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An artistic illustration of Jesus, with a beard and long hair, wearing a white robe and a white head covering. He is standing in the center, looking down at a man on his left and a woman on his right. The man is wearing a red robe and a dark tunic, and the woman is wearing a blue headscarf and a blue robe. They are standing in a field with a bright, hazy background. The overall style is painterly and evocative.

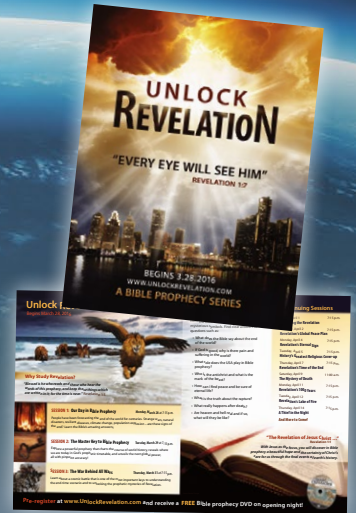
The
discipleship
challenge

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12501 Old Columbia Pike, Silver Spring,
MD 20904-6600 U.S.A.
www.ministrymagazine.org
ministrymagazine@gc.adventist.org

EDITOR

Derek J. Morris

ASSOCIATE EDITOR

Willie E. Hucks II

CONSULTANTS TO EDITOR

John Fowler, Clifford Goldstein, Myrna Tetz

EDITORIAL SPECIALIST

Sheryl Beck

FINANCE AND TECHNOLOGY MANAGER

John Feezer IV

INTERNATIONAL EDITORS

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Ron Clouzet, Michael D. Collins, Daniel Devadhas, Carlos Hein, Patrick Johnson, Victor Kozakov, Geoffrey G. Mbwana, Musa Mitekaro, Passmore Mulambo, Daniel Opoku-Boateng, Hector Sanchez, Branimir Schubert, Houtman Sinaga, Elias Brasil de Souza, Ivan L. Williams, Ted N. C. Wilson

ADVERTISING

advertising@ministrymagazine.org

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subscriptions@ministrymagazine.org

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Host: Anthony Kent
Cohost: Derek Morris
www.MinistryinMotion.tv

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SECRETARY Jerry N. Page

ASSOCIATE SECRETARIES

Jonas Arrais, Robert Costa, Willie E. Hucks II, Anthony Kent, Derek Morris, Janet Page

MINISTERIAL RESOURCE CENTER COORDINATOR

Cathy Payne
888-771-0738, +1 301-680-6508
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“Some individuals aspire to be a pastor like a disillusioned couple that has rushed into a marriage, only to soon discover they had nothing in common. Admitting to one’s self that they chose the wrong career path may open the door to more fulfilling efforts on God’s behalf.”

Ministering to homosexuals

I am writing to wholeheartedly affirm Bruce Manners’s approach and the spirit of his article (“Homosexuality: One Pastor’s Reflection”—January 2016). In more than 50 years of congregational ministry, I, too, learned that listening, accepting, and loving persons who happened to be homosexual in nature enabled them to be part of the congregations and able to offer their gifts. There were never any problems.

Like Jesus, congregations need to be open and accepting of persons, expecting them all to be responsible in their relationships. We are called to love one another. Thank you for courageously sharing this article.

—Gary Hackenberg, email

Partiality and partition

I am grateful for two articles that you recently published. The first was from Ardaine Gooden (“Partiality: The Sin Often Ignored by Many”—November

2015). The second was from Emmanuel Mwale (“Breaking Down the Different Walls of Partition; Our Urgent Twenty-first-Century Challenge”—January 2016). Both have highlighted the scourge which has blighted the Church (locally, nationally, and globally) for centuries; in fact right from its birth at Pentecost.

As these issues are recognized and accepted and brought to the cross, then perhaps the Church can begin to move forward. Otherwise the prayer of Jesus for His Church in John 17 will continue to be frustrated by those who claim to be His disciples, in the face of a skeptical and unconvinced world.

—Reverend Matt Beech, Motueka Anglican Parish, Motueka, New Zealand

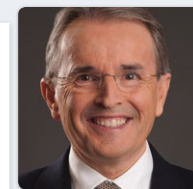
When it is time to move

Joseph Kidder’s article (“Should I Move? Nine Factors to Consider Before Making the Change”—January 2016) speaks to every one of us that has ever held the office of pastor. There

were two areas that I wish he would have elaborated on. First, whether the person should remain in the pastoral ministry at all. Some individuals aspire to be a pastor like a disillusioned couple that has rushed into a marriage, only to soon discover they had nothing in common. Admitting to one’s self that they chose the wrong career path may open the door to more fulfilling efforts on God’s behalf. The second area is moving on because of age. I have seen numerous occasions where elderly pastors just could not let go. It seems especially the case when that pastor founded the church that he or she now oversees. In such cases, we often see successful churches fall into decline. If an elderly pastor is not careful, he or she can take their church to their grave with them.

I would love for Dr. Kidder to expand on his very important subject in some future articles. Thank you.

—Reverend. D. L. Bain (retired), Leesburg, Florida, United States



Wise delegation

Have you ever felt overwhelmed by the never-ending demands of ministry? God does not expect you to do all of the work alone. He wants you to delegate responsibility to others.

Most of us already know we need help, but sometimes we make the mistake of delegating responsibility to the wrong people. Perhaps you asked someone to help with a project and ended up thinking, “I should have done it myself.” That’s the wrong response. Delegation was the appropriate course of action, but you need to remember three important qualifications when delegating responsibility: We find these qualifications embedded in the Acts 6 narrative.

A good reputation

Perhaps you were expecting the first recommendation to be about education or age, but the first qualification you need to look for when delegating responsibility is a good reputation. Would you delegate responsibility to a great communicator who lies or a financial advisor who steals? Hopefully your answer is No! You must find someone with a good reputation. While a good reputation can be ruined overnight, it is not developed in a moment. A good reputation is the product of a lifetime. An example of a Christian with a good reputation was Joseph, a Levite from Cyprus. He was so appreciated by his peers they gave him a nickname: Barnabas, Son of Encouragement (Acts 4:36). He maintained that good reputation in every Scripture narrative that bears his name.

Some years ago I needed help with administration at a growing church I pastored. At one of our staff meetings,

I met a retired hospital manager who was assisting with an administrative assignment. It became clear to me that Lois not only had a distinguished career, she had a good reputation. Asking her to serve as my volunteer administrative assistant was one of the most important decisions I made.

Full of the Holy Spirit

A second important qualification to remember when delegating responsibility is also listed in Acts 6:3—full of the Holy Spirit. A remarkable example of wise delegation in the early Christian community was the selection of Stephen the deacon. Scripture records he was full of faith and power (Acts 6:8, NKJV), but he was also full of the Holy Spirit (Acts 6:5). Those who opposed his Christian witness were not able to resist the Spirit by which he spoke (Acts 6:10).

Here is an important question for Christian leaders who wish to delegate wisely: how can you discern whether a person is full of the Holy Spirit? Perhaps you can identify them by their fruit (Matt. 7:20). The apostle Paul tells us, “The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control” (Gal. 5:22, 23, NKJV). If this fruit is manifested in the life, there is a good chance that person is full of the Spirit. I say “a good chance” because people can try to trick you. Jesus spoke of those who look good externally, but inwardly they are ravenous wolves (Matt. 7:15, NKJV). The only way we can be certain that a person is filled with the Spirit is to be filled with the Spirit ourselves. Since spiritual things are spiritually discerned, we need to ask our Father in heaven to fill us with the enabling presence of His Spirit in order

*Identify
volunteers
who are full
of wisdom.*

to delegate wisely to those who are also filled with the Spirit.

Full of wisdom

A third important qualification to remember when delegating responsibility is also found in Acts 6:3—full of wisdom. Being full of wisdom and being highly educated are not necessarily synonymous. There are highly educated fools and people full of wisdom who have little formal education. Those who are full of wisdom put into practice what they have learned. A person who understands all of the details about healthful living and yet doesn’t exercise is not wise. Jesus said, “Whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock” (Matt. 7:24, NKJV). When delegating responsibility, look for individuals who put into practice the truths they have learned. Identify volunteers who are full of wisdom.

Wise delegation was needed in the early Christian church and is still needed today. May God direct your steps as you identify anointed leaders; delegate responsibility; and release authority to those who have a good reputation, are filled with the Holy Spirit, and are full of wisdom. 📖

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Michael Dörnbrack pastors in the Baden-Württemberg Conference of Seventh-day Adventists, Isny, Germany.



The discipleship challenge

How do you measure the success of your congress?" This question really struck the Youth in Mission Board, responsible for the Youth in Mission Congress in Germany.¹ We pondered it while discussing a renewed vision for this youth congress. Is our congress successful because we regularly have more than 1,400 young people from all over Europe attend? Is it because a certain number of them decide to be baptized or commit to give one year for service?

While these decisions are valuable and a reason to rejoice, it became obvious to our team that these decisions are just the beginning—but not an ultimate measure of success. Jesus stated what really counts: “‘The harvest truly is great, but the laborers are few; therefore pray the Lord of the harvest to send out laborers into His harvest’” (Luke 10:2).²

So the question that really describes the success of our work is: How many young people will go back to their local churches as workers, missionaries, and leaders, committed to continue their training? This is the key question not only for a youth event like the Youth in Mission Congress but for every level of our church organization, including the local church.

A closer look at discipleship

In His great commission Jesus commanded us to “make disciples of all the nations, baptizing them in the name of the Father and of the

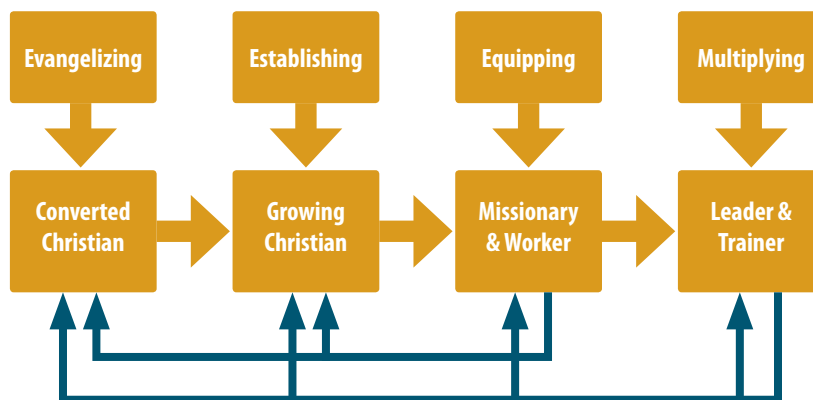
Son and of the Holy Spirit, teaching them to observe all things that I have commanded you” (Matt. 28:19, 20). “Teaching all things” means more than teaching a set of fundamental beliefs before baptism. Jesus gave His disciples sound biblical doctrine, taught them the way of salvation, showed them how to grow spiritually, and trained them for service. Therefore, the Great Commission involves not only evangelism and leading people to baptism but also nurturing believers and training them to share their faith after they have been baptized. The ultimate goal is that they become mature disciples of Jesus and, in turn, are prepared to lead others into discipleship with Christ. The Great Commission’s focus means to multiply the disciples.

The discipleship path

In simple terms, the model of the discipleship path describes the growth process of a disciple. This

shows that discipleship is a process of continual spiritual growth through four stages.³

The first stage concentrates on evangelism that leads people to conversion. A converted Christian understands the gospel, personally accepts salvation through Jesus Christ, and experiences assurance of salvation. The second stage describes the spiritual growth of a disciple who lives a spirit-filled life, regularly prays and studies the Bible, and experiences victories in his or her Christian life. In stage 3, the missionary and worker understands the basic principles of evangelism and has learned to lead people to Jesus. He or she can lead others to stages 1 and 2. The leader and trainer in stage 4 goes one step further and has learned to train people for service and lead them through the whole discipleship path (stages 1–4). Only when we have people in stage 4 can we experience a multiplication of disciples. Of course, this model has its



limitations and is only a simplified representation of reality because a new convert can start to share his or her faith right away. Discipleship is not a status, but rather a process of ongoing spiritual growth with interdependent and yet different focuses.

(2 Tim. 2:2). So discipling is not just leading people to Christ and baptizing them but guiding them through the whole discipleship path.

Ellen White emphasized the importance of this kind of training again and again. “There should be a

were taught how to begin. They need to be instructed and encouraged.

“Every church should be a training school for Christian workers. Its members should be taught how to give Bible readings, how to conduct and teach Sabbath school classes,

... The Great Commission involves not only evangelism and leading people to baptism but also nurturing believers and training them to share their faith after they have been baptized.



The Bible makes plain that this process must be intentionally fostered by disciple makers. This is what Jesus did with His disciples, what Barnabas did with Paul, what Paul did with Timothy, and what Timothy did with others. Paul wrote to Timothy: “And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also”

well organized plan for the employment of workers to go into all our churches, large and small, to instruct the members how to labor for the upbuilding of the church, and also for unbelievers.”⁴ “The greatest help that can be given our people is to teach them to work for God, and to depend on Him, not on the ministers.”⁵ “Many would be willing to work if they

how best to help the poor and to care for the sick, how to work for the unconverted. There should be schools of health, cooking schools, and classes in various lines of Christian help work. There should not only be teaching, but actual work under experienced instructors. Let the teachers lead the way in working among the people, and others, uniting with them, will learn

from their example. One example is worth more than many precepts.”⁶

“The spiritual life of the church can only be kept alive as the members make personal efforts to win souls to Christ. . . .

“The work of the minister is incomplete if he does not educate the souls newly come to the faith to be laborers together with God, visiting and praying with families, showing to the world what Jesus has done for them.”⁷

It becomes obvious that our focus in ministry should not be just the number of baptisms but rather the number

1. Instead of focusing on large numbers, Jesus concentrated on training a few because He knew that discipleship works best in the context of transparent, open, highly accountable relationships.
2. Jesus was an example of all that He taught.
3. Jesus made the Word of God the basis of His teaching.
4. Jesus lived a life of prayer and taught His disciples to pray.
5. Jesus trained His disciples for service, gave them the opportunity to work together with Him, and sent them out.

congregation just keeping the program going.”⁹

Discipleship groups

In my work as director of the Josiah Mission School,¹⁰ it was clear from the beginning that we needed to teach discipleship. So, we started with using the first whole week of our training program to teach this topic. It soon became obvious that a week was not enough because the students have to digest and apply what they have learned, and that does not happen within a week. So, we decided to have weekly classes

It becomes obvious that our focus in ministry should not be just the number of baptisms but rather the number of workers.

of workers. The number of growing and working disciples says much more about the health of a church and the success of a pastor than the number of baptisms, members, or church attendance.

Jesus: Our Example

As we come to understand this concept of discipleship, we naturally ask ourselves: How can this be done? The best reference point for discipleship is Jesus Himself. Jesus did not just command His followers to make disciples. For more than three years He modeled how to make disciples. His challenge was to prepare His disciples to lead the young church after His ascension. When we observe Jesus’ way of disciple-making, a few principles stand out:

If we want to help people move forward on their discipleship path, we must follow these principles. Sermons, seminars, and books have their proper place; but they are not enough. Discipleship consists of investing oneself in the life of someone else. It takes courage and patience to invest time and strength in a few in order to see results in the long run. Leroy Eims observed: “Disciples cannot be mass produced. We cannot drop people into a program and see disciples emerge at the end of the production line. It takes time to make disciples. It takes individual attention.”⁸ And Robert Coleman wrote: “The best work is always done with a few. Better to give a year or so to one or two men who learn what it means to conquer for Christ than to spend a lifetime with a

on discipleship, which was already a lot better. But soon we realized that something was still missing: the element of transparent, open, highly accountable relationships.

We took the next step and divided our students into small discipleship groups. These groups made a real difference in the spiritual growth of our students. Our students get to know a way of discipleship that they can easily apply in their local churches no matter whether the church is big or small, alive or asleep. All they have to do is to find a few people and start a discipleship group in someone’s home.

A discipleship group is characterized by the following key elements:

- A small number of people (about 2–6) that commit to meet once a

week for 90–120 minutes during the course of a year.

- Fellowship with transparent, open, highly accountable relationships. This fellowship is not restricted to the group meeting.
- The members commit to memorize a memory verse each week and review it regularly. They test each other in the group meetings.
- The members commit to study the discipleship lessons in advance and come prepared to the group meetings.
- The group makes a list of people they want to pray and work for and reaches out to them.
- The members pray for each other and for the people they want to reach.
- The clear goal is to start a new discipleship group and/or a soul-winning small group.

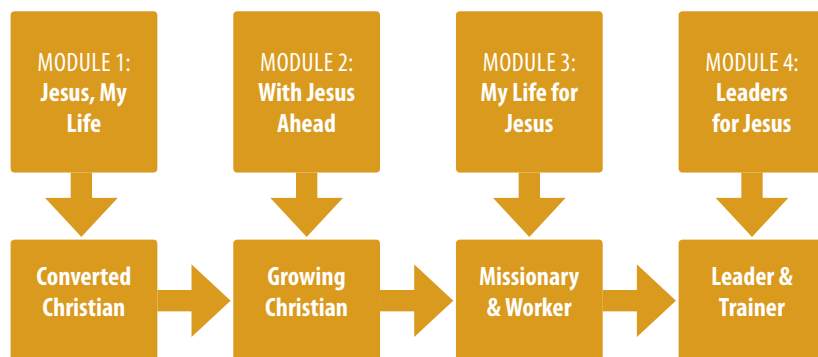
solid Adventist identity. I also wanted to help my students know the most beautiful statements about discipleship in the writings of Ellen G. White. So during the last few years I developed a discipleship course with four modules that meet these criteria and reflect the four stages of the discipleship pathway.¹¹

The lessons of module 1 (“Jesus, My Life”) deal with the everlasting gospel and the experience of salvation from different perspectives. Even though newly baptized members have had Bible studies on salvation, it is very helpful for them to go through these lessons in order to gain an in-depth understanding about what conversion is and how it works. This will also help them share the good news with others. From my experience, longtime church members also benefit from a study of module 1.

training on how to start and lead a home Bible study group and give personal Bible studies.

The lessons of Module 4 (“Leaders for Jesus”) deal with a thorough understanding of the discipleship path. The goal of this module is to equip the members to start the process of multiplication by beginning a new discipleship group in order to intentionally lead people through the four stages of the discipleship path.

Wherever you are in your ministry, ask God to show you people (newly baptized or longtime members, young or old) to start this journey with you. On this journey, you will see them grow in their love for Jesus and their everyday walk with Him. And at the end, you will be blessed to see new workers and be richly rewarded yourself. 🙏



- The members hold each other accountable to follow through on their commitments.

The discipleship course

About a year after we started to teach discipleship at our school, I realized that we needed a discipleship course that puts discipleship in an Adventist framework, teaching all the lessons in the context of the Adventist message. Besides helping our students become disciples, I wanted them to develop a balanced, Christ-centered,

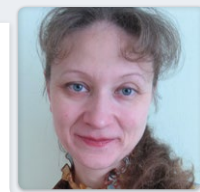
Module 2 (“With Jesus Ahead”) is designed to help one grow spiritually and starts with lessons on how to be filled with the Holy Spirit. Then this lesson shows how to study the Bible personally and how to have a meaningful prayer life. The other lessons deal with different aspects of a victorious Christian life.

Module 3 (“My Life for Jesus”) focuses on teaching basic principles of evangelism and ways to share Jesus in the context of relationships (friendship evangelism). In addition, it provides

1. The Youth in Mission Congress is a youth convention run by the Baden-Württemberg Conference of Seventh-day Adventists (SDA) but, for the most part, was started, owned, and organized by young people.
2. All scriptures used in this article are from the New King James Version of the Bible.
3. Adapted from Leroy Eims, *The Lost Art of Disciple Making* (Colorado Springs, CO: NavPress, 1978), 183.
4. Ellen G. White, *Testimonies for the Church*, vol. 9 (Mountain View, CA: Pacific Press Pub. Assn., 1948), 117.
5. White, *Testimonies for the Church*, vol. 7, 19.
6. Ellen G. White, *The Ministry of Healing* (Mountain View, CA: Pacific Press Pub. Assn., 1905), 149.
7. Ellen G. White, *Manuscript Releases*, vol. 6 (Washington, DC: Review and Herald Pub. Assn., 1990), 199.
8. Eims, *The Lost Art of Disciple Making*, 45, quoted in Greg Ogden, *Transforming Discipleship* (Downers Grove, IL: InterVarsity Press, 2003), 75.
9. Robert Coleman, *The Master Plan of Evangelism* (Old Tappan, NJ: Revell, 1963), 117, quoted in Ogden, *Transforming Discipleship*, 67.
10. The Josiah Mission School is an evangelism training school run by the Baden-Württemberg Conference of SDAs that offers young people a ten-month training program. It was started in 2007.
11. This discipleship course is currently being translated into English. If you are interested in learning more about this discipleship course and the concept of discipleship groups, go to our Web site [www.josia-missionsschule.de/Discipleship-Course-\(English\)_1481.html](http://www.josia-missionsschule.de/Discipleship-Course-(English)_1481.html).

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Yelena Muzykina, PhD, is associate professor of the humanities and social science at Zaoksky Christian Institute, Zaoksky, Tula Region, Russia.



Dimensions of the sanctuary for seekers of the straight path¹

Our societies are rapidly changing. Procedures that governed social relations before have to give place to new rules that tend to umbrella seemingly irreconcilable things. An illustration can be drawn from a new turn of interreligious dialogue, also referred to as “interfaith dialogue.” This used to be a platform for people of different faith traditions to come to a mutual understanding and a sense of respect that allowed them to cooperate, despite their different religions.

Though much has been done, more needs to be, especially among monotheistic faiths, whose interactions need to climb to a new stage, to take a new stand, switching the focus from professional proclamation and debates to practical actions and more visible interactions.

Instead of trying to answer questions about differences and deconstructing the opponents’ dogmatic set of beliefs, it would be better to consider contributions to each other’s spiritual dimension and the enhancing of our mutual understanding of God in theological and ethical terms. The most productive way to do this springs from referring back to the holy texts, reading and rereading them together, while

trying to catch the perspective of one’s interlocutor. It is not by chance that many common themes flow through the Jewish-Christian-Muslim tradition, presenting the same heroes and events from different angles. They are like bits of a heavenly stained-glass window that needs to be reconstructed to give us a better view of the Creator.

In this article, I am going to examine a specific topic, often considered a “testing truth” of the Seventh-day Adventist (SDA) Church, but which may have a much broader application. It should serve, not as a tool to divide, but rather; to be a uniting factor in Muslim-Christian relations.

The day of judgment for Muslims

Among biblical topics that might have some parallels with qur’anic texts (and thus ring a bell for Muslims), the theme of the day of judgment stands out.² This topic can be pivotal for the whole Qur’an, because all other themes, directly or indirectly, point to and find their fulfillment in it.

The sacred text of Islam clearly says that the earthly life is a temporary one. A special day occurs when every human being is resurrected to face the statements and deeds said or done during their earthly life. The day is referred to

under different names in the holy book of the Muslims: *yawm al-qiyāmah* (the day of resurrection), *yawm al-hisāb* (the day of judgment), and *al-yawm al-ākhir* (the final day)—the transition point to a new reality. Belief in life after death, with either eternal reward or endless punishment, is a fundamental article of faith in the Qur’an.

At the same time, the idea of an inevitable segregation of people between paradise and hell is constantly rehearsed in the qur’anic context, and this gives rise to many fears among adherents of Islam. The notion that divine justice will be based on precise measures scares many believers. While the Bible simply mentions that on this day of judgment, God “will render to every man according to his deeds” (Rom. 2:6), the Qur’an speaks of placing one’s deeds on the scales.³ Deeds would be weighed rather than counted. The idea makes the qur’anic day of judgment frightening because no one knows for sure the weight of their good or bad deeds.

Additional fear comes into the picture by mentioning the detailed and complete record of people’s earthly choices and deeds, so that nothing, large or small, escapes notice. For some, this will be an unpleasant and horrible surprise.⁴

Another source of fear centers around the mystery of the procedure of the judgment, for the Qur'an remains silent about the details of the process and mentions only weighing and the reading of books. In an attempt to construct a complete picture, the Hadith literature includes many different narratives on the matter. Among them one can read the following, "Narrated Abu Huraira: Allah's Apostle said, 'The deeds of anyone of you will not save you (from the [Hell] Fire).' They said, 'Even you (will not be saved by your deeds), O Allah's Apostle?' He said, 'No, even I (will not be saved) unless and until Allah bestows His Mercy on me.'"⁵ In this case we can see an attempt to unite two seemingly incompatible attributes

suffering and anguish. The judgment is so grave and the calculations are so complex that humans may not be able to appreciate all aspects of the divine judgment."⁸ The statement points to the problem of reconciliation between mercy and justice, indicating that both Islamic theology and interpretation complicate the procedure, thus confusing the reader.

The Judeo-Christian tradition and the sanctuary

In order to clear up the complexity and solve the dilemma, one can look into the religious heritage of two other Abrahamic traditions that also profess a belief in the day of judgment.

The detailed description of the ritual system contained in the Hebrew Bible helps us visualize the process and, even more importantly, gives special insight into the role of the heavenly sanctuary, where the final stage of the sacrificial epic will unfold.

The existence of a heavenly sanctuary, or temple, is assumed throughout the Bible.⁹ Ancient Jewish writings reveal that some rabbis also believed in the reality of a heavenly sanctuary.¹⁰

In the New Testament, Hebrews and Revelation talk about the heavenly sanctuary. In Revelation, the whole narrative is composed of visions given to the apostle John about it. Thus we see that all those themes—the day of judgment, the sanctuary,

The ministry of Jesus in the heavenly sanctuary completes the picture of the Judgment Day and clarifies the alliance of mercy and justice.

of God: Ar-Rahīm (The Exceedingly Merciful) and Al-'Adl (The Utterly Just).

The idea that "God, and God alone, is the final arbiter and judge, and for that all humans must be grateful"⁶ is inferred in Muslim theology. The notion that the segregation of people between hell and paradise is required by the qualities of the Divine, such as mercy and justice, is traced throughout the Qur'an, for instance in surah An'am 6:12.⁷ Yet it seems that Islamic tradition and theology lack a tool for harmonizing those divine attributes.

Sāfi points out: "It is not quite apparent, and might be counterintuitive to many, as to how the day of judgment could be a sign of divine mercy, when the outcome of that day will set a significant number of human beings on a course to eternal

In the Judeo-Christian tradition, the concept of the Judgment Day is an indispensable part of eschatology, and this is closely connected to the sacrificial practices of the sanctuary, a visual model where ancient believers were taught how to be reconciled with God. The sanctuary showed how reconciliation and redemption can come together and complement each other.

From its beginning, the Hebrew sanctuary revealed how God could exercise justice and mercy simultaneously. The sacrificial system, with its different offerings, culminating on the Day of Atonement, also called the day of judgment, helped believers to be ready for the final events of human history. The nature of the sacrifices granted assurance and confidence to individuals as well as the society.

and sacrifices—are closely connected and cannot be considered separately if we want to obtain a full and comprehensive picture.

The sanctuary and the Qur'an

Though the theme of the sanctuary is not elaborated in Muslim literature, the idea is present in the Qur'an, where 13 verses speak about a "special/ancient house."¹¹ In this list there are two groups of Arabic words, translated into English as "sanctuary": *ḥaramun* (28:57; 29:67), and *al-bayt* (2:125, 127, 158; 3:96, 97; 5:2, 97; 8:34, 35; 22:25, 26, 29, 33; 106:3). The important characteristic used for the place is expressed through a word *āminun* that applies the idea of safety and security:

They say: “If we were to follow the guidance with thee, we should be snatched away from our land.” Have we not established for them a *secure sanctuary*, to which are brought as tribute fruits of all kinds,—a provision from Ourselves? But most of them understand not.¹²

The *first House (sanctuary)* designated for men, for the one in Bakka, [was] blessed and a guidance to mankind, and it has miraculous signs, the place Ibrahim stood. Whoever entered it *was safe*.¹³

Islamic theology does not elaborate why the first sanctuary was a secure place and why that place was established, but its construction is always linked to Abraham.

Both Abraham and the sanctuary are the assets of the holy history of the spiritual pilgrimage of humanity after humanity was expelled from the Garden of Eden. Being a forefather of all believers, Abraham was granted the privilege of foreseeing by faith the final event in the heavenly temple—an event depicted in Scripture as the time when its cleansing is performed through the holy blood of the Lamb of God, for the sake of reconciliation of humanity with its Creator (Heb. 11:17–19, John 8:56). The two qur’anic passages noted above can serve as a starting point for parallel biblical research on the sanctuary as a secure place, a place of refuge and safety (e.g. 1 Kings 2:28, 30), thus leading Muslims to consider it safe ground for awaiting the final judgment.

A new perspective on Jesus for Muslims

The ministry of Jesus in the heavenly sanctuary completes the picture of the Judgment Day and clarifies the alliance of mercy and justice. Jesus’ roles as both High Priest and Sacrificial Lamb bring a new perspective to His true nature. For Muslims the stumbling block in their interaction with Christians is the idea of a “substitutionary sacrifice,” actively promoted by the latter, for

the Qur’an (as well as the Bible) clearly states that no one should be responsible for the guilt of someone else.¹⁴ So, instead of a dialogue taking the well-trodden path that leads to the same dead end, the sanctuary offers a new perspective on Jesus as the one ministering in the Holy Place of the heavenly temple, the primary dwelling place of God. This concept complements and unfolds those qur’anic passages that speak about the ascension of Isa to Allah’s presence.¹⁵

The priest’s role in the earthly sanctuary draws attention to the need for mediation between humans, who transgressed God’s precepts and shamed themselves, and God, who is Holy and above all evil. Jesus’ role as our High Priest shifts the focus from a blasphemous idea for Muslims of the unjust death of a saint (“dying instead of a guilty person”) to an honorable ministry in God’s presence. The sanctuary does not ratify injustice but asserts fairness. Jesus is able “to save to the uttermost those who come to God through Him, since He always lives to make intercession for them” (Heb. 7:25).¹⁶ The reconciliation theme perfectly fits the shame-honor paradigm of the Muslim worldview.

As for the role of Jesus as the Lamb of God, this symbolism again proves the idea of divine mercy and justice merged and revealed in one Person. Every sanctuary sacrifice revealed the fact that “without shedding of blood there is no remission” (Heb. 9:22). The earthly sacrifices illustrated the overarching truths: (1) God’s judgment on transgressions is inevitable (Rom. 6:23); (2) God Himself provides the reconciling sacrifice (Rom. 3:24, 25; 2 Cor. 5:21); and (3) Christ acts as the Reconciliator, re-establishing unity between God and human beings (1 Cor. 15:3). Interestingly, the Qur’anic story of Ibrahim (Abraham) sacrificing his son also mentions an unusual great sacrifice that helped save human life (37:103–107).

Another important but rarely mentioned dimension of the sanctuary is an ethical aspect of vindicating God’s

character on the day of judgment. For example, the Qur’an mentions that on the day of judgment certain people considered evil by their fellow human beings will be saved.¹⁷ In the biblical context, the different phases of priestly ministry in the sanctuary help construct the full picture of God’s final judgment and its ethical dimensions, thus confirming that God’s decisions and sentences are always true, just, and fair.

Summarizing our brief overview of the validity of the biblical teaching on the sanctuary, we can conclude that this theme should not be overlooked by Adventists. Like a real and divine gem, the truth about the sanctuary can enhance our communal understanding of who God is and what He has been doing for humanity. 📖

1 This article is adapted from a paper presented at the *Biblical Interpretation in Islamic Context* conference organized by the Center for Muslim-Christian Studies, Oxford, United Kingdom, September 1–3, 2015.

2 See the Qur’an 1:4; 2:281; 3:9, 25, 106, 161, 185, 194; 4:87, 109; 5:14; 6:12, 16, 22, 23, surahs 81–84, etc.

3 Qur’an 21:47, 23:102, 103.

4 Qur’an 18:49.

5 Sahih Buhary, vol. 8, bk. 76, “To Make the Heart Tender,” no. 470, i-cias.com/textarchive/bukhari/076.htm.

6 Lu’ayy Şafi, *The Qur’anic Narrative: The Journey of Life as Told in the Qur’an* (Westport, CT: Praeger, 2008), 188.

7 Say: “To whom belongeth all that is in the heavens and on earth?” Say: “To Allah. He hath inscribed for Himself (the rule of) Mercy. That He will gather you together for the Day of Judgment, there is no doubt whatever. It is they who have lost their own souls, that will not believe.” Text copied from DivinIslam’s Qur’an Viewer software v2.913.

8 Şafi, *The Qur’anic Narrative*, 184.

9 Pss. 11:4, 102:19, Mic. 1:2, 3, etc.

10 See *Midrash Rabbah*, Numbers, repr. ed., vol. 1, chap. 4, sec. 13 (London: Soncino Press, 1961), 110.

11 Qur’an 2:125, 127, 158; 3:96, 97; 5:2, 97; 8:34, 35; 22:25, 26, 29, 33; 28:57; 29:67; 106:3.

12 *Al-Qasas* 28:57, emphasis supplied.

13 *Al-Imran* 3:96, 97, emphasis supplied.

14 See Ezekiel 18.

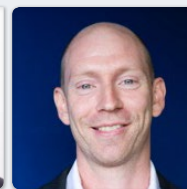
15 Qur’an 5:117; 3:55; 19:33.

16 Unless otherwise noted, all Scripture is quoted from the New King James Version of the Bible.

17 “And they will say: ‘What has happened to us that we see not men whom we used to number among the bad ones? Did we treat them (as such) in ridicule, or have (our) eyes failed to perceive them?’ Truly that is just and fitting, the mutual recriminations of the People of the Fire!” (Sud 38:62–64).

Warrick Long, MA, is head of the business school, Avondale College of Higher Education, Cooranbong, New South Wales, Australia.

Peter Williams, MBA, is a lecturer in the business school, Avondale College of Higher Education, Cooranbong, New South Wales, Australia.



Should pastors be available all the time?

In contrast to the idyllic notion of spending days in quiet contemplation, secluded from interruptions while preparing sermon series months ahead of time, the modern-day pastor operates in a world where days (and nights) more often are spent dealing with the busyness of pastoral duties—visitation, phone calls, meetings, and crisis intervention. New technology, such as social media and email, has created the expectation of being accessible “everywhere, all the time.”¹

Has this perpetual connectivity assisted the pastor in balancing work commitments or just added additional pressure? We surveyed Seventh-day Adventist (SDA) church pastors in Australia to understand the impact of work email on their work-life balance.

This article concentrates on our findings.

A biblical balance

Though a number of such studies have been conducted on the impact of email and the general population, to date no one has explored it within the SDA pastoral context. We felt it important to consider this issue in light of the additional expectation for ministers to espouse and model a “healthy” balanced lifestyle. After all, there are clear biblical principles for doing so (see following table).

Text	Action
Genesis 2:3	God completes creation and rests
Exodus 20:8–11	Commandment to rest on Sabbath and do no work
Psalms 46:10	Being still
Mark 1:35; 3:13; 6:31, 32	Jesus seeking a time of solitude
Luke 10:42	Martha being admonished to cease work for a time

Ellen White was concerned with this issue and counseled pastors and other workers to “come out against intemperance of every kind,—intemperance in working, in eating, in drinking and in drugging.”³ She also made it clear that the “labor of the day should not be prolonged into the evening,”⁴ and workers are not to “try to crowd into one day the work of two.”⁵

Many contemporary writers have written extensively on the issue of work-life balance;⁶ a particularly topical subject for researchers and commentators,⁷ yet little has been published that explores this issue in the context of the Christian pastor and, in particular, SDA pastors.

Results

In 2014, we surveyed SDA pastors in Australia in order to investigate the

impact of work email on their lives and levels of work-life balance. A representative sample of 78 local church pastors completed the survey. An overwhelming majority (89 percent) indicated they own some sort of mobile device (e.g., smartphone, tablet) that allowed them to check their work emails at any time. A surprising 98.7 percent indicated that they check their work emails when not at work. More than one-third (34.6 percent) of participants indicated they check their emails “a few times a day.” Almost one out of every four pastors (24.4 percent) checked their emails “once a day” when not at work.

The survey participants were asked at what times of the day, when not at work, they check their work emails. The results were that 23.1 percent access their emails before breakfast, 30.8 percent access emails in the evening, 61.5

percent check at various times of the day, and 20.5 percent of local church pastors acknowledged that they check work-related emails when on vacation.

Why check work emails when not at work?

We explored more deeply why pastors check their work emails when not at work. We found that 34.6 percent indicated they “like to know what is happening”; 35.9 percent said that “it helps me manage things when I go back to work on paid time.” Another 10.3 percent “enjoyed being connected to work all the time,” and notably, almost one out of four local church pastors (24.4 percent) specified that “work is an important part of who I am.”

Is work email an intrusion?

In response to a question asking how participants feel about having their work email available to them all the time, 53.8 percent of pastors indicated that they found it to be “helpful.” In fact, 37.2 percent of respondents recognized that having work email available to them all the time made their work more “efficient.” Only 16.7 percent identified it as “a distraction,” and 7.7 percent found it “tiring.” Respondent comments such as, “Both, helpful in work times though intrusive when ‘clocked out,’ ” recognized the need for balance. A number of participants commented that they found it “necessary,” and one stated: “Now that emails can be accessed at all hours, employers can tend to forget that there are times when it is ‘tools down.’ . . . I wish we could ‘switch off’ and not have the constant intrusion.”

To what extent have you seen an increase in work-related emails?

Our study found that 38.5 percent of responding pastors identified that in their time in the workplace they had experienced either a “significant” or “substantial” increase in work-related emails. A further 24.4 percent of respondents noted “somewhat” of an increase.

FIGURE 1. How often work interferes with the ability to develop or maintain connections and friendships in your community.

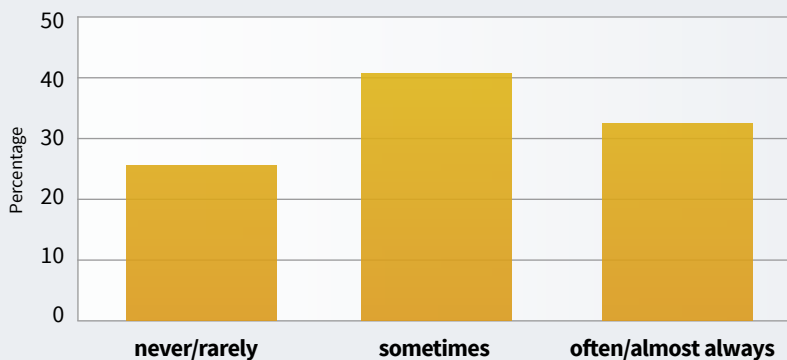


FIGURE 2. How often work keeps you from spending the amount of time you would like with family or friends.

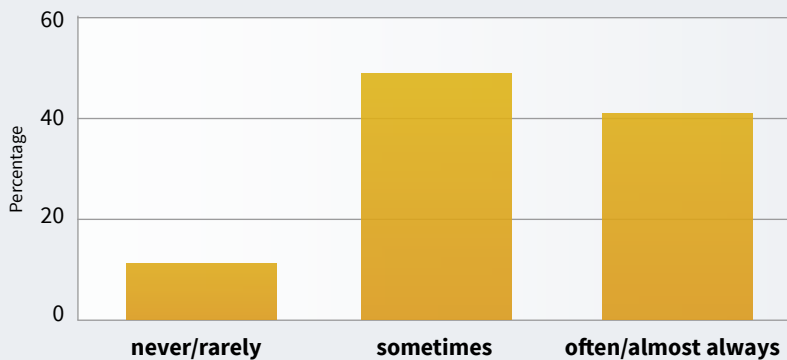
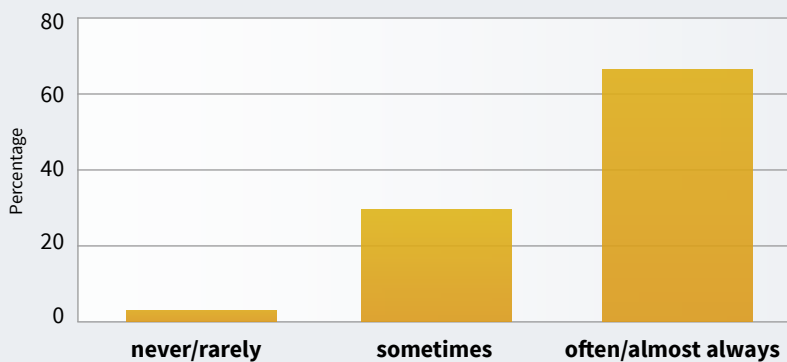


FIGURE 3. Thinking about your life in general, how often you feel rushed or pressed for time.



Of those who indicated they had seen a “significant” or “substantial” increase, comments often identified both a negative and a positive side to this increase. There appeared to be a recognition of increased email as a result of where technology now resides in society, as well as how this can improve communication. But comments such as, “I think there are too many ways to connect. It feels like it’s hard to get a break. But what can you do about it?” or “I’ve started to switch all communications off when with family, but this has been met by quite scathing remarks from administrators”; or “I feel the need to limit the number of emails that get to me” are indicative of the identified problems the increase of work emails can cause.

Other comments, including “It is what it is!” or “Deal with it—part of modern life,” demonstrate a silent resignation of the increased number of work-related emails. One pastor stated: “I do often feel that it is near impossible to keep on top of all the emails as well as do face-to-face ministry as much as I’d like. I get into trouble a bit from some members who think I should be more focused on keeping all my email correspondence up-to-date and organized.”

Would pastors be supportive of employers restricting work related emails outside of traditional (9:00 A.M.–5:00 P.M.) work hours?

Of the valid responses to this question, 23.1 percent of pastor respondents indicated they would support their employer restricting access to work-related emails outside of work hours. The remaining 60.3 percent indicated they would not be supportive. Comments such as “I control when I choose to review my emails after hours,” or “I should be empowered to control that aspect of my life myself,” or “I have the choice to open work emails or not” reflect a belief that the individual reserves the right to access these work emails at any time.

Work-life balance

Five questions in the survey measured the degree to which work is perceived by respondents as interfering with nonwork activities, such as time spent with family, community engagement, or personal time.

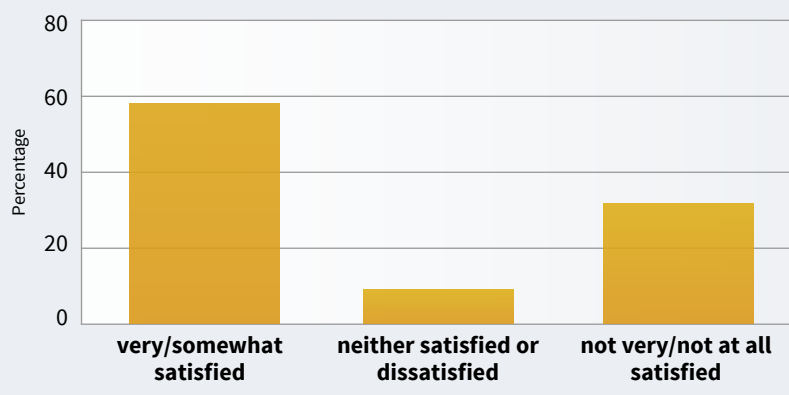
The first of these questions asked survey participants to indicate how often their work interfered with their ability to develop or maintain connections and friendships in their various communities (see figure 1). A staggering 73.4 percent of local church pastors indicated “sometimes,” “often,” or “almost always” as being their perceived extent of interference. This percentage increased to three out of

thinking about their life in general (see figure 3).

This result contrasts with the results of the following question (see figure 4), which asked respondents to indicate how satisfied they felt with the balance between their work and the rest of their life. In this case, 58 percent of respondents indicated that they felt either “very” or “somewhat” satisfied. Only 9 percent indicated “neither satisfied or dissatisfied,” but one out of three respondents (32.8 percent) stated they were either “not very” or “not at all” satisfied with the balance between work and the rest of their life (when thinking about their life right now).

A score of 0 indicates the lowest

FIGURE 4. Thinking about your life right now, how satisfied you are with the balance between your work and the rest of your life.



every four (76.7 percent) local church pastors who indicated that their work interferes with their responsibilities or activities outside of their work.

Importantly, the survey found that almost 90 percent of local church pastors indicated that their work keeps them from spending the amount of time that they would like with family or friends (see figure 2). This situation raises questions in light of the espoused values of the church relating to work-life balance.

Two questions sought to explore how respondents felt about aspects of their life presently. Almost 97 percent of local church pastors indicated they felt rushed or pressed for time when

level of perceived work-life interference, with a score of 100 representing the highest level of perceived work-life interference. In 2012, when this measure was first explored, the average score for working Australians was 42.8; it was at 42.0 in the 2014 study.⁸ Interestingly, in the 2012 study undertaken in Australia, professionals and managers scored the highest work-life index scores by occupation, registering 46.6 for professionals and 50.2 for managers. These numbers fell to 43.4 for professionals and 42.5 for managers by the 2014 study.

The work-life index for local church pastors was 53.97—significantly higher than both groups. Pocock and Skinner⁹

point out that working at unsocial or nonstandard times is associated with high work-life interference; the pastors' responses explored in this survey data keenly point out that these hours reflect the experience of many ministers.

Summary

In this study a significant number of pastors indicated their work interferes with developing and maintaining

not establishing important nurturing relationships.

The comments by pastors surveyed also indicate there could be a number of reasons for this that go beyond personal time-management practices, including a begrudging acceptance of what they feel cannot be changed, while attempting to make the best of their situation. Others indicated the risk of "missing out" on something

balance. Further research may reveal the major causes of this imbalance, potentially enabling strategies that may alleviate the associated problems. 📧

- 1 Melissa Mazmanian, Wanda Orlikowski, and JoAnne Yates, "The Autonomy Paradox: The Implications of Mobile Email Devices for Knowledge Professionals," *Organization Science* 24, no. 5 (2013): 1337–1357.
- 2 Peter Williams, Warrick Long, and Peter Morey, "Anytime Email and Work-Life Balance: An Exploration Into the Views of Adventist Schools

Has this perpetual connectivity assisted the pastor in balancing work commitments or just added additional pressure?

friendships and with their out-of-work activities. Their work keeps them from spending desired time with family and friends. Most pastors feel rushed or pressed.

Yet more than half of the pastors surveyed feel satisfied with their work-life balance. This raises some interesting questions. Further research is needed to discern what is behind this incongruity, because the implications are that many pastors are not living and modeling balanced lives and are

important or receiving criticism for not being continually accessible outweighed the potential negatives of the relationship aspects of their situation. Several other comments imply the pastors have difficulty in defining clear boundaries between work and nonwork time, or that these boundaries are not recognized and honored by others. These suggest a potential for a culture of unhealthy employment practices, which, left unaddressed, has consequences for future generations of pastors.

Australia Employees," *TEACH Journal of Christian Education* 8, no. 2 (2014): 39–47.

- 3 Ellen G. White, *Selected Messages*, vol. 3 (Hagerstown, MD: Review and Herald Pub. Assn., 1958), 280.
- 4 Ellen G. White, *Fundamentals of Christian Education* (Hagerstown, MD: Review and Herald Pub. Assn., 1923), 154.
- 5 Ellen G. White, *Gospel Workers* (Hagerstown, MD: Review and Herald Pub. Assn., 1915), 244.
- 6 See e.g., Henry Blackby and Richard Blackby, *Spiritual Leadership* (Nashville, TN: Broadman and Holman, 2001); Stephen Covey, *The 7 Habits of Highly Effective People* (Victoria, Australia: The Business Library, 1992); and Gordon MacDonald, *Ordering Your Private World* (Victoria, Australia: Strand, 2001).
- 7 See e.g., Stephen Barley, Debra Meyerson, and Stine Grodal, "Email as a Source and Symbol of Stress," *Organization Science* 22, no. 4 (2013): 887–906; Janine Mace, "Time for a Digital Diet," *HR Monthly* 6 (2013): 25–7; and Barbara Pocock and Natalie Skinner, *Morning, Noon and Night*, May 2013, www.unisa.edu.au/Documents/EASS/CWL/Publications/TAI-Short-Report.pdf.
- 8 Natalie Skinner, Claire Hutchinson, and Barbara Pocock, *The Big Squeeze: Work, Home and Care in 2012*, August 2012, w3.unisa.edu.au/hawkeinstitute/cwl/documents/AWALI2012-National.pdf; and Natalie Skinner and Barbara Pocock, *The Persistent Challenge: Living, Working and Caring in Australia in 2014*, September 2014, www.unisa.edu.au/Documents/EASS/CWL/Publications/AWALI_2014_national_report_final.pdf.
- 9 Skinner and Pocock, *The Persistent Challenge*.

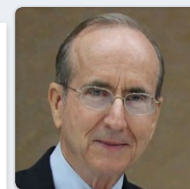
Conclusion

There is clear counsel in both biblical and extrabiblical sources that pastors should be striving for and modeling a balanced life. However, our survey of Australian SDA pastors indicates a significant number of them are not achieving this



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Loron Wade, DRE, is a retired professor residing in McAllen, Texas, United States.



Blood *on the* Altar

Not long after the children of Israel left Egypt, they came to Mount Sinai, where God said to Moses: “Let them make Me a sanctuary, that I may dwell among them” (Exod. 25:8, NKJV).

Consider the context. God had just rescued them from slavery (Exod. 13:3) and saved them at the Red Sea. He had given them water from the rock and manna for food (Exod. 16:14–16; 17:6, 7). He was there “by day in a pillar of cloud to lead the way, and by night in a pillar of fire to give them light” (Exod. 13:21, NKJV).

So how could He possibly be “among them” any more than He already was?

The problem, of course, was not on God’s side of the equation but with the children of Israel. In Egypt the local gods seemed real because the Egyptians used visual aids—images, and in some cases, even live animals—to represent them. For people accustomed to such concrete illustrations, YAHWEH, in spite of all these miracles, still seemed like a God of mists and shadows.

This was the problem with the “golden calf.” Moses found the people leaping around this calf and screaming, “‘This is your god, O Israel, that brought you out of the land of Egypt!’” (Exod. 32:8, NKJV).

Under these circumstances, the simple stone altars that served as worship centers in the days of the patriarchs were not enough. Thus, God

said, “Let them make me a sanctuary so I can dwell among them.”

The sanctuary was an experience

Designed by God Himself (Exod. 25:40), the sanctuary was an awe-inspiring place of worship; but, more than that, it was a teaching center. The sanctuary was not just a place but an experience. Every part of it and all its activities were designed to affirm and strengthen their faith and to clarify essential truths about God.

The ritual function of the sanctuary, of course, has ended; but its teaching function has not. The rituals—candles, incense, ark, altars, and all the rest—hold profound lessons for us.

Sin and the sanctuary

When someone sins, two opposite errors can make the situation worse. The first—which is by far the most common—is to minimize and excuse the sin. You know: “Everybody does it. Nobody’s perfect; and besides, it was their fault.” The apostle Paul said that “the wages of sin is death” (Rom. 6:23), but most of us do not really believe that the lie we told yesterday could actually have fatal consequences. Our pride, temper, and evil thoughts are not really serious.

The opposite error is to be overwhelmed by a sense of guilt and shame. This usually happens when our sin has resulted in loss and/or public humiliation.

The sanctuary was designed to counter both errors. It opened a door to forgiveness, restoration, and peace of mind but also revealed that sin was no trivial thing.

Let us suppose someone in Israel committed a sin and felt remorse and shame. He¹ felt condemned and separated from God. What should he do? He had to choose a lamb or a young goat from his flock and bring it to the sanctuary.²

At the center of the courtyard was a bronze altar where sacrifices for sin were presented to the Lord.³ The sinner would come to this altar. With the priest standing beside him, he would place his hand on the animal’s head. This was a symbolic way of transferring his guilt to the animal.

Next, he had to cut its throat.

When at last its cries and struggles were over, the priest would touch his finger in the blood and place a stain on one of the horns of the altar. The “horn” was a small pointed corner. This was the critical moment, the instant of forgiveness granted by God. The Bible says “In this way the priest will make atonement for them [for his sins], and they will be forgiven” (NIV).⁴

After that, the sinner could go home with a light step and a peaceful heart because he had been forgiven and his guilt was gone. But he did not go home laughing, feeling he had gotten away with something. He was not tempted to think his sin was insignificant. He had witnessed the

agony of the dying animal. He knew that “the wages of sin is death.”

Blood on the altar

The sinner went home free and forgiven, but the stain, the spot of blood on the altar, remained, visible evidence of the blood that had been shed, the life that had been given, and the price that had been paid. The bloodstain was a receipt that read: “Paid in full, but at a terrible cost.”

The bloodstain was also an evidence of faith. It showed that the sinner had placed his trust in the provision and accepted the sacrifice on his behalf.

The apostle Paul says that, at the altar, God justified Himself (Rom. 3:25, 26). He gave evidence that He was just. He was open to an accusation of injustice “because in His forbearance God had passed over the sins that were previously committed” (Rom. 3:25, NKJV).⁵

When we come to Jesus by faith, He forgives our sins; He wipes our page clean and grants us eternal life. That is *our* justification. The blood on the altar—Jesus’ blood that was shed for us—is *God’s* justification. This was proof that He did not look the other way. He did not just say, “Never mind: you don’t owe me anything.” To do that would have destroyed the foundation principle of justice in the universe. It would have meant that obedience was optional and the law of God was dispensable. The result would have been indescribable chaos.

Ritual and reality

The sanctuary rituals were like paper money, which has value only because of what it represents. The death of animals could not really compensate for our sins (Heb. 10:4). The reality that gave value to the ritual was Jesus and His death on the cross. Because Jesus paid the price for sin, God could be at the same time “just and the justifier of the one who has faith in Jesus” (Rom. 3:26, NKJV). Precisely in this context, the apostle Paul affirms that justification is not

accomplished by throwing out the law; on the contrary, justification confirms and validates the law (Rom. 3:31).

Every day and once a year

At the sanctuary, in addition to the sacrifices for sin, people were praying, fulfilling vows, giving thanks, conducting purification rites, dedicating babies, and bringing in their first fruits. The priests were assisting them, offering the morning and evening sacrifices, burning incense, trimming the lamps, celebrating, singing, teaching, and assisting the people in their different rituals.

Every one of these rites and services was building toward a climax. The culmination, the crowning point of the sanctuary services, came in what is now the month of October. It was the Day of Atonement.

Ten days before the Day of Atonement, the priests blew the warning trumpets telling everyone to get ready. For anyone who had sinned and had not brought a sacrifice, had a debt and had not paid it, had hurt someone and had not asked forgiveness—in other words, for anyone who had something pending in the sanctuary, those ten days were a time of preparation.

He takes our place in the judgment

On the ancient Day of Atonement, everyone in Israel passed in judgment before God, but the people did not stand in line and go into the sanctuary one by one to be judged. Instead, they all entered together in the person of a single human being—the high priest. The high priest was their proxy, the stand-in. He went in, not only *for* the people but *as* the people. He was their representative in court, but not like a modern lawyer who argues and pleads, trying to convince the judge that his client is innocent. Rather, as their substitute, he took the place of everyone who had brought a sacrifice and was trusting in the merits of the blood shed on their behalf. He had assumed their identity, and with it their guilt.

This is represented in the judgment scene of Daniel 7. The prophet says: “As I looked, thrones were placed, and the Ancient of Days took his seat; . . . Thousands upon thousands attended him, ten thousand times ten thousand stood before him. The court was seated, and the books were opened” (vv. 9, 10, NIV).

When Daniel saw this judgment scene, he certainly must have thought of the Day of Atonement, so he would not have been puzzled by the next part of the vision in which someone like a “Son of Man”—that is, a human-like figure—enters the heavenly courtroom. This, Daniel would have understood, was the high priest. Only on the Day of Atonement did a human being enter the throne room, the Most Holy Place of the sanctuary.

This identification is further confirmed when Daniel sees that this Son of Man does not sit down as a judge. He enters after the court is already seated and after the record books are opened. “He came up to the Ancient of Days and was presented before Him” (v. 13, NASB). Rather than sitting down, He stands before the judgment seat.

Why is the Son of Man/High Priest standing before the judgment throne? Because as the people’s substitute, He is counted as a sinner. For their sake, He goes into court as a defendant, as if He Himself were on trial.

The good news is that the Son of Man does not go in empty-handed. He goes in having paid the price for sin. By a blood sacrifice—His death on the cross, because the High Priest, of course, is Jesus—He has obtained a full pardon for every one of the sins He is bearing. And this is what He comes in to present before God.

We talk about justification by faith. The Day of Atonement ceremony stands at the very heart of it. We talk about the gospel. The word *gospel* means good news, and what news could be better than this, that Jesus Christ, having taken our place on the cross, has earned the right to take our place in the judgment (Heb. 9:11, 12)?

All eyes on the sanctuary

The sanctuary was part of people's lives every day of the year, but on the Day of Atonement, all eyes turned toward the sanctuary with a special concentration. All secular activity ceased. Everyone fasted. People who lived too far away would pray facing toward Jerusalem. Those who lived within traveling distance would come in person and gather around the tabernacle.

There they waited in silence because what went on in the tabernacle demanded their full attention. The Day of Atonement ceremony was

who can remember all their sins? Sin is not just a list of bad things we have done but a condition that permeates the soul. The "affliction" was an attitude of contrition, clinging to the mercy of God after having made a sincere and earnest effort to make things right. It was this attitude that took them out of the rebel camp and showed they had accepted the forgiveness they had been freely granted at such a terrible cost.

Anyone who was not "afflicted" on the Day of Atonement would be "cut off," no longer part of the chosen people (Lev. 23:27, 29). They would become, in effect, Gentiles, "aliens

- Today, as the warning trumpets are sounding, have I placed my hands on Jesus, my sacrifice, my only hope?
- Through sincere confession, have I asked forgiveness for my sins and done everything in my power to make things right?
- Are my heart and soul filled with an enduring attitude of repentance and contrition, or have I come to a state of comfortable acceptance of evil?

Remember the words of the beloved apostle: "My dear children, I write this to you so that you will not sin. But if anyone does sin, we have an

The ritual function of the sanctuary, of course, has ended; but its teaching function has not.

like an audit, not to find out whether anyone had sinned (that part was not in doubt) but to show who had taken advantage of the promise of forgiveness—like a tally of the bloodstains to show who had accepted by faith the sacrifice, the blood that was shed on their behalf.

Affliction of soul

The people gathered around the sanctuary and watched the ceremony with intense interest, but they were more than spectators. While the high priest entered into the presence of God for them, they had to "afflict" their souls. This meant an examination of conscience, a review of the year, a reaffirmation of their sincerity and repentance.

The ten days of preparation were for settling accounts, asking forgiveness, and putting things in order. But

from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world" (Eph. 2:12, NKJV).

Who is going to be approved in the heavenly judgment, the great Day of Atonement? It depends on two things. The first is the blood on the altar; that is, justification, accepting the forgiveness of our sins through the mercy and grace of God. The second is affliction of soul, an enduring attitude of repentance, sincerity, and contrition. This means that we have not come to a comfortable acceptance of evil and that we are not excusing or clinging to cherished sin—an attitude closely related to sanctification.

Fundamental questions

There are some fundamental questions to ask ourselves and our people:

advocate with the Father—Jesus Christ, the Righteous One" (1 John 2:1, NIV).

Yes, God dwelt among them then; and, through Jesus, He dwells among us today as well. 🙏

- 1 I am using male pronouns because that is what the Bible uses. It is not clear whether women brought sacrifices or men sacrificed for everyone in their household.
- 2 This refers to a sin committed by one of the common people. If the whole congregation sinned or if the penitent was a ruler or a priest, the sacrificial animal had to be a bull and its blood was taken into the tabernacle and sprinkled on the curtain before the Lord.
- 3 The bronze altar was about five feet (150 cm) high and eight and a half feet (260 cm) on each side.
- 4 This expression appears ten times in Leviticus, chapters 4–6.
- 5 Paul says that through His sacrifice Jesus became the *hilasterion*. This was the Greek equivalent of the OT *kapporeth*, "mercy seat" (KJV, RSV) or "atonement cover" (NIV). It refers to the lid, or covering, of the ark. The prophets saw it as God's throne where He sat to judge His people (Isa. 6:1; Jer. 17:12). This was the epicenter of forgiveness.

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Ainsworth E. Joseph, DMin, is ministerial secretary, Northeastern Conference of Seventh-day Adventists, Jamaica, New York, United States.



The benefits of good mentoring throughout your ministry

If mentoring is “a relational experience through which one person empowers another by sharing God-given resources . . . a positive dynamic that enables people to develop potential,”¹ I want us to consider a biblical perspective.

The insufficiency in basic ministry preparation

We can tout our religious ancestral pedigree, academic degrees, giftedness, and connections that can get a pastor through a fairly successful ministerial career. But, there is a greater success that could be achieved if the crucial missing ingredient transcends all the external ministry veneers. Acts 18:24–28 clearly indicates that Apollos embarked upon ministry with the basic prerequisites for a good and successful career. He possessed a glowing résumé: born an Alexandrian Jew, gifted in speech, mighty in knowledge of the Scriptures, well instructed and trained theologically, and showing much enthusiasm for ministry through overt displays of great excitement about the prospect of a call and assignment (vv. 24, 25). Some of us can recollect behaving like Apollos when embarking upon the call and assignment we received.

Apollos had everything working in his favor all along, at least from the

human point of view. However, he initially functioned on less than his true ministry potential. He was lacking basic knowledge, “knowing only the baptism of John.” And yet, Apollos was experiencing some degree of success in his ministry.

The disservice in operating on partial knowledge

There seems to be a driving force in early ministry that conveys the notion that as fresh seminary graduates, we are in a position of knowing it all. However, it does not take many of us long to discover how much we really do not know about ministry.

In some respects, Apollos lacked that same requisite understanding of ministry. Though knowing the baptism of John, he was woefully ignorant of the baptism of Jesus (Acts 18:25b): “I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and fire” (Matt. 3:11, NKJV).

Until his knowledge and encounter with the Holy Spirit, Apollos was experiencing a good ministry that eclipsed a great one. Echoing the words of Jim Collins; “Good is the enemy of great.

And this is one of the key reasons why we have so little that becomes great.”² So, why settle for a good ministry when the prospect of a great one exists? Every pastor can experience a great ministry through a simple, but often neglected formula—the baptism of the Holy Spirit. Each pastor experienced John’s baptism prior to entering the gospel ministry. We all must experience repentance; a change of mind or purposeful turning away from sin, and daily turning towards Christ through a godly sorrow for sin.

The potential of expanded knowledge from genuine mentoring

Just prior to His ascension, Jesus reaffirmed John the Baptist’s statement regarding His baptism (Acts 1:8). Moreover, the promise was fulfilled in only a matter of days following His departure (Acts 2:1–4). The Holy Spirit’s fire became the catalyst for true ministry efficiency. Through His power, the disciples impacted the world with the gospel. However, subsequent to this unprecedented phenomenon, we still see spurts of individuals in ministry operating without it. Pastor/evangelist Apollos being one such person, following perhaps what was one of his most powerful and best sermons, was reined

in by two members of his congregation. They figured out that there was a crucial and missing ingredient to his ministry.

This must have been a difficult and humbling experience for Apollos. After all, he was the theological authority within the congregation—the official expert of ministry there. He was taught by the masters, and yet, a simple tent-making couple called him out on a flaw in his ministry and personal spiritual life. It is not easy for us as pastors to listen to congregants pointing out things we should have known, done, and experienced in our craft as ministers of the gospel. We would view it as cutting right through the heart of our credibility in ministry. We may more readily take it from colleagues, and even then, it could be a difficult experience.

How do we accept such instruction from non-experts of our congregations? Apollos seemed to have been quite receptive to what Aquila and Priscilla had to say to him, and their instructions

worked. Whereas he led the people before, “he greatly helped those who had believed through grace” (v. 27) after. Whereas he was able to refute distorted teachings of the Jews before, “he vigorously” did so “publicly,” after “showing from the Scriptures that Jesus is the Christ” (v. 28).

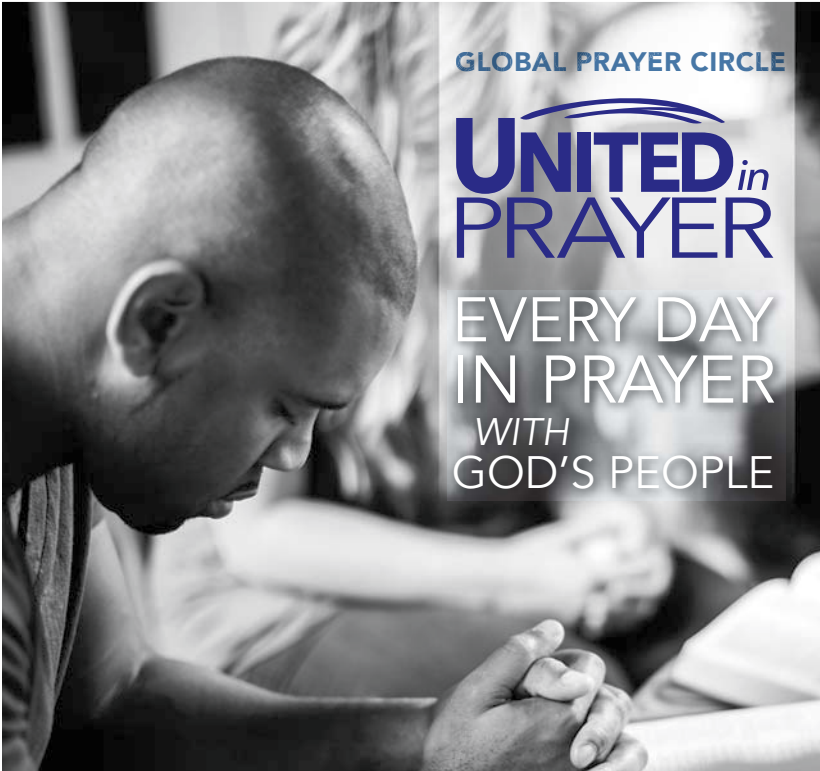
What remarkable transformation occurred in Apollos’s ministry? He not only knew the baptism of John, he experienced the baptism of Jesus through the power of the indwelling Holy Spirit. True ministry success resulted from his reliance on the Spirit, so much so that the brethren wrote letters of commendation as his ministry moved across to Achaia (v. 27).

The next we hear of Apollos, he was pastoring in Corinth (1 Cor. 1:12; 3:4, 22). Later we see the apostle Paul holding Pastor Apollos up as a model for dealing with and settling misunderstandings of Paul’s ministry among the Corinthians. Because of the impact of his ministry at Corinth, Apollos was urged to

revisit that territory and church (1 Cor. 16:12). Finally, Paul referenced him going on an urgent missionary journey (Titus 3:13). What might not have been had he not encountered Aquila and Priscilla? What might not have been had he disregarded their invitation and rejected their mentoring regarding the importance of the baptism of the Holy Spirit? The baptism of the Holy Spirit will take a pastor’s ministry to unthinkable places and produce extraordinary results. “God uses a preparation model for developing leaders, not a planning model. Leaders who give their best efforts to their current assignments from God are prepared for their next level of influence.”³

Valuing the “Aquilas” and “Priscillas” within the congregation

I believe that God has people like Aquila and Priscilla in each congregation. However, before they can be valued, they must first be identified.



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Pastors need to keep an eye out for such individuals, for they are the ones that genuinely have the pastor's best interest at heart and want to see their ministry succeed to the fullest potential. As I look back over my years of ministry, I can recall the "Aquilas" and "Priscillas" I encountered along the journey. These were people who humbly shared their perspectives on my ministry; genuinely prayed for my ministry and family; and showed gestures of appreciation for, and affirmation of, my ministry. Without fail, they were in every congregation I served. "God uses the commonplace

strengthening of the pastor's ministry. Moses received his successful leadership structure from his father-in-law, Jethro—a non-Hebrew priest of Midian (Exodus 18:1–27). God may choose to give His pastors/leaders counsel from unexpected persons and places. "Getting in touch with the mystery that leadership, for a large part, means to be led"⁵ is a crucial component to moving to a higher level of ministry.

Conclusion

Many pastors who hold advanced degrees serve the church. When it comes to preaching and pulpit elo-

Second, seek out and identify the "Aquilas" and "Priscillas" God has placed in your life and ministry. This will require spiritual discernment from seeking God through prayer and making yourself vulnerable. It will require a genuine willingness to glean from their knowledge and experience—building relationships based on mutual trust.

Third, seek these mentors' counsel, use them as sounding boards, have them pray constantly for and with you while you pray for the daily baptism of the Holy Spirit.

Fourth, rely less on the external trappings of ministry and depend more

God may choose to give His pastors/leaders counsel from unexpected persons and places.

to build a character, to expand the leader's heart by layering experience and learning that must be available to the leader for larger assignments."⁴

Notice how Aquila and Priscilla mentored Apollos by facilitating his understanding of the Holy Spirit which resulted in greater ministry success: they are different from others who would seek to challenge and embarrass the pastor publicly or hold derogatory small group discussions around dinner tables about the pastor's ministry. They would have a great track-record of pastoral support, as was evidenced in Paul's ministry encounter with the couple. The text says, "When Aquila and Priscilla heard him, they took him aside and explained to him the way of God more accurately" (Acts 18:26, NKJV). It may be hard to accept, but there are times when a more accurate explanation of the Scriptures might come from a congregant; much to the

quence, there seems to be no void. Baptism success can be measured throughout the world field as accessions to the faith are occurring on a daily basis. However, the key ingredient for greater efficiency in executing ministry still seems to be missing and pastors know it to be a fact; this is what it requires to fulfill the gospel commission to the entire world (Acts 1:8).

What can we do to remedy this problem? I propose four simple and doable solutions:

First, conduct a self-assessment as to your personal level of ministry operation. This will require an honest appraisal of your personal knowledge and experience of God. It will require acceptance of human deficiency in knowledge and experience of the ministry craft. It will also require a commitment to grow in areas assessed to be deficient.

upon the Holy Spirit. This would mean setting aside "Saul's Armor" and going in the name of David's God. This would mean putting up "Peter's sword" and emulating Jesus, the Lamb of God. This would mean, like the apostle Paul, acknowledging our insufficiency and depending on the sufficiency of Christ (2 Cor. 3:4–6). "So he answered and said to me: 'this is the word of the LORD to Zerubbabel: "Not by might nor by power, but by my Spirit," says the LORD of hosts' " (Zech. 4:6). 📖

- 1 Paul D. Stanley and J. Robert Clinton, *Connecting: The Mentoring Relationships You Need to Succeed in Life* (Colorado Springs, CO: NavPress, 1992), 12.
- 2 Jim Collins, *Good to Great* (New York: HarperCollins Publishers, 2001), 1.
- 3 Reggie McNeal, *A Work of Heart Understanding How God Shapes Spiritual Leaders* (San Francisco, CA: Jossey-Bass, 2000), 45.
- 4 Ibid.
- 5 Henri J. M. Nouwen, *In the Name of Jesus: Reflections on Christian Leadership* (New York: The Crossroad Publishing Company, 1989), 57.

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WHAT IF...?

According to Jesus' words (Matt. 21:13) it is His will that our church's name and identity "shall be called a house of prayer." As important as preaching is, He never called His church a house of preaching. As essential as music is, He never called His church a house of music.

What if ... as people drove by our church building on a Wednesday evening, they had the distinct sense that something of eternal significance was happening inside?

What if ... when a new school term was beginning, we invited parents from our community - and their teachers - to a special Sabbath (or Sunday) morning time of prayer for our public schools?

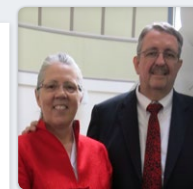
What if ... when the church board met they decided they would spend as much time praying as they did in discussion of the business agenda?

What if ... the mid-week service became prayer meeting night again, and there was such a strong awareness of God's presence you had trouble finding a place to sit?



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At the time of this writing, **David (DMin)** and **Lynn (MAMin)** served as ministerial secretary and associate ministerial secretary, respectively, of the Northern Asia-Pacific Division, Seoul, Korea.



Worship *with* excellence *and* understanding

Worship appears to be programmed into our DNA by the Creator. It seems that all humanity feels a desire to worship. It is as if we feel incomplete without the activity of worship in our lives. How are we to know when we are worshiping, and doing it properly?

In the sinless environment of heaven, worship is a natural response when a created being is in the presence of God (Revelation 5:11–14). In our sinful world, appropriate worship does not necessarily happen spontaneously. In our fallen condition, worship becomes something we must learn how to do. Church leaders need to teach people how to worship.

We define corporate worship as follows: The activity by which a group of believers are connected to the Creator. It is the celebration of the relationship between God and man. It is uniting and resonating with fellow believers and with heaven itself. Song, prayer, confession, the Word, and physical attitude are instruments of connecting a congregation to God.

Ellen White shares her thoughts on true worship: “It is the fruit of the working of the Holy Spirit. By the Spirit every sincere prayer is invited, and such prayer is acceptable to God. Wherever a soul reaches out after God, there the Spirit’s working is manifest, and God will reveal Himself to that soul. For such

worshippers He is seeking. He waits to receive them, and to make them His sons and daughters.”¹

Private worship style is seldom contested, but corporate worship brings strong reactions and, at times, even division. While humans discuss and stress over what constitutes true congregational worship, God leaves us no doubt in His Word:

“Sing to the Lord a new song;
sing to the Lord, all the earth.
Sing to the Lord, praise his name;
proclaim his salvation day after
day.

Declare his glory among the
nations,
his marvelous deeds among all
peoples.

“For great is the Lord and most
worthy of praise; . . .
Splendor and majesty are before
him;
strength and glory are in his
sanctuary.
Ascribe to the Lord, all you
families of nations,
ascribe to the Lord glory and
strength.

Ascribe to the Lord the glory due
his name;
bring an offering and come into
his courts.
Worship the Lord in the splendor
of his holiness;

tremble before him, all the earth”
(Psalm 96:1–9, NIV).

The congregation

Congregants have looked at the worship service as a kind of heavenly gas station. They think they can come Sabbath morning and get their tank filled so that they will be spiritual all week long. Their tank is not that big! If your members are to get the most out of the worship service, they should be preparing in advance all week by maintaining their relationship with God.

You can anticipate worship by watching all week for what God is doing in your life, and then respond by offering God your worship. You will then come to corporate worship filled with the wonder of the goodness of God. Celebrate together with your church congregation the great things God has done during the week.

Those less prepared for worship will hopefully catch some of the spirit of being with God. Enhance the total worship service and lift it to a higher level. The quality of the worship experience is a sum of its parts. You are one of those parts.

The worship leaders/ facilitators

On Sabbath morning when worshippers gather in anticipation of meeting God, there are some who minister from the platform. Those with this awesome

ministry are to be the facilitators of worship. They are to act as catalysts to make it easier for the worshipers to connect to God. These facilitators must be spiritual people who have stayed in tune with God throughout the week. Then they will be ready to teach worship to the church family.

In a small congregation, the worship leader will often be the pastor or an elder. In a larger congregation, it may be someone who leads worship as their primary ministry. Many others can assist the worship leader. Young, old, male, female, all can become a part of leading worship and connecting people with God.

There are many tools that worship leaders have at their disposal. They should prepare well in advance, contacting potential people who will assist during the worship service. Worship should be well structured and executed with excellence.

We recommend that before Sabbath morning all those who will

be a part of the worship service talk through the service so each understands how the different parts will bring the worshipers to God. Better yet, if possible, have all participants do a “walk through” of the service. Wednesday evening around prayer meeting or Friday evening are good times for this practice. Ellen White counsels, “Nothing that is sacred, nothing that pertains to the worship of God, should be treated with carelessness or indifference.”²


Some have expressed concern for this emphasis on a high degree of planning and execution of the worship service. The fear expressed is that it does not leave room for the Holy Spirit to work Sabbath morning. We have found that the Holy Spirit works for weeks in advance of the worship service, and then in a powerful way on the congregation’s individual hearts as they share in the focus and flow of worship. The planning also helps eliminate “static” and dead spots in the service

that rob the congregation of some of the blessing the Lord intends.

We recommend that the worship service be thematic. The theme should be based on the sermon and the chosen Scripture reading. The speaker needs to share with the participants the title of the sermon, a synopsis, and the Scripture the sermon is based on well in advance. This will help the participants lead the congregation to the message from God for the day. Sabbath morning participation should move smoothly and seamlessly towards the sermon because big spaces between elements tend to break the focus of the congregation.

The true audience

Those up front are not performers; they are the facilitators to assist the congregation in their worship, helping connect people with and to God. The true audience is God Himself. Each Sabbath, God bends low to our places of worship to accept the praise and



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adoration from His people that He alone is worthy to receive. He is with His people as He is no other time of the week. God is the audience!

Through our joining in the songs, prayers, readings, and sermon, we join with the hosts of heaven in what they do spontaneously in God's presence. Worship lifts us above our present reality to see things as God sees them, in the light of the great controversy and His plans for our ultimate rescue.

When we come to worship on Sabbath, every element should focus more on the greatness of God and less on the evils of this world. The Psalms, the worship book of the Bible, has God as its focus. We should do the same.

While we should build our best worship houses for God, worship can happen no matter the setting or the shape of our building, because God is there. Abraham could successfully worship outside in a chosen place because God was there. The children

of Israel could successfully worship at the sanctuary and later the temple because God was there. The synagogue became a great worship place because the people met God there. The New Testament church could meet in a home, in a building, by the river, or in a field and successfully worship because God was there.

Today, wherever your congregation gathers, you can worship if you will keep your focus on God. He will be there, bending low in eager anticipation to receive your worship. "Let us therefore come boldly to the throne of grace" (Heb. 4:16). God awaits, He is worthy, He is the audience.

The Word

When we worship God in Seventh-day Adventist churches, the central core of the worship service is the sermon. It takes a larger portion of time than any other element of worship. The sermon is to be our word from God for

His people in a particular place and time. The sermon must be based on the Scripture, not our human ideas. We place the congregation in danger by neglecting the Word of God.

When a preacher begins to prepare a sermon, he or she should begin by preparing himself or herself. With prayer, and praise for God, the preacher then studies the Scriptures from where the ideas for the sermon must come. While the Spirit of Prophecy should be researched and you will find Bible commentaries and dictionaries helpful, all sermons should begin their life in the Word.

While topical preaching can be an effective form at times, this calls for the most caution. The preacher must constantly guard against taking a text out of context in an attempt to support his or her own point of view. The message is in danger of becoming the thoughts of the preacher rather than the message from God. We recommend that you

Total membership involvement: A reformation principle

Themes come and go. People get excited about new ideas. Slogans catch the attention of people. They mobilize and rally to do something about new ideas they hope will change the way things are. But these new ideas go out of fashion. However, ideas grounded in the Bible and God's clear abiding will stick around. Total membership involvement, a biblical idea, is part of a bigger umbrella: reformation.

Reformation involves a process whereby a Bible truth is rediscovered and deemed worthy to be integrated in the life of God's people for the good of the world. Total membership involvement is presupposed in the Great Commission. Every follower of Jesus is called to be a witness, evangelist,

and an ambassador of reconciliation. One of the fundamental reasons the Holy Spirit was given to dwell in every believer was to produce His fruit in us and equip us with gifts to lead people to Jesus Christ.

Ellen White insisted: "The members of God's remnant church in this our day depend too largely on the ministers to fulfill the commission of Christ to go into all the world with the gospel message. Many have seemed to lose sight of the fact that this commission was given not only to those who had been ordained to preach, but to laymen as well. It is a fatal mistake to suppose that the work of saving souls depends alone on the ordained ministry. All who have received the life of Christ are

called to work for the salvation of their fellow men."

In essence, God wants total membership involvement, an intrinsic part of the Great Commission and the call to all disciples of Jesus Christ to be His witnesses. Mission cannot be fulfilled without this vital component developed in the very fabric of Christian identity.

* Ellen G. White, "The Great Commission: A Call to Service," *Review and Herald*, March 24, 1910, paragraph 8.

—Ganoune Diop, PhD, serves as director, Public Affairs and Religious Liberty, Silver Spring, Maryland, United States.

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should safeguard against this by creating the sermon in an exegetical form. This means taking a full passage of Scripture and expounding the sermon from its words. We suggest that 80 to 90 percent of your sermons be exegetical.

We believe that the preparation of the speaker is more important to God than the preparation of the sermon.³ Someone with a personal agenda and not in harmony with the Seventh-

enable us to receive Him. Prayer does not bring God down to us, but brings us up to Him.”⁴

As you read and contemplate the Word, the Holy Spirit will bring home to you the message God wants for you personally. The Word is a major part of your preparation for the Sabbath blessing you can receive.

Whether you are a family of one or a dozen, set apart a special time to

because you took the time to prepare well for worship.

God-centered worship

As Creator and Re-Creator of our lives, God is the center of our worship. Coming together for corporate worship week after week to honor Him begins a habit that will be continued throughout eternity. “‘And it shall come to pass that from one New Moon to another, and

Worship lifts us above our present reality to see things as God sees them, in the light of the great controversy and His plans for our ultimate rescue.

day Adventist Church should never be allowed to speak to our church family. The congregation should not see a person, event, agenda, book, or even an organization in the sermon; they should see God, their personal God, calling them to salvation and service.

The sermon should be planned well in advance and information given to the participants. The question should be asked of each element, “Will this assist in focusing the congregation on God and His Word?” God still speaks to and through His people today.

Preparing for worship during the week

When the majority of the people have prepared properly all week for worship, the Holy Spirit can work mightily on behalf of all. We must build a personal relationship with our Lord and Savior by spending time together. Ellen White wrote, “Prayer is the opening of the heart to God as to a friend. Not that it is necessary in order to make known to God what we are, but in order to

bring the family together for praising God. Children growing up under your care will especially need your guidance to begin to learn how to worship and prepare for worship. Make the family worship a joy for all ages, and they will anticipate with eagerness the corporate worship experience on Sabbath.

Our attitude can be one of worship throughout the week. Day by day as you walk with your Lord, you should watch and note the many places where the providence of God is present. Some even do this in a written journal. Fill your private and family worship with this awareness of God. Bring your heart filled with a knowledge of God to the worship on Sabbath.

This week, full of preparation, will bring you into the presence of God with thanksgiving. Those around you will be uplifted by your overflowing joy and gratitude to God. The Lord waits to send people to such a worship gathering so they will sense and feel what it is like to meet Him. Soon many new people will be connected to God each Sabbath

from one Sabbath to another, all flesh shall come to worship before Me,’ says the LORD” (Isa. 66:23, NKJV).

In our churches today, we can pray and plan to bring a people close to their God in a way they cannot achieve individually on their own. The hours of preparation worship facilitators and participants spend getting organized and even practicing for the worship experience are worth it. The hours the congregation spends preparing to come together on Sabbath to meet with God and praise Him for His greatness facilitate a higher level of praise to God. We are preparing and training for even greater worship services to come in heaven, in the very presence of God. 🙏

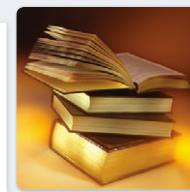
1 Ellen G. White, *The Desire of Ages* (Mountain View, CA: Pacific Press Pub. Assn., 1940), 189.

2 Ellen G. White, *Testimonies for the Church*, vol. 5 (Mountain View, CA: Pacific Press Pub. Assn., 1948), 491.

3 The book by E. M. Bounds, *Power Through Prayer*, has a great study on this, especially chapter 1.

4 Ellen G. White, *Steps to Christ* (Nampa, ID: Pacific Press Pub. Assn., 1999), p. 93.

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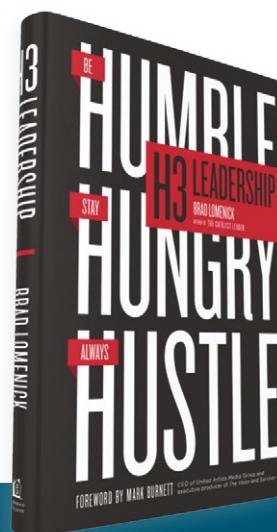
H3 Leadership: Be Humble. Stay Hungry. Always Hustle

by Brad Lomenick, Thomas Nelson, 2015.

I love good habits. I hate bad ones. Habits define you. They create who you are and how you live out each day. They shape how you respond in crises. They build or destroy character. As Sean Covey states, “We become what we repeatedly do.”* As a new pastor, I quickly learned that my days

foundational questions: humble—Who am I? hungry—Where do I want to go? and hustle—How will I get there? You will find habits to help you make the answers to these questions a reality in *H3 Leadership*.

Chapters include both description and practical application. This helped



If you are looking for a guide to revitalizing your leadership, read this book.

fell into typical routine, even though a pastor’s responsibilities vary from day to day. But the habits that naturally fell into place were not the most effective habits.

So it is with leadership habits. Sometimes our leadership styles develop without deliberate action. But Brad Lomenick suggests that by cultivating good leadership habits, we can greatly enhance our effectiveness. His book *H3 Leadership* is a habit handbook. Lomenick writes in the introduction, “Leadership is more than hard work; it is *habitual* work. It is worked out every day in the tasks we complete, the ways we approach our work, and the rhythms we nurture in our lives. It hangs on the hooks of the patterns we create, not just the success we may stumble upon” (xvi). What follow are 20 habits for effective leadership, divided into three categories: humble, hungry, and hustle. These three categories answer

me envision what a habit of innovation looks like, for example. In chapter 10, the habit of innovation is described with eight practical ideas, one of which is simply, “Move—physical motion is a creativity accelerator. Every 60 minutes of meeting time needs at least ten minutes of motion” (96). Another pointer, “Make Meetings Creative,” includes four rules for crafting creative meetings: (1) include outsiders, (2) exclude (some) insiders, (3) allow for rabbit trails, and (4) take very detailed notes. Every habit, from innovation to meekness to stick-with-it-ness to succession, is propped up by practical advice. Furthermore, Lomenick turns to dozens of proven leaders for their take on the habits of leadership. Each chapter ends with leaders describing their thoughts on the particular habit and how it plays out in their work and life.

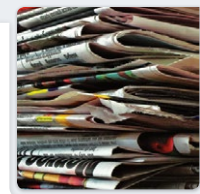
I recommend this book to fellow pastors and leaders. But read the book

slowly. Read a chapter a week or a chapter a month. Twenty habits cannot be implemented at once. Take the time to analyze your own leadership. What are you doing by default? What habits have you developed already? Where do you need to improve?

At the outset of *H3 Leadership*, Lomenick describes reaching a place where he was burned out and discouraged with his work and leadership. Maybe you can relate. A subplot of *H3 Leadership* is the author’s own journey of revitalization. If you are looking for a guide to revitalizing your leadership, read this book. 📖

—Rob Folkenberg serves as assistant and youth pastor at the Rutland Seventh-day Adventist Church, Kelowna, British Columbia, Canada.

* Sean Covey, *The 7 Habits of Highly Effective Teens: The Ultimate Teenage Success Guide* (New York: Fireside, 1998), 8.



► Andrews University elects Andrea Luxton to serve as its sixth president

Photo courtesy of Andrews University



Berrien Springs, Michigan, United States—On March 1, 2016, the executive session of the Andrews University Board of Trustees elected **Andrea Luxton** to serve as the sixth president of Andrews University (and 24th president overall since Andrews University first began as Battle Creek College).

Luxton replaces **Niels-Erik Andreasen**, who is retiring this spring following 22 years of service as president. Prior to becoming president-elect, Luxton had served as provost of Andrews University since 2010. Before coming to Andrews University, she served as president and vice president for academic administration at Canadian University College (now Burman University), as an associate director of education at the General Conference of Seventh-day Adventists,

and as principal/president of Newbold College in England.

“I am excited and humbled by this opportunity to serve and lead at Andrews University,” said Luxton. “I look forward to the opportunity to carry on the incredible heritage of Dr. Andreasen’s two decades of leadership at Andrews University, and to find powerful and strategic ways to continue to support and serve the constituencies of Andrews University—both on our Berrien Springs campus and in our Andrews University family around the world.”

According to **Ben Schoun**, current chair of the Andrews University Board of Trustees, “This committee has been very careful and conscientious in evaluating a broad array of well-qualified candidates from around the world—including a number of

minorities, women, and men—which finally led to the prayerful selection of Luxton. We believe that Luxton, who our board has now voted as Andrews University’s next president, reflects the sort of visionary, thoughtful, and God-centered leadership that President Andreasen has offered to Andrews over the last two decades, while also offering the University new and significant perspectives to the journey ahead.”

“I have great faith in Luxton and in the leadership that she will offer Andrews University, in God’s continued blessings for this Andrews University community that Luxton will lead, and for the global Seventh-day Adventist community that Andrews is honored to serve in its role as the church’s first and flagship university,” said Andreasen. *[Stephen Payne, Andrews University]*



Fred Hardinge, DrPH, RD, is associate director of the General Conference Health Ministries Department, Silver Spring, Maryland, United States.

The value of simple, wholesome foods

A few months ago I received a troubling letter from a retired church worker. Her physician had strongly recommended she take some very expensive food supplements. Initially, she had complied, but the cost of these supplements was over US\$2,000 per year that she could no longer afford. She felt that if she stopped taking them, it would be the same as committing suicide.

This kind of fear and confusion is multiplied many times over. No evidence exists that this kind of expensive supplement is necessary or effective to maintain good health. God has promised, “‘As long as the earth remains, there will be planting and harvest, cold and heat, summer and winter, day and night’” (Gen. 8:22, NLT). In this passage, God explains His commitment to feed and nourish us from the good, healthy foods He created as long as this earth exists.

Nutrition experts agree, a balanced diet rich in fruits and vegetables, whole grains, legumes, nuts, and seeds is the best way to ensure nutritional adequacy. Even nutritional supplements taken long-term cannot be assumed to be free of risk, no matter how “natural” they may seem.

The Academy of Nutrition and Dietetics clearly states a healthy diet is the preferred and best way to provide the necessary nutrients for health.¹ Sometimes, because we are not quite sure whether God will do what He has promised, we randomly pick and choose among the thousands of known nutrients and select a few to take. Rare instances of disease or deficiency may require a supplement, readily and economically available. For those who think they need “nutritional

insurance,” a good quality multivitamin from the local pharmacy will suffice.

At a recent international conference on nutrition and cancer, many presenters shared fascinating research evidence for the potential benefits of a variety of nutrients they had studied. However, every single presenter ended by saying something like this: “Don’t look for a supplement of (*this nutrient*). Just eat a healthy, plant-based diet rich in vegetables, fruits, and whole grains. That is the best way to get it.”²

Many people today constantly worry their diet may be inadequate or hurt them in some way. The following words of wisdom should provide great assurance: “Some are continually anxious lest their food, however simple and healthful, may hurt them. To these let me say, ‘Do not think that your food will injure you; do not think about it at all. Eat according to your best judgment; and when you have asked the Lord to bless the food for the strengthening of your body, believe that He hears your prayer, and be at rest.’”³


One thing that creates righteous indignation within my soul is the “sales pitch” used to sell these products. There are many today who market high-priced nutritional supplements. Those in the church who do so are like Elisha’s servant Gehazi. This story is very familiar!

Naaman was a leper (see 2 Kings 5). He tried all the “physicians” of Syria, including alternative healers. Through the witness of a maid, he was directed to the true prophet of God in the land of an enemy. Not only did the king of Syria grant permission for Naaman to go, he sent much in the way of riches with him. When he finally

arrived at the house of the prophet, Elisha sent his servant, Gehazi, to speak to Naaman with instructions to go wash in the river Jordan seven times. Naaman became angry, but as his anger cooled and his wiser servants reasoned with him, he went to the river in faith, washed as instructed, and was healed. The prophet had asked for no payment.

With a joyful heart, Naaman offered payment, which Elisha declined. Gehazi wanted some of that wealth. He followed after Naaman, deceived him, and was given twice what he asked. “The course of Gehazi was such as to place a stumbling block in the pathway of Naaman, upon whose mind had broken a wonderful light, and who was favorably disposed toward the service of the living God.”⁴

When God’s people stoop to sell products through a mixture of pseudoscience, partial truth, misrepresentation, and outright falsehoods, they mitigate their God-ordained opportunities of witness and influence.

God has provided us with a wide variety of wholesome foods that provide all we need when consumed with wise intelligence and faith in Him. These are readily available to all at prices far less than even the most common supplements. 

1 Academy of Nutrition and Dietetics, “Dietary Supplement Advice,” eat right, January 28, 2014, www.eatright.org/resource/food/vitamins-and-supplements/dietary-supplements/dietary-supplements.

2 “AICR’s Foods That Fight Cancer,” American Institute for Cancer Research, accessed March 3, 2016, www.aicr.org/foods-that-fight-cancer/.

3 Ellen G. White, *The Ministry of Healing* (Mountain View, CA: Pacific Press Pub. Assn., 1942), 321.

4 Ellen G. White, *Prophets and Kings* (Mountain View, CA: Pacific Press Pub. Assn., 1943), 252.

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Ministerial Student Writing Contest

Ministry,

International Journal for Pastors, announces its fifth 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. Applied religion (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.

Submission deadline

All submissions must be received no later than **JUNE 30, 2016.**

www.MinistryMagazine.org/swc

Prizes

GRAND PRIZE	\$750
FIRST PRIZE	\$500
SECOND PRIZE (five possible)	\$400
THIRD PRIZE (five possible)	\$300

The evaluation panel will determine if all prizes will be awarded. The decisions of this panel are final.

Publication

1. All submissions become the property of *Ministry* and will not be returned.
2. Writers who are awarded a prize give the rights to *Ministry* as outlined in the Writer's Guidelines. While the editors intend to publish such manuscripts, publication is not guaranteed.
3. Manuscripts that are not awarded a prize may be purchased at a price to be negotiated.

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What Is the Bible?

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