our own time evangelistic work would be far more successful if this example were more closely followed."¹

She specifically applied and endorsed the two-by-two model to ministers of the gospel,² speakers,³ medical workers,⁴ canvassers,⁵ missionaries,⁶

those who work in cities,⁷ and those who work in the country.⁸ She wrote, “God never designed that, as a rule, His servants should go out singly to labor.”⁹

She saw many practical benefits of the two-by-two model, particularly noting that those who work side by side “might have a molding influence upon each other,”¹⁰ encourage one another,¹¹ correct each other when in error,¹² and help make one another a “successful soul winner.”¹³

She noted the dangers of solitary ministry, including the tendency to

If Jesus had sent His disciples out alone, they could have covered twice as much ground in the same amount of time. But the increased effectiveness of synergy meant enough to Jesus to offset the decreased efficiency. Simply put, Jesus chose effectiveness over efficiency. Why don’t we?

Ellen White was so passionate about the increased effectiveness brought by two-by-two ministry that she responded to the complaint that working in twos would mean covering less ground by retorting, “Then occupy less territory.”¹⁷

A third benefit is the potential spiritual and mental growth that working closely with a friend makes possible. Educational theorists refer to the phenomenon of “dialogic learning,” which argues that human beings are far more likely to place their ideas and experiences into long-term memory when they talk about them with others.¹⁸ As Jesus’ disciples walked between towns, they likely passed the time in conversation, discussing the mission or reflecting on a recent miracle. By the simple practice of regular and interactive reflection, they

The two-by-two model of ministry makes sense for several reasons, including increased effectiveness, accountability, and personal growth.

“think that [our own] way is above criticism,”¹⁴ and elsewhere she warned that no “one man’s ideas, one man’s plans, are to have a controlling power in carrying forward the work.”¹⁵

Finally, she warned, “ ‘There is little that any of you can do alone. Two or more are better than one if you will each esteem the other better than yourself.’ ”¹⁶

Practical benefits

Considering the biblical ideal and its support by Ellen White, I want to suggest three specific practical benefits the two-by-two model would bring to ministry.

One benefit is increased effectiveness. A Jewish proverb says, “A friendless man is like the left hand bereft of the right.” Two people working together can accomplish more than the combined total of their individual efforts. This may have been what Solomon had in mind when he said, “Two are better than one, because they have a good reward for their toil” (Eccles. 4:9, ESV).

A second benefit is accountability. Jesus knew that He was sending His disciples out as “ ‘sheep among wolves’ ” (Matt. 10:16, NIV). The mission would be dangerous, and He wanted them to be protected from evil. As surely as Jesus Himself was met by the devil with temptation, His disciples would also face Satan’s unceasing efforts to derail them. While we ought to place our focus on the greatness of God rather than on the devil, it would be foolish to ignore God’s instruction on how best to protect ourselves from a continually disrupting enemy.

Pastors are not immune to temptations that can destroy their ministries. The isolated minister, gifted yet burdened with an irregular schedule and accessibility into many people’s lives, is shockingly vulnerable. What better way to combat the slippery slope that leads into such pitfalls as adultery, heresy, spiritual pride, or discouragement than to have a trusted friend by your side who can warn, rebuke, or help you get back on your feet?

transferred these experiences into their long-term memories.

Our own experiences and perspectives limit us all. When we share our ideas and thoughts, this sharpens our own thoughts and that of others. If a pastor were able to reflect with another pastor as they served in a common setting, they would be far more likely to process the events of the day in a way that would enable them to be more effective workers for God.

Time for a change?

The two-by-two model of ministry makes sense for several reasons, including increased effectiveness, accountability, and personal growth. So why is this the exception to the rule? Is a critical component of Christ’s instruction being largely overlooked and undervalued? Does solitary ministry reflect careful biblical exegesis or is it more a reflection of a culture that values individuality over relationships? Or efficiency over effectiveness? Or individual productivity over collective success?

Though some team-based ministry takes place (e.g., visiting members with an elder, pastor-mentoring initiatives, large multipastor churches, etc.), these most often fall significantly short of the two-by-two model of ministry Jesus employed with His first disciples. As Ellen White asserted, Christ's ideal was that ministry should be done brother "with brother, friend with friend."¹⁹ A relationship of equality, friendship, and comfort is implied, and this may be the reason Matthew shows Jesus paring His disciples as such (Matt. 10:2–4).


In spite of biblical examples (including the model of ministry employed by Jesus Himself), strong counsel from Ellen White, and the obvious practical benefits of the two-by-two model, the gospel ministry in Adventism today remains predominantly a solitary profession. Considering all this, we find it

puzzling *why the two-by-two model of ministry is not more widely practiced.*

Is it time for a change?

If synergy is a probable reality in the two-by-two model, could two pastors not serve a district of four churches more effectively than two pastors serving four churches in two separate districts? A "Yes" answer recognizes that this is not a cost issue but an ideological one. Western culture celebrates the individual more than it does the accomplishments of a team. Ideology can be dealt with by recognizing and intentionally suppressing the mental model that supports it, while experimenting with a new approach—pastoral teams of two serving combined districts.

Moving toward a two-by-two model would take humility, self-sacrifice, and, of course, some reorganization. Would the potential gains be worth it? Maybe the question should be rephrased like

this: *Is following Christ's example ever not worth it?* 

- 1 Ellen G. White, *The Desire of Ages* (Mountain View, CA: Pacific Press Pub. Assn., 1940), 350.
- 2 White, *Evangelism* (Washington, DC: Review and Herald Pub. Assn., 1970), 104.
- 3 *Ibid.*, 73, 74.
- 4 *Ibid.*, 520.
- 5 White, *Reflecting Christ* (Hagerstown, MD: Review and Herald Pub. Assn., 1985), 253.
- 6 White, *Medical Ministry* (Mountain View, CA: Pacific Press Pub. Assn., 1963), 300.
- 7 *Ibid.*
- 8 White, *Evangelism*, 51, 52.
- 9 *Ibid.*, 73.
- 10 *Ibid.*
- 11 *Ibid.*, 74.
- 12 *Ibid.*
- 13 *Ibid.*
- 14 *Ibid.*, 73.
- 15 White, *Life Sketches of Ellen G. White* (Mountain View, CA: Pacific Press Pub. Assn., 1943), 302.
- 16 *Ibid.*, 303.
- 17 White, *Evangelism*, 74.
- 18 See, e.g., R. Flecha, *Sharing Words: Theory and Practice of Dialogic Learning* (Lanham, MD: Rowman & Littlefield Publishers, 2000).
- 19 White, *The Desire of Ages*, 350.

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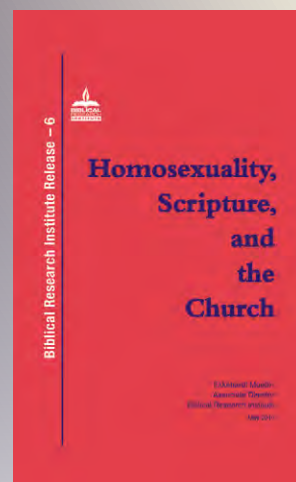


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Of nails and donkeys

Evangelist Glenn Coon begins his book *The ABC's of Bible Prayer* with words written by Mildred Hill:

Lord, make me a nail upon the wall, fastened securely in its place. Then from this thing so common and so small hang a bright picture of Thy face that travelers may pause to look upon the loveliness depicted there, and passing on their weary ways, each radiant face may bear stamped so that nothing can efface—the image of Thy glory and Thy grace. Lord, let not one soul think of me. Only let me be a nail upon the wall, holding Thy picture in its place.¹

The message is so beautiful. Yet a real temptation in ministry would be to make Jesus a nail on the wall holding up a picture of us, the ministers.

Barth's dilemma

On his eightieth birthday, theologian Karl Barth fidgeted in his seat as he listened to one person after another lavish praise on him for all of his glorious achievements. Their words caused in Barth a dual sensation: one of gratitude, the other of alarm. He had experienced the same sensation over the last few weeks as his name appeared in newspapers around the world. On the eve of this birthday, he was being hailed as the greatest theologian of the twentieth century and was being compared to the church fathers.²

When he finally spoke at the celebration, he shared the reason for his alarm. He had brought with him his personal copy of his 1922 *Epistles to the Romans*. Inside the flyleaf was an inscription he had made to himself.

“From Karl Barth to his dear friend Karl Barth.”³ What followed were some sentences that Barth had taken from volume 63 of the Erlangen edition of *Martin Luther's Works*:

If you think and are of the opinion that you really stand secure and you please yourself with your own books, your teaching, and writings, [if you think] that you have very splendidly and have preached magnificently, and if it then pleases you to be praised before others, yes, if you perhaps want to be praised lest you mourn and give up, then, my friend, if you are man enough, put your hands on your ears, and if you do so rightly, you will find a lovely pair of big, long, rough donkey's ears. Do not spare the cost of decorating them with golden bells so that you can be heard wherever you go and the people can point to you and say: Behold, behold! There goes the splendid creature that writes such wonderful books and preaches such wonderful sermons.⁴

Donkey ears

Reflecting upon this portion of Barth's speech, Brian Williams points out that Luther and Barth both knew of the inherent temptation in pastoral

ministry to draw others to ourselves as ministers.⁵ To use Jesus as a nail to hang a picture of us, or, as Luther phrases it, to decorate our donkey ears with bells so that people will notice us when we go by, is one of our greatest pitfalls.⁶

This temptation arises in pastors' meetings, for instance, when we begin to share all the baptisms we have performed. Putting the numbers out there feeds our sinful desire to compete with each other and our human compulsion to say, “Look at me!”

God has not called us to compete with other churches or other pastors. God has called us to be faithful and fruitful where He has placed us. You are not serving where you are by accident or happenstance; God has placed you there. Whether you are in a multichurch district or a single, large congregation, your role is the same: reveal Jesus to others.

Too often, we minister for our own self-glory, not for the glory of Christ and the redemption of those whom He has entrusted to us. Our hunger for self-glorification causes us, as Paul Tripp so aptly states, to be “more position oriented than submission oriented.”⁷

The desire for self-glorification often causes us to envy the promotion and position of others. We view ourselves as being more worthy than they of the larger church or the conference position, and we become angry that they got what we believe should have been ours. In our envy and jealousy, we may even begin to question the fairness and justice

of God. Such envy often leads to bitterness. We lose our motivation for doing what is right because we are more interested in position than submission.

Position orientation will cause you to be political when you should be pastoral. It will cause you to require service when you should be willing to serve. It will cause you to demand of others what you wouldn't be willing to do yourself. It will cause you to ask for privilege when you should be willing to give up your rights. It will cause you to think too much about how things will affect you, rather than thinking of how things will reflect on Christ. It will cause you to want to set the agenda, rather than finding joy in submitting to the agenda of Another.⁸

Celebrity status

Preaching can also feed into self-glorification. "Public speaking presents continual opportunity to perform, or . . . 'show off.' Listen to me, see what I know, watch as I impress you with my Greek" and Hebrew, or my powerful delivery.⁹ Richard Baxter probes this point of preaching pride:

And when pride hath made the sermon, it goes with us into the pulpit, it formeth our tone, it animateth us in the delivery, it takes us off from that which may be displeasing how necessary soever, and setteth us in pursuit of vain applause. In short, the sum of all is this, it maketh men [and women], both in studying and preaching, to seek themselves, and deny God, when they should seek God's glory, and deny themselves. When they should inquire, what shall I say, and how shall I say it, to please God best, and do most good? It makes them ask, what shall I say, and how shall I deliver it, to be thought a learned and able preacher, and to

be applauded by all who hear me? When the sermon is done, pride goeth home with them, and maketh them more eager to know whether they were applauded, than whether they did prevail for the saving of souls. Were it not for shame, they could find in their hearts to ask people how they liked them, and to draw out their commendations. If they perceive that they are highly thought of, they rejoice, as having attained their end; but if they see that they are considered but weak or common men [or women], they are displeased, having missed the price they had in view.¹⁰

Up-front ministry offers us "a ridiculously low-level celebrity status" that can become addicting.¹¹ We stand at the door at the end of the sermon, and with our big ears we await the praise and adulation we imagine will be ours as people pass by.

The desire of self-adulation can also manifest itself in pulpit hoarding. You are afraid to let your associate pastor, local elder, or church member speak because they might be as good as or even better than you are. Instead of utilizing their gifts for God's glory, you are afraid they may eclipse you.

However, it is not only in the area of pulpit ministry that the desire to increase ourselves causes us to discount or diminish the gifts of others. At times, pastors refuse to delegate ministry because their pride does not allow them to see the spiritual giftedness in others. Humility is required to seek out, affirm, and utilize the gifts of others and embrace ministry, not as a one-person show but as a community process.


The temptation is real and seductive to hook an earring, bell, or maybe some ribbon on our big donkey ears, and then to trot around with our newly adorned ears for others to see and applaud. We become so caught up in our parade that we forget that the parade was never for us in the first

place. It was only for Christ and the crowd to see Him.¹²

Barth again

Near the end of his speech at his birthday celebration, Barth compared his life and ministry to that of another donkey and offered that donkey as a metaphor of ministry:

A real donkey was mentioned in the Bible. . . . It was permitted to carry Jesus to Jerusalem. If I have done anything in this life of mine, I have done it as a relative of that donkey that went its way carrying an important burden. The disciples had said to the owner: "The Lord hath need of it." And so it seems to have pleased God to use me at this time, just as I was, in spite of all the things, the disagreeable things, that quite rightly are and will be said about me. Thus I was used . . . I was permitted to be the donkey that carried.¹³

When will it be good enough to just carry the Messiah through the streets so that He, and not we, might be seen? May you and I come to the place in ministry where our greatest desire is to be a nail upon which hangs a picture of Christ or a donkey that simply carries Jesus through the streets. 

1 Glenn Coon, *The ABC's of Bible Prayer* (Hagerstown, MD: Review and Herald Pub. Assn., 1972), 1.

2 Karl Barth, *Fragments Grave and Gray*, ed. Martin Rumscheidt, trans. Eric Mosbacher (London: Collins, 1971), 111, 112.

3 Ibid., 113.

4 Ibid.

5 Brian Williams, *The Potter's Rib: Mentoring for Pastoral Formation* (Vancouver: Regent College Publishing, 2005), 169.

6 Ibid.

7 Paul Tripp, "5 More Signs You Glorify Self," *The Gospel Coalition* (blog), accessed February 15, 2013, <http://thegospelcoalition.org/blogs/tgc/2012/12/09/5-more-signs-you-glorify-self/>.

8 Ibid.

9 Peter Mead, "Preaching and Pride: A Deadly Terrain," *Biblical Preaching* (blog), June 24, 2011, <http://biblicalpreaching.net/2011/06/24/preaching-and-pride-a-deadly-terrain/>.

10 Richard Baxter, *The Reformed Pastor*, 2nd ed., ed. William Brown (Glasgow: William Collins, 1829), 209.

11 Mead, "Preaching and Pride."

12 Williams, *The Potter's Rib*, 169.

13 Barth, *Fragments Grave and Gray*, 116, 117.

LIVE FROM CHARLOTTE, NORTH CAROLINA



IT IS WRITTEN

P R E S E N T S

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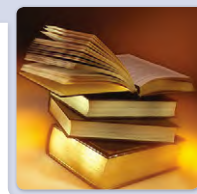
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Your Daily Journey to Transformation: A 12-Week Study Guide

By Jim with Janene Ayer

and Transformation By Jim Ayer, Hagerstown, MD: Review and Herald Publishing Association, 2013.

I made a startling discovery during my early years in ministry. Most people do not have any interest in what grade point average you earned during your seminary training. What matters to them is whether or not you have a living connection with God. Is your life being transformed and can you help them on their journeys of personal transformation?

A lack of spiritual vitality in the life of the pastor can be devastating personally, for the pastoral family, and also for the church. Too many pastors drop out of ministry, not because their salaries were inadequate, but because they felt spiritually depleted. Too many children from pastoral families walk away from church because they do not see practiced what is preached. That is why *Your Daily Journey to Transformation: A 12-Week Study Guide* and the companion book *Transformation* are such important resources for any Christian leader.

Written for a Seventh-day Adventist readership, the authors' stated purpose is to help you honestly assess your personal relationship with God and move forward on a journey of transformation, enabled and empowered by the Holy Spirit. When you pick up a copy of the 12-week study guide and companion book, your first reaction might be to rejoice that you have discovered a valuable resource for families and small groups in your congregation. Helpful topics include "Revival and Transformation,"

"Fruitful Abiding," and "Becoming New."

But before you rush off and order 100 copies and lay plans to launch 15–20 small groups in your church, consider taking your own family on this 12-week journey. Take time together to sit at the feet of Jesus and learn from Him. Let your witness begin "in Jerusalem," right where you live.

The presentations in the 12-week study guide are Scripture based and interactive. Questions are simple enough for every member of the family to participate and activities are practical and interesting. The authors provide five studies for each of the 12 units, allowing you some flextime during the busiest days of your week.

Once you have taken this 12-week journey yourself, you might want to encourage others in your congregation to take a similar journey. You can offer counsel and direction based upon your own experience with these resources.


As the host and producer of the popular television series *Making Waves*,



Jim's travels have taken him to more than 60 countries around the world. In his companion book *Transformation*, he shares some remarkable testimonies from individuals whose lives have been transformed. Those testimonies will bless your heart.

I do have one complaint that might be addressed in a second printing of the study guide and companion book. The 12 units of the

interactive study guide do not clearly parallel the 19 chapters of the book. For example, chapters 5 and 7 in the book (From Danger to Safety, Part 1 and Part 2) parallel unit 4 (From Danger to Safety) in the study guide. Chapter 15 (Abiding in a Forever Relationship) parallels unit 10 (Fruitful Abiding). But the correlations are not always so clear. Some simple notations at the beginning of each chapter in the book and in each unit of the study guide would be helpful. Hopefully, this lack of clarity can be corrected in a subsequent printing.

Jim and Janene Ayer remind us that the day is coming when God will "make all things new" (Rev. 21:5). Fortunately, we do not need to wait until that great day to experience personal transformation, for God's life-changing work can be experienced even today. 

Reviewed by Derek J. Morris, DMin, editor, Ministry.

Have you read a great book published recently that your fellow pastoral colleagues would really enjoy? Write a book review!

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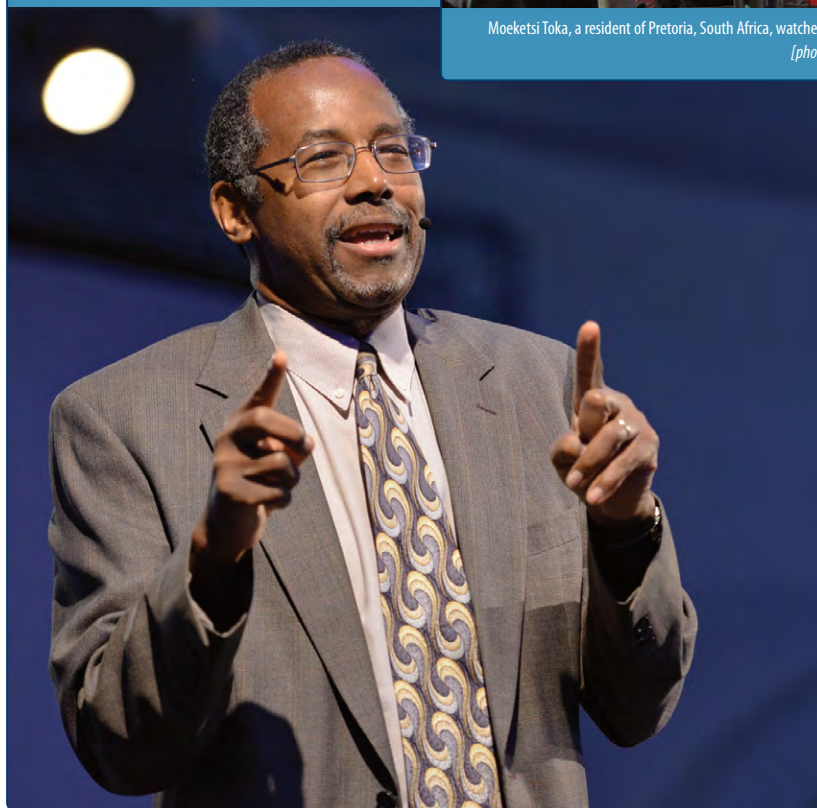


► World youth conference closes with worship in stadium, evening celebration

Atteridgeville, Gauteng, South Africa—Beginning Friday, July 12, 2013, at the Seventh-day Adventist Church's world youth conference, renowned brain surgeon **Dr. Ben Carson** implored Seventh-day Adventist youth to exercise their willpower and remain committed to God in a series of three speeches.

Carson served for more than 25 years as the chief of pediatric neurosurgery at Johns Hopkins Hospital in Baltimore, Maryland, United States, and was a key presenter at Impact South Africa. The event drew more than 3,100 Adventist

Seventh-day Adventist Church member Dr. Ben Carson speaks at Impact South Africa. [photo: Daryl Gungadoo]



Moeketsi Toka, a resident of Pretoria, South Africa, watches a Sabbath worship service at Lucas "Masterpieces" Moripe Stadium.

[photo: Ansel Oliver]

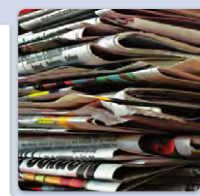
youth and young adults from around the globe for two weeks of community service, workshops, and worship.

"God has given each one of us something that is extraordinarily special. It's called willpower. You don't have to give in," Carson said of things that can divert young people from realizing their full potential.

"Never get too big for God, never deny God, no matter where He takes you, no matter what roles you're in," Carson said. "If you put Him first in your life, you will be extraordinarily successful."

Carson and other presenters spoke to an audience of more than 18,000 youth conference attendees and community members at Lucas "Masterpieces" Moripe Stadium, just outside Pretoria.

In a sermon, Adventist Church president **Ted N. C. Wilson** similarly



affirmed youth and urged them to continue carrying out the Adventist Church's mission.

"We love you and we're counting on you for the future," Wilson said. "Impact your city. Impact your country. My brothers and sisters, impact the world for Jesus Christ!"

Gilbert Cangy, director of the Adventist Church's Youth Ministries and organizer of the conference, said the event successfully integrated youth from around the world as a family of faith.

"We truly embraced diversity at this event," Cangy said. "There was a place

at this conference for everyone—from every country, from every culture."

Following the morning service, dozens of attendees traveled throughout nearby neighborhoods to distribute 20,000 copies of the book *The Great Hope*. [Ansel Oliver/ANN]

► First lady of Rwanda opens Adventist Church's International Women's Congress

Kigali, Rwanda—Seventh-day Adventist women hold "untapped potential" to impact their communities, Rwanda's first lady **Jeannette Kagame** said at the church's International Women's Congress near Butare, Rwanda, on August 7, 2013.

"It is one thing to have [potential], and another to maximize it," First Lady Kagame said. "I want you to think about what you are going to leave behind for the next generation."

The five-day congress, held for the first time in Rwanda, drew 1,500 women delegates from 11 countries in the Adventist Church's East-Central Africa Division.

The congresses are meant to encourage women to bring positive change to their communities, organizers said. Delegates discussed challenges facing women, including gender-based violence and obstacles to socioeconomic development. Speakers addressed emotional intelligence and offered tips on living a purposeful life.

In Rwandan culture, women are considered the heart of the home, Kagame said. "We nurture, inspire, and encourage those around us, and whether we realize it or not, we set the foundation for character



Rwandan First Lady Jeannette Kagame, right, flanked by Raquel Arrais, associate director for the Adventist world church's Women's Ministries, opens the Adventist Church's International Women's Congress near Butare on August 7. [photo: The New Times/ANN]

building. Society expects a lot from us as wives, mothers, sisters, professionals, and individuals," she said.

Kagame also acknowledged the increasingly complex role that women play in Rwandan society. "We have to compete with men out there in the workforce, and at the same time assume our roles in the home," she said.

An exhibition running alongside the congress displayed homemade food, new technology, clothing, and interior design items.

Hesron Byilingiro, president of the Adventist Church's Rwanda Union

Mission, said Rwanda was chosen to host the congress because the country is a strong advocate of women's empowerment and gender equality.

"We expect that by the time these women leave, there will be a difference. They will leave with a lot of valuable lessons," Byilingiro said. The principle of gender equity and equality is enshrined in the Rwandan Constitution,

which guarantees a minimum of 30 percent of leadership positions to women. In some cases, the threshold has been significantly surpassed.

Esperance Ngagi Murerabana, the Rwanda Union Adventist Women Ministries director,

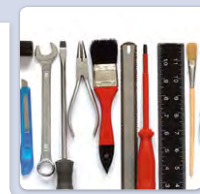
said because Rwanda understands the notion of gender equity and equality, it has allowed women to be actively involved in the efforts toward socioeconomic transformation. "That has allowed us to be self-confident," Murerabana said.

There are nearly 550,000 Adventists in Rwanda, which has a population of 12 million. [Jean Pierre Bucyensege/The New Times, with ANN staff]



Participants at the Adventist women's congress in Huye District. [photo: The New Times/Jean Pierre Bucyensege]

S. Joseph Kidder, DMin, is professor of Christian Ministry and Discipleship, Andrews University Seventh-day Adventist Theological Seminary, Berrien Springs, Michigan, United States.



Moments of decision

As I entered the church I was visiting, a man carrying an armload of papers greeted me. He shook my hand while complaining to another man about some church business that should not have been discussed in my presence. In a nervous attempt to make me feel welcome, he said, “It was nice to meet you. You’ll like our church. It’s a very friendly place.”

When I entered the sanctuary, a woman stood up to give the announcements and said, “We do not have potluck today as the bulletin mentioned. Sorry, we had to cancel it.” A man interrupted her by saying, “No, we moved it to the park.” Another person shouted, “That is not a good idea since it is going to rain.” Finally, the pastor came to the front and made it clear that the potluck had been moved to the following week. This back-and-forth exchange took several minutes; but it felt like an eternity. I was so embarrassed that I wanted to crawl under the pew. I prayed that there were no visitors. As a seasoned church member, I said in my heart, “I will never come back here.” Imagine how an outside visitor would have felt.

I wanted to crawl under the pew.

Encounters of the right kind

When a person talks to a member of your church, calls on the telephone, receives a brochure in the mail, or drives into your parking lot, this could be a moment of decision. A moment of

decision is any occasion in which a person comes in contact with and forms an impression of your church. This impression in an individual’s mind is generalized to your entire church. The end result of the contact is a feeling—positive or negative—about your church.

Think like a guest

To understand a new person’s experience, you need to set aside your “insider” understanding about your church and think like an outsider. Of the many moments of decision, we will look at eight that are faced by newcomers to the church. For each one, think about what happens now and what should happen when a guest encounters these at your church.

1. *Driving up to the church building.* Is the landscaping around your church well-kept and the parking lot nicely paved and clear of debris? Are the exterior walls and windows of the building attractive? Are there parking spaces clearly marked for guests?

2. *Walking up to the front door.* Are there warm and friendly people greeting guests before they enter the building? Is the entrance clearly marked? Does the entrance present an inviting look which says, “Please come in”?

3. *Entering the building.* Are the sounds that guests hear upon entering the building uplifting? Is there a pleasant odor? Does the decor seem attractive and welcoming? Are the directional signs easily visible? Are there people available to answer questions and give assistance?


4. *Meeting friendly people.* Are church members outgoing and approachable? Do they express an attitude of acceptance to newcomers? Is there a comfortable and authentic friendliness?

5. *Experiencing ministries and services.* Is the child care area clean, bright, and open? Are the restrooms clean and free of unpleasant odors? Are classrooms nicely decorated?

6. *Meeting ushers and entering the sanctuary.* Do ushers smile and express a friendly attitude? Is the atmosphere of the worship area vibrant and happy? Is there room to sit without being unduly crowded? Are guests welcomed graciously and treated with respect?

7. *Participating in the worship service.* Is the order of the worship service easy to follow? Are the songs easy for the newcomers to sing? Are the words of the songs available? Do guests feel at ease and comfortable? Do guests find a friendly atmosphere upon leaving the worship area? Are they greeted in positive ways by people around them? Are they invited to a refreshment table to talk and meet others?

8. *Contact follow-up.* Do guests receive a personal contact within 48 hours of their first visit to your church? Are they invited back? Do you, in some way, surprise guests with an extra measure of service like giving them a book or a basket of goodies? Are guests put on your mailing list for appropriate future contact? Do guests receive a church newsletter describing ministries they might find interesting? Do church members call them to extend a personal invitation to special events?

What do guests see, experience, and feel from these moments of decision in your church? What can your church begin to do to make these positive experiences for your guests? As you move forward in these areas, keep in mind to do everything with excellence and spend many hours in prayer so that people who come to your church will experience the presence of God. 

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H.M.S. RICHARDS

LECTURESHIP ON BIBLICAL PREACHING

PREACHING TO THE TIMES

October 26th -28th, 2013



Elder Charles Bradford, A living legend in the Seventh-day Adventist Church. He is a prolific author and outstanding preacher who has served as Union President, General Conference Secretary and North American Division President.



Pastor Adrian Craig, 45 year veteran of the battle between good and evil. Retired Greater Sydney Conference President and former inspirational speaker at Oakwood University's annual Evangelism Council and expert preacher of Daniel & Revelation.



Dr. Bill Knott, Editor and Executive Publisher of the *Adventist Review* and *Adventist World* magazines is a sought after, inspiring preacher who has authored hundreds of articles for church periodicals.



Dr. R. Clifford Jones-Panel Facilitator, Associate Dean & Professor of Christian Ministry at the Seventh-day Adventist Theological Seminary, is an author, pastor and powerful preacher who will serve as Panel Facilitator for the Lectureship.

Pastors and elders are invited to attend. Hotels and other accommodations are readily available - call 269-471-6363 for information.

SABBATH, OCTOBER 26

Sermon

11:00am-12:30pm

Howard Performing Arts Center

Pastor Adrian Craig

Title: *White Heat-Daniel 3*

SUNDAY, OCTOBER 27

Panel Session 1

1:00pm-2:30pm

Seminary Chapel

Adrian Craig, Charles Bradford,

Bill Knott, & Facilitator: Clifford Jones

Panel Session 2 Q&A

3:30pm-5:00pm

Seminary Chapel

Adrian Craig, Charles Bradford,

Bill Knott, & Facilitator: Clifford Jones

MONDAY, OCTOBER 28

Sermon

10:30am-11:20am

Seminary Chapel

Elder Charles Bradford

Title: *Preaching to the Times*

Living Legend Luncheon honoring

Elder Charles Bradford

11:30am - 12:30pm

Seminary Commons

GLOBAL MISSION'S ANNUAL SACRIFICE OFFERING

NOVEMBER 9

Every dollar given to the Annual Sacrifice Offering goes directly to the front lines of mission, reaching people who are still waiting to know Jesus. Thanks to your support, they will.

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